The Mahabharata

Translated by

Kisari Mohan Ganguli

The Mahabharata

In the world of classical literature, the *Mahabharata* is unique in many respects. As an epic, it is the greatest—seven times as great as the *Illiad* and the *Odyssey* combined, and the grandest—animating the heart of India over two thousand years past and destined to lead humanity for thousands of years in future. It is the mightiest single endeavour of literary creation of any culture in human history. The effort to conceive the mind that conceived it is itself a liberal education, and a walk through its table-of-contents is more than a Sabbath day's journey.

The translation was completed and serially published in thirteen years from AD 1883 to 1896 in one hundred fasciculi. The original edition was out-of-print within the lifetime of Mr Ganguli, and is made available once again.

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Ganguli preferred public anonymity till compilation. But from the very beginning, though anonymous to the general readers, the authorship of Ganguli was not secret to the numerous oriental scholars and patrons of the enterprise, Indian and foreign with whom he was constantly linked through direct contact or correspondence. The then Central Government also recognised the services of Ganguli as translator of this great work by conferring the C.I.E. title and awarding the first Honorary Literary Person for life to him.

The Mahabharata

of

Krishna-Dwaipayana Vyasa

Translated into English Prose
from the Original Sanskrit Text

Kisari Mohan Ganguli

VOLUME III
Karna Parva
Salya Parva
Sauptika Parva
Stree Parva
Santi Parva
Part I
Santi Parva
Part II

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THE MAHABHARATA

KARNA PARVA

SECTION I

OM ! HAVING BOWED down unto Narayana, and unto that most exalted of male beings, *viz.*, Nara, and unto the goddess Saraswati also, must the word *Jaya* be uttered.

Vaisampayana said,—"After Drona had been slain, O monarch, the royal warriors (of the Kaurava army) headed by Duryodhana, with hearts filled with great anxiety, all repaired to Drona's Son. Lamenting the loss of Drona, and deprived of energy in consequence of their cheerlessness, they sat around the son of Saradwat's daughter, afflicted with grief. Comforted for a little while by considerations founded upon the scriptures, when night came, those rulers of Earth proceeded to their respective tents. Those lords of Earth, however, O thou of Kuru's race, could feel no happiness in their abodes. Thinking of that immense slaughter, they could not also sleep. The *Suta's* son (Karna), and king Suyodhana and Dussasana and Sakuni, in special, could not compose themselves to sleep. Those four passed that night together in Duryodhana's tent, reflecting upon the woes they had inflicted upon the high-souled Pandavas. Formerly they had brought Draupadi, plunged into woe on account of the match at dice, into the assembly. Recollecting it they experienced great regret, their hearts being filled with anxiety. Thinking of those sufferings inflicted (upon the Pandavas) in consequence of the gambling match they passed that night in sorrow, O king, as if it were really a hundred years. Then when morning came, observing the dictates of the ordinance, all of them duly went through the customary rites. Having gone through these customary rites, and comforted to some extent, O Bharata, they ordered their troops to be arrayed, and then came out for battle, having made Karna their generalissimo by tying the auspicious-thread round his wrists, and having caused many foremost of Brahmanas, by presents of vessels of curds, clarified butter, *Akshatas,* coins of gold, kine, jewels and gems, and costly robes, to pray for their victory, and having caused heralds and musicians, and panegyrists to adore them with hymns about victory.[1] The Pandavas also, O king, having gone through their morning rites, issued from their camp, resolved on battle. Then commenced a fierce battle, making the

[1] *Akshatas* were probably *Purna-patras*, *i.e.* certain vessels full to brim with corn and other articles of use. The fullness is indicative of auspiciousness.

hair to stand on end, between the Kurus and the Pandavas, each desirous of vanquishing the other. During the commandership of Karna, the battle that took place between the Kuru and the Pandava troops was exceedingly fierce and lasted for two days. Then Vrisha (Karna) having made an immense slaughter of his enemies in battle, was at last slain in the sight of the Dhartarashtras, by Arjuna. Then Sanjaya, repairing to Hastinapura told Dhritarashtra all that had happened at Kurujangala."

Janamejaya said,—"Having heard of the fall of Bhishma and that other mighty car-warrior, *viz.*, Drona, the old king Dhritarashtra the son of Amvika had been afflicted with great grief. How, O foremost of Brahmanas, could he, plunged into grief, support his life having heard of the death of Karna, that well-wisher of Duryodhana? How indeed, could that descendant of Kuru support his life when he, upon whom, that monarch had rested the hope of his sons' victory had fallen? When the king did not lay down his life even after hearing of Karna's death, I think that it is very difficult for men to yield up life even under circumstances of great grief ! O Brahman, when the king did not yield up his life after hearing of the fall of the venerable son of Santanu, of Valhika and Drona and Somadatta and Bhurisravas, as also other friends and his sons and grandsons, I think, O regenerate one, that the act of yielding up one's life is exceedingly difficult ! Tell me all these in detail and as they actually happened ! I am not satiated with hearing the high achievements of my ancestors !"

SECTION II

Vaisampayana said,—"Upon the fall of Karna, O monarch, the son of Gavalgana, with a cheerless heart, set out that night for Nagapura, on steeds that rivalled the wind in speed. Arrived at Hastinapura, with a heart filled with deep anxiety, he proceeded to Dhritarashtra's abode which no longer teemed with kinsmen and friends. Beholding the king deprived of all energy by grief, joining his hands he worshipped, with a bend of his head, the monarch's feet. Having duly worshipped king Dhritarashtra, he uttered an exclamation of woe and then began,—'I am Sanjaya, O lord of Earth ! Art thou not happy? I hope thou art not stupefied, having through thy own faults fallen into such distress? Counsels for thy good had been uttered by Vidura and Ganga's son and Kesava. I hope thou feelest no pain now, remembering thy rejection of those counsels? Counsels for thy good had also been uttered in the assembly by Rama and Narada and Kanwa and others. I hope thou feelest no pain now, remembering their rejection by thee? I hope thou feelest no pain, remembering the slaughter in battle, by the foe, of Bhishma and Drona and others, those friends that were ever engaged in thy good?—Unto the *Suta's* son who

with joined hands was telling him so, the monarch, afflicted with grief and drawing a long and hot breath, said these words.

"Dhritarashtra said,—'Hearing, O Sanjaya, of the fall of the heroic son of Ganga, that warrior in whom all celestial weapons as also of the fall of that foremost of all bowmen, *viz.,* Drona, my heart feeleth great pain! That hero endued with great energy and born of the Vasus themselves, who slew every day ten thousand car-warriors clad in mail, that high-souled one unto whom Bhrigu's son had given the highest weapons, that warrior who in his childhood had been trained in the science of the bow by Rama, alas, even he, hath been slain by Yajnasena's son Sikhandin protected by the Pandavas! At this my heart is greatly pained![1] That hero through whose grace those mighty car-warriors, *viz.,* the royal sons of Kunti, as also many other lords of Earth, have become *Maharathas,*[2] alas, hearing of the slaughter of that great bowman of sure aim, *viz.,* Drona, by Dhrishtadyumna, my heart is exceedingly pained! Those two had not in the world a person equal to them in (knowledge and use of) the four kinds of weapons ![3] Alas, hearing of the slaughter of these two, *viz.,* Bhishma and Drona, in battle my heart is exceedingly pained! That warrior who had not in the three worlds a person equal to him in knowledge of weapons, alas hearing of the slaughter of that hero, *viz.,* Drona, what did the people of my side do? After the high-souled son of Pandu, *viz.,* Dhananjaya, exerting himself with prowess, had despatched unto Yama's abode the strong force of the *Samsaptakas,* after the *Narayana* weapon of the intelligent son of Drona had been baffled, and after the (Kaurava) divisions had begun to fly away, what, indeed, did the people of my side do? I think that, after Drona's death my troops, flying away and sinking in an ocean of grief, resembled shipwrecked mariners struggling on the bosom of the vasty deep. What also, O Sanjaya, became the colour of the faces of Duryodhana, and Karna, and Kritavarman the chief of the Bhojas and Salya, the ruler of the Madras, and of my remaining sons, and of the others, when the Kuru divisions fled away from the field? Tell me all this as it truly happened in battle, O son of Gavalgana, and describe to me the prowess put forth by the Pandavas and the warriors of my side!"

"Sanjaya said,—'O sire, hearing all that has happened unto the Kauravas through thy fault, thou shouldst not feel any anguish! He that is wise never feeleth any pain at what Destiny bringeth! And since Destiny is unconquerable, human purposes may or may not become attainable. Hence, he that is wise never feeleth pain on the acquisition or the reverse of the objects cherished by him.

"Dhritarashtra said,—'I do not feel great pain, O Sanjaya! I regard all this to be the result of Destiny! Tell me all that thou wishest !' "

[1]Nilakantha rightly explains that verse 13 alludes to Bhishma and not to Drona.

[2]*A Maharatha* is one who can fight simultaneously with ten thousand bowmen.

[3]Four kinds of weapons *viz., mukta, amukta, muthamukta* and *Yantramukta.* These terms have been explained in an earlier note.

SECTION III

"Sanjaya said,—'Upon the fall of the great bowman Drona, thy sons, those mighty car-warriors, became pale and deprived of their senses. Armed with weapons, all of them, O monarch, hung down their heads. Afflicted with grief and without looking at one another, they stood perfectly silent. Beholding them with such afflicted countenances, thy troops, O Bharata, themselves perturbed by grief, vacantly gazed upwards. Seeing Drona slain in battle, the weapons of many of them, O king, dyed with blood, dropped from their hands. Innumerable weapons, again, O Bharata, still retained in the grasp of the soldiers, seemed in their pendent attitude, to resemble falling meteors in the sky.[1] Then king Duryodhana, O monarch, beholding that army of thine thus standing as if paralysed and lifeless, said,—Relying upon the might of your army I have summoned the 'Pandavas to battle and caused this passage-at-arms to commence! Upon the fall of Drona, however, the prospect seems to be cheerless. Warriors engaged in battle all die in battle. Engaged in battle, a warrior may have either victory or death. What can be strange then in this (*viz.*, the death of Drona)? Fight ye with faces turned towards every direction. Behold now the high-souled Karna, the son of Vikartana, that great bowman of mighty strength, careering in battle, using his celestial weapons! Through fear of that warrior in battle, that coward, *viz.*, Dhananjaya, the son of Kunti, always turns back like a small deer at the sight of a lion! It is he who, by the ordinary methods of human battle, brought the mighty Bhimasena endued with the strength of ten thousand elephants to that plight! It is he who, uttering a loud roar, slew with his invincible dart the brave Ghatotkacha of a thousand illusions and well-acquainted with celestial weapons! Behold today the inexhaustible might of arms of that intelligent warrior of sure aim and invincible energy! Let the sons of Pandu behold today the prowess of both Aswathaman and Karna resembling that of Vishnu and Vasava![2] All of you are singly able to slay the sons of Pandu with their troops in battle! How much more then are you capable, when united together, of that feat! Endued with great energy and accomplished in weapons, you will today behold one another engaged in the achievement of mighty tasks!'

"Sanjaya continued,—'Having said these words, O sinless one, thy son Duryodhana, with his brothers, made Karna the generalissimo (of the Kuru army). Obtaining the command, the mighty car-warrior Karna, so fierce in battle, uttered loud roars and fought with the foe. He caused, O sire, a great carnage among the Srinjayas, the Panchalas, the Kekayas, and the Videhas.[3] From his bow issued innumerable lines of arrows, one

[1] I think Nilakantha correctly explains this *sloka*. Unless *Nakshatrhi* be taken to mean falling meteors, the comparison would be meaningless and absurd.

[2] The second line of 15 is read differently in some texts.

[3] *Marisha* at the end of the first line, and not *pasyatam*, is the correct reading.

close behind the wings of another, like flights of bees. Having afflicted the Panchalas and the Pandavas endued with great activity, and slain thousands of warriors, he was at last slain by Arjuna!"

SECTION IV

"Vaisampayana said,—"Hearing this intelligence, O monarch, Dhritarashtra the son of Amvika, feeling the acme of grief, regarded Suyodhana to be already dead. Exceedingly agitated, the king fell down on the Earth like an elephant deprived of its senses. When that foremost of the monarchs. greatly agitated, fell down on the Earth, loud wails were uttered, O best of the Bharatas, by the ladies (of the royal household). That noise was so loud that it seemed to fill the entire Earth. Immersed in a deep ocean of woe, the Bharata ladies, with hearts exceedingly agitated and scorched by grief, wept aloud. Approaching the king, Gandhari, O bull of Bharata's race, and the other ladies of the household, all fell down on the earth, deprived of their senses. Then Sanjaya, O king, began to comfort those ladies stricken with grief, bathed in tears, and reft of consciousness. Comforted (by Sanjaya), those ladies began to tremble repeatedly like a plantain grove shaken by the wind. Vidura also, sprinkling that descendant of Kuru with water, began to comfort the puissant monarch who had knowledge only for his eye.[1] Slowly restored to consciousness, and understanding that the ladies of the household were there, the king, O monarch, remained perfectly silent for sometime like one reft of reason. Having reflected then for sometime, and repeatedly drawn long breaths, the king censured his own sons and applauded the Pandavas. Censuring also his own intelligence and that of Sakuni the son of Suvala, the king, having reflected for a long time, began to tremble repeatedly. Controlling his mind once more, the king, with sufficient fortitude, questioned his charioteer Sanjaya the son of Gavalgana."

"Dhritarashtra said,—'I have heard, O Sanjaya, all that thou hast said. Hath my son Duryodhana, O *Suta,* who is ever desirous of victory, already gone to Yama's abode, despairing of success? Tell me truly, O Sanjaya, all this even if thou wilt have to repeat it!' "

Vaisampayana continued,—"Thus addressed by the king, O Janamejaya, the *Suta* said unto him,—'The mighty car-warrior Vaikartana, O monarch, hath been slain with his sons and brothers, and other *Suta* warriors, all of whom were mighty bowmen ready to lay down their lives in battle! Dussasana also hath been slain by the renowned son of Pandu. Indeed, his blood also hath been, from wrath, drunk by Bhimasena in battle!' "

[1]A respectful-epithet for a blind man.

SECTION V

Vaisampayana said,—"Hearing these words, O monarch, Amvika's son Dhritarashtra, with heart agitated by grief, addressed his driver Sanjaya, saying,—"Though the evil policy, O sire, of my son of little foresight, Vikartana's son hath been slain! This intelligence is cutting the very core of my heart! I am desirous of crossing this sea of grief! Remove my doubts, therefore, by telling me who are still alive and who are dead amongst the Kurus and the Pandavas!"[1]

"Sanjaya said,—"Endued with great prowess and invincible in battle, Bhishma the son of Santanu, O king, having slain large numbers of Srinjayas and Panchalas, hath been slain after ten days. The mighty and invincible bowman Drona of the golden car, having slaughtered the Panchala divisions in battle, hath been slain. Having slaughtered the half of what remained after the carnage by Bhishma and the illustrious Drona, Vikartana's son Karna hath been slain. Endued with great strength, O monarch, prince Vivingsati, having slain hundreds of Anarta warriors in battle, hath been slain. Thy heroic son Vikarna, deprived of steeds and weapons, stood, facing the foe, remembering the duties of Kshatriyas. Remembering the many foul wrongs inflicted upon him by Duryodhana, and bearing in mind his own vow, Bhimasena hath slain him. Possessed of great might, Vinda and Anuvinda, the two princes of Avanti, after achieving the most difficult feats, have gone to Yama's abode. That hero who had under his sway ten kingdoms having Sindhu for their chief, him who was ever obedient to thee, *viz.*, Jayadratha of mighty energy, O king, Arjuna hath slain after vanquishing eleven *Akshauhanis* of troops with his keen arrows. Endued with great activity and incapable of being easily defeated in battle, the son of Duryodhana, ever obedient to his sire's commands, hath been slain by the son of Subhadra. The brave son of Dussasana, possessed of mighty arms and fierce in battle, hath been despatched to Yama's abode by Draupadi's son exerting himself with great prowess! The ruler of the Kiratas and other dwellers of the lowlands on the seacoast, the much respected and dear friend of the chief of the celestials himself, *viz.*, the virtuous king Bhagadatta, who was ever devoted to Kshatriya duties, hath been despatched to Yama's abode by Dhananjaya exerting himself great with prowess. The kinsman of the Kauravas, the son of Somadatta, *viz.*, the brave and celebrated Bhurisravas, O king, hath been slain by Satyaki in battle. The Amvashtha king Srutayus, that foremost of Kshatriyas, who used to career in battle most fearlessly, hath been slain by Arjuna. Thy son Dussasana, accomplished in arms and invincible in battle, and who was always wrathful, hath, O monarch, been slain by Bhimasena. Sudakshina, O king, who had many thousands of wonderful elephants, hath been slain in battle by Arjuna. The ruler of the Kosolas, having slain many hundreds

[1]Some texts read *Srinjayanam* for *Pandavanam.*

of foes, hath himself been despatched to Yama's abode by Subhadra's son exerting himself with prowess. Having fought with many thousands of foes and with the mighty car-warrior Bhimasena himself, thy son Chitrasena hath been slain by Bhimasena. The brave younger brother of the ruler of the Madras, that enhancer of the fears of foes, that handsome warrior armed with sword and shield, hath been slain by Subhadra's son. He who was equal to Karna himself in battle, *viz.,* Karna's son Vrishasena, accomplished in arms, of mighty energy and steady prowess, hath, in the very sight of Karna, been despatched to Yama's abode by Dhananjaya who put forth his prowess remembering the slaughter of his own son Abhimanyu and bearing in mind the vow he had made. That lord of Earth, *viz.,* Srutayus, who always displayed a deep-rooted antipathy towards the Pandavas, hath been slain by Partha who reminded him of that antipathy before taking his life. Salya's son of great prowess, O sire *viz.,* Rukmaratha, hath O king, been slain in battle by Sahadeva although the former happened to be the latter's brother, having been the son of the latter's maternal uncle. The old king Bhagiratha, and Vrihatkshatra the ruler of the Kaikeyas both endued with great prowess and might and energy, have been slain. Bhagadatta's son, O king who was possessed of great wisdom and great strength, hath been slain by Nakula who always careers in battle with the activity of the hawk. Thy grandsire Valhika, possessed of great might and prowess, hath, with all his followers, been slain by Bhimasena. The mighty Jayatsena the son of Jarasandha, the prince of the Magadhas, O king, hath been slain in battle by the high-souled son of Subhadra. Thy son Durmukha, O king, as also thy other son Dussaha, that mighty car-warrior, both of whom were regarded as heroes, have been slain by Bhimasena with his mace. Durmarshana and Durvisaha and the mighty car-warrior Durjaya, having achieved the most difficult feats, have gone to Yama's abode. The two brothers Kalinga and Vrishaka, who were invincible in battle, having achieved very difficult feats have gone to Yama's abode. Thy counsellor Vrishavarman of the *Suta* caste, endued with great energy, hath been despatched to Yama's abode by Bhimasena exerting himself with prowess. So also king Paurava who was endued with the might of ten thousand elephants, hath, with all his followers, been slain by Pandu's son Arjuna. The Vasatis, O king, numbering two thousand, effectual smiters of all, as also the Surasenas endued with prowess, have all been slain in battle. The Abhishahas, clad in mail, capable of smiting effectually, and fierce in battle, also the Sivis, those foremost of car-warriors, with the Kalingas, have all been slain. Those other heroes also, (*viz.,* the *Narayana Gopas,*) who live and grew in Gokula, who were exceedingly wrathful in battle, and who never retreated from the field, have been slain by Savyasachi.[1] Many thousands of Srenis, as also the *Samsaptakas,* approaching Arjuna, have all repaired to the abode of Yama. Thy two brothers-in-law, *viz.,* the princes

[1] *Apavrittakaviras* is explained by Nilakantha as "unretreating heroes."

Vrishaka and Achala, who were endued with great prowess, have for the sake been slain by Savyasachin. King Salwa of mighty arms and fierce deeds, who was a great bowman both in name and feats, hath been slain by Bhimasena. Oghavat, O king, and Vrishanta, fighting together in battle and exerting themselves with great vigour for the sake of their ally, have both repaired to Yama's abode. So also that foremost of car-warriors, *viz.*, Kshemadhurti, O monarch, hath been slain in battle by Bhimasena with his mace. So also that great bowman, *viz.*, the mighty king Jalasandha, after causing an immense carnage, hath been slain by Satyaki in battle. That prince of *Rakshasas, viz.*, Alayudha, unto whose vehicle were yoked asses (of monstrous shape) hath been despatched to Yama's abode by Ghatotkacha exerting himself with great prowess. Radha's son of the *Suta* caste, and those mighty car-warriors who were his brothers, and the Kaikeyas, the Malavas, the Madrakas the Dravidas of fierce prowess, the Yaudheyas, the Lalittyas, the Kshudrakas, the Usinaras, the Tundikeras, the Savitriputras, the Easterners, the Northerners, the Westerners, and the Southerners, O sire, have all been slain by Savyasachin. Large bands of footsoldiers, myriads upon myriads of steeds, large number of car-warriors, and many huge elephants, have been slain. Many heroes also, with standards and weapons, and with armour and attire and ornaments, and endued with perseverance and possessed of high birth and good conduct, have been slain in battle by Partha who is never fatigued with exertion. Others, endued with immeasurable might, and desirous of slaying their foes, (have met with a similar fate). These and many other kings, numbering thousands, with their followers, have, O monarch, been slain in battle. That which thou askest me I am answering now. Even thus did the destruction take place when Arjuna and Karna fought. Even as Mahendra slew Vritra, and Rama slew Ravana; even as Krishna slew Naraka or Mura in battle; even as the mighty Rama of Bhrigu's race slew the heroic Kartaviryya, invincible in battle, with all his kinsmen and friends, after fighting a terrible battle celebrated through the three worlds; even as Skanda slew (the *Asura*) Mahisha, and Rudra slew (the *Asura*) Andhaka, even so hath Arjuna, O king, in single combat, slain, with all his kinsmen, that foremost of smiters, *viz.*, Karna, who was invincible in battle and upon whom the Dhartarashtras had placed their hopes of victory, and who was the great cause of the hostility with the Pandavas! Pandu's son hath now accomplished that which at one time thouc ouldst not believe him capable of accomplishing, although, O monarch, well-meaning friend failed not to apprise thee of it. That calamity, fraught with great destruction, hath now come! Thou, O king wishing them well, hast heaped those evils on the heads of thy covetous sons! The fruit of those evils is now manifesting itself!"

SECTION VI

"Dhritarashtra said,—'Thou hast, O son, mentioned the names of those of my side that have been slain in battle by the Pandavas. Tell me now, O Sanjaya, the names of those amongst the Pandavas that have been slain by the people of my side!"

"Sanjaya said,—"The Kuntis possessed of great prowess in battle, endued with great energy and great might, have been slain in fight by Bhishma, with all their kinsmen and advisers. The Narayanas, the Valabhadras, and hundreds of other heroes, all devoted (to the Pandavas) have been slain in battle by the heroic Bhishma. Satyajit, who was equal to the diadem-decked Arjuna himself in battle as regards energy and might, hath been slain in battle by Drona of sure aim. Many mighty bowmen among the Panchalas, all of whom were skilled in battle, encountering Drona, have repaired to Yama's abode. So the two kings Virata and Drupada, both venerable in years, who exerted themselves with great prowess for their ally, have, with their sons, been slain in battle by Drona That invincible hero, *viz.*, Abhimanyu, who, though a child in years, was still equal in battle to Arjuna or Kesava or Valadeva, O lord, that, warrior who was highly accomplished in battle, after making an immense slaughter of the foe, was at last encompassed by six foremost of car-warriors and slain by them. Unable to resist Arjuna himself, they thus slew Arjuna's son! Deprived of his car, that hero, *viz.*, the son of Subhadra, still stayed in battle, remembering the duties of a Kshatriya. At last, O king Dussasana's son, slew him on the field. The slayer of the Patachchatras, *viz.*, the handsome son of Amvashtha, surrounded by a large force, had put forth all his prowess for the sake of his allies. Having made a great slaughter among the foe, he was encountered by Duryodhana's son, the brave Lakshmana, in battle and despatched to Yama's abode. The mighty bowman Vrihanta, accomplished in arms and invincible in battle, hath been despatched to Yama's abode by Dussasana exerting himself with great prowess. The two kings Manimat and Dandadhara, both of whom were invincible in battle and had put forth their prowess for their allies, have been slain by Drona. Ansumat the ruler of the Bhojas, that mighty car-warrior at the head of his own forces, hath been despatched to Yama's abode by Drona exerting himself with great prowess. Chitrasena, the ruler of the sea-coast, with his son, O Bharata, hath been forcibly despatched by Samudrasena to Yama's abode. Another ruler of a maritime country, *viz.*, Nila, and Vyaghradatta of great energy, have both, O king, been despatched to Yama's abode by Aswathaman. Chitrayudha and Chitrayodhin, after making a great slaughter, have both been slain in battle by Vikarna exerting himself with great prowess and displaying diverse manoeuvres of his car. The chief of the Kaikeyas, who was equal to Vrikodara himself in battle and surrounded by Kaikeya warriors, has

been slain by Kaikeya, the brother by the brother. Janamejaya of the hilly country, endued with great prowess and accomplished in encounters with the mace, hath, O king, been slain by thy son Durmukha. Those two foremost of men, *viz.*, the brothers Rochamana, like two brilliant planets, have together been despatched to heaven by Drona with his shafts. Many other kings, O monarch, endued with great prowess, has fought (for the Pandavas) Having achieved the most difficult feats, all of them have gone to Yama's abode. Purujit and Kuntibhoja, the two maternal uncles of Savyasachin, have been despatched by Drona with shafts to such regions as are by death in battle. Abhibhu the Kasis, at the head of many of his followers, hath been obliged by Vasudano's son to lay down his life in battle. Yudhamanyu of immeasurable prowess, and Uttamaujas of great energy, after slaying hundreds of heroic warriors, have themselves been slain by our men. The Panchala prince Mitravarman, O Bharata, those two foremost of bowmen, have been despatched to Yama's abode by Drona. Sikhandin's son Kshatradeva, that foremost of warriors, possessed of great bravery, hath, O king, been slain by thy grandson Lakshmana, O sire ! The two heroes Suchitra and Chitravarman, who were sire and son and endued with great might, and who careered fearlessly in battle, have been slain by Drona. Vardhakshemi, O monarch, who was like the ocean at full tide, having had his weapons exhausted in battle, hath at last obtained undisturbed peace. That foremost of *Sutas*, *viz.*, Senavindu, having consumed many foes in battle, hath, at last, C king been slain by Valhika. Dhrishtaketu, O monarch, that foremost of car-warriors among the Chedis, after accomplishing the most difficult feats, hath repaired to the abode of Yama. Similarly, the heroic Satyadhriti, endued with great prowess, having made a great slaughter in battle for the sake of the Pandavas, has been despatched to Yama's abode. That lord of Earth, *viz.*, Suketu, the son of Sisupala, having slain many foes, hath at last been slain by Drona in battle. Virata's son Sankha, as also Uttara of great strength, having accomplished the most difficult feats, have repaired to Yama's abode. Similarly, Satyadhriti of the Matsyas, and Madiraswa of great energy, and Suryadatta possessed of great prowess, have all been slain by Drona with his shafts. Srenimat also, O monarch, having fought with great prowess and accomplished the most difficult feats, hath repaired to Yama's abode. Similarly, the chief of the Magadhas, that slayer of hostile heroes, endued with great energy and acquainted with the highest weapons, sleepeth on the field of battle, slain by Bhishma. Vasudana also, having made an immense carnage in battle, has been despatched to Yama's abode by Bharadwaja's son exerting himself with great prowess. These and many other mighty car-warriors of the Pandavas have been slain by Drona exerting himself with great energy. I have now told them all that thou hadst asked me.' "

SECTION VII

"Dhritarashtra said,—"When all the foremost of my warriors, O Sanjaya have perished, I do not think that the remnant of my army will not perish! When those two heroes two mighty bowmen, those two foremost of the Kurus, *viz.*, Bhishma and Drona, have been slain, what use can I any longer have with life? I cannot also brook the death of Radha's son, that ornament of battle, the might of whose arms was as great as that of ten thousand elephants! O foremost of speakers, tell me now, O *Suta*, who are yet alive in my army after the death of all the foremost heroes! Thou hast told me the names of those that have fallen. It seems, however, to me that those who are still alive are almost all dead!"

"Sanjaya said, —"That hero O king, to whom Drona, that foremost of Brahmanas, imparted many blazing, celestial, and mighty weapons of the four kinds, that mighty car-warrior, possessed of skill and lightness of hands, that hero of firm grasp, strong weapons, and powerful shafts, that high-souled son of Drona, capable of shooting to a great distance, is still on the field, desirous of battling for thy sake. That dweller of the Anarta country, that son of Hiridika, that mighty car-warrior, that foremost one among the Satwatas, that chief of the Bhojas, *viz.*, Kritavarman, accomplished in arms, is on the field, desirous of battle. Artayana's son, dauntless in battle, that first of warriors, that foremost of all yet on thy side, he, *viz.*, that abandoned his own sister's sons, the Pandavas, for making his own words true, that hero endued with great activity who promised in the presence of Yudhishthira that he would in battle depress the proud spirit of Karna, that invincible Salya, who is equal unto Sakra himself in energy, is still on the field, desirous of battling for thy sake. Accompanied by his own force consisting of Ajaneyas, Saindhavas, mountaineers, dwellers of riparian regions, Kamvojas, and Vanayus, the king of the Gandharas stayeth on the field, desirous of battling for thy sake. Saradwat's son called Gautama, O king, endued with mighty arms and capable of fighting with diverse weapons in diverse beautiful ways, taking up a beautiful and large bow capable of bearing great strain, stayeth on the field, desirous of battle. That mighty car-warrior, *viz.*, the son of the ruler of the Kaikeyas riding on a goodly car equipt with standard and goodly steeds, stayeth on the field, O chief of Kuru's race, for battling for thy sake. Thy son also, that foremost of heroes in Kuru's race, *viz.*, Purumitra, O king, riding on his car possessed of the effulgence of fire or the Sun, stayeth on the field, like the Sun himself shining brilliantly in the cloudless firmament. Duryodhana also, endued with great energy, in the midst of an elephant force and accompanied, by many foremost of combatants, stayeth on his car adorned with gold, desirous of engaging in battle. In the midst of many kings, that foremost of men, possessed of the splendour of a lotus, looked resplendent in his beautiful armour of gold like a fire

with little smoke or the Sun emerged from the clouds. So also thy sons Sushena, armed with sword and shield, and the heroic Satyasena, are staying, with Chitrasena, their hearts full of joy and themselves desirous of battle. Endued with modesty, the Bharata princes Chitrayudha, Srutavarman, and Jaya, Dala, and Satyavrata, and Dussala, all of whom are possessed of great might, stay on the field, desirous of battle. The ruler of the Kaitavyas, that prince proud of his courage, and capable of fearlessly careering in battle and slaying his foes, possessing foot-soldiers and cavalry, and elephants and cars, stayeth on the field, desirous of battling for thy sake. The heroic Srutayu and Srutayudha, and Chitrangada and Chitravarman, those foremost of men, those proud warriors capable of smiting effectually and possessed of sureness of aim, stay on the field, desirous of battle. The high-souled Satyasandha, the son of Karna, stayeth on the field, desirous of battle. Two other sons of Karna, possessing a knowledge of high weapons and endued with great lightness of hands, are both staying, O king, at the head of forces that are large and incapable of being pierced by warriors of little energy, desirous of battling for thy sake. Accompanied by these heroes and by many other foremost of warriors, O king, that are possessed of immeasurable might, the Kuru king (Duryodhana) is staying like a second Indra in the midst of his elephant division in expectation of victory!'

"Dhritarashtra said,—"Thou hast told me duly all that are alive both amongst us and the foe. From this I plainly see on which side the victory will be. Indeed, it may be inferred from the facts.' "

Vaisampayana continued,—"While saying this, Dhritarashtra the son of Amvika, having learnt that only a small portion of his army was alive, for all his foremost of warriors had died, felt his heart to be exceedingly agitated by grief. The king swooned away. Partially restored to his senses, he addressed Sanjaya, saying,—'Wait for a moment!' And the king said,—'O son, having heard of this dire calamity, my heart is greatly agitated. My senses are being stupefied, and my limbs are about to be paralysed!'—Having said these words, Dhritarashtra the son of Amvika, that lord of earth, lost his senses and fell down on the earth.' "

SECTION VIII

Janamejaya said,—"Having heard of Karna's fall and the slaughter of his sons, what, O foremost of regenerate ones, did the king say, after he had been a little comforted? Indeed, poignant was the grief that he experienced, arising from the calamity that befell his sons! Tell me, I ask thee, all that the king said on that occasion!"

Vaisampayana said,—"Hearing of the slaughter of Karna that was incredible and astounding, that was dreadful and capable of paralysing the senses of all creatures, that looked like the downfall of Meru, or a never-to-be believed clouding of the intellect of the wise Sukra, or the defeat of Indra of terrible feats at the hands of his foes, or the falling down on the Earth of the resplendent Sun from the firmament, or a scarcely-to-be comprehended drying up of the ocean, that receptacle of inexhaustible waters, or the annihilation, perfectly astounding, of the earth, the firmament, the points of the compass, and the waters, or the fruitlessness of acts both virtuous and sinful, king Dhritarashtra, having earnestly reflected for sometime on it, thought that his army had been annihilated. Thinking that other creatures also, as unslayable as Karna, would meet with a similar fate, king Dhritarashtra the son of Amvika, scorched with grief and sighing like a snake, with limbs almost palsied, long breaths, highly cheerless, and filled with melancholy, began to lament, saying,—*O* and *Alas*. And the king said,—O Sanjaya, the heroic son of Adhiratha was endued with the prowess of the lion or the elephant! His neck was as thick as that of a bull, and his eyes, gait, and voice were like the bull's ! Of limbs as hard as the thunder-bolt, that young man, like a bull never flying away from a bull, never desisted from battle even if his foe happened to be the great Indra himself! At the sound of his bowstring and palms and at the whizz of his arrowy showers men and steeds and cars and elephants fled away from battle. Relying upon that mighty-armed one, that slayer of large bands of foes, that warrior of unfading glory, Duryodhana had provoked hostilities with those mighty car-warriors, *viz.*, the sons of Pandu! How then could Karna, that foremost of car-warriors, that tiger among men, that hero of irresistible onset, be forcibly slain by Partha in battle? Relying on the might of his own arms, he always disregarded Kesava of unfading glory, and Dhananjaya, and the Vrishnis, and all other foes! Often did he use to say unto the foolish, avaricious crest-fallen, kingdom-coveting, and afflicted Duryodhana even such words as these, viz.,—*Alone, I shall, in battle, throw down from their foremost of cars, those two invincible warriors united together, viz., the wielder of Saranga and the wielder of Gandiva!*—He had subjugated many invincible and mighty foes,—*viz.*, the Gandharas, the Madrakas, the Matsyas, the Trigartas, the Tanganas, the Khasas, the Panchalas, the Videhas, the Kulindas, the Kasi-kosalas, the Suhmas, the Angas, the Nishadhas, the Pundras, the Kichakas, the Vatsas, the Kalingas, the Taralas, the Asmakas, and the Rishikas. Subjugating all these brave races, by means of his keen and whetted arrows equipt with *Kanka* feathers, that foremost of car-warriors *viz.*, Radha's son, had caused all of them to pay tribute to us for the aggrandisement of Duryodhana. Alas, how could that warrior acquainted with celestial weapons, that protector of armies, *viz.*, Karna the son of Vikartana, called also Vrisha, of mighty energy, be slain in battle by his foes, the heroic and mighty sons of Pandu? As Indra is the foremost of gods, Karna was the foremost of men. In the three worlds no third person has been heard

of by us to be like them. Amongst steeds, Uchchaisravas is the foremost; *Yakshas*, Vaisravana is the foremost; amongst celestials, Indra is the foremost; amongst smiters, Karna was the foremost. Unvanquished by even the most heroic and the mightiest of monarchs, he had, Duryodhana's aggrandisement, subjugated the whole earth. The ruler of Magadha having by conciliation and honours obtained Karna for a friend, had challenged all the Kshatriyas of the world, except the Kauravas and the Yadavas, to battle. Hearing that Karna hath been slain by Savyasachin in single combat, I am plunged in an ocean of woe like a wrecked vessel in the vasty deep ! Indeed, hearing that that foremost of men, that best of car-warriors, hath been slain in single combat, I am sinking in an ocean of grief like a person without a raft in the sea! When, O Sanjaya, I do not die of such grief, I think my heart is impenetrable and made of something harder than the thunder-bolt. Hearing of the defeat and humiliation of kinsmen and relatives and allies, who else in the world, *O Suta*, save my wretched self, would not yield up his life? I desire to have poison or fire or a fall from the summit of a mountain, I am unable, O Sanjaya, to bear this heavy load of grief !"

SECTION IX

"Sanjaya said,—"The world regards thee to be equal to Yayati the son of Nahusha, in beauty, birth, fame, asceticism, and learning! Indeed, in learning, thou art, O king, like a great *Rishi,* highly accomplished and crowned with success! Summon thy fortitude! Do not yield to grief !"

"Dhritarashtra said,—'I think destiny is supreme, and exertion fruitless since even Karna, who was like a *Sala* tree, hath been slain in battle! Having slaughtered Yudhishthira's army and the large throngs of the Panchala car-warriors, having scorched all the points of the compass by means of his arrowy showers, having stupefied the Parthas in battle like the wielder of the thunder-bolt stupefying the *Asuras,* alas, how could that mighty car-warrior, slain by the foe, fall down on the earth like a large tree uprooted by the tempest? Indeed, I do not behold the end of my sorrows like a drowning man unable to see the end of the ocean? My anxieties are increasing, I do not desire to live, hearing of Karna's death and Phalguni's victory! Indeed O Sanjaya, I regard the slaughter of Karna to be highly incredible. Without doubt, this hard heart of mine is made of the essence of adamant, for it does not burst into a thousand fragments upon hearing of the fall of Karna! Without doubt, the gods ordained, before (my birth), a very long life for me, since sore distressed on hearing of the death of Karna, I do not die! Fie, O Sanjaya, on this life of one

that is destitute of friends. Brought today, O Sanjaya, to this wretched plight. miserably shall I have to live, of foolish understanding that I am, pitied by all! Having formerly been the honoured of the whole world, how shall I, *O Suta*, live, over-ridden by foes? From pain to greater pain and calamity, have I come, O Sanjaya, in consequence of the fall of Bhishma and Drona and the high-souled Karna! I do not see that any one (of my army) will escape with life when the *Suta's* son hath been slain in battle! He was the great raft, O Sanjaya, to my sons![1] That hero having shot innumerable arrows, hath been slain in battle! What use have I of life, without that bull among men? Without doubt, the son of Adhiratha, afflicted with arrows, fell down from his car, like a mountain-peak riven by the fall of thunder! Without doubt, bathed in blood, he lieth, adorning the Earth, like an elephant slain by an infuriate prince of elephants! He who was the strength of the Dhartarashtras, he who was an object of fear to the sons of Pandu, alas, he *viz.*, Karna, that pride of all bowman, hath been slain by Arjuna! He was a hero, a mighty bowman, the dispeller of the fears of my sons! Alas, that hero, reft of life, lieth, (on the Earth), like mountain struck down by Indra![2] The fulfilment of Duryodhana's wishes is even like locomotion to one that is lame, or the gratification of the poor man's desire, or stray drops of water to one that is thirsty ! Planned in one way, our schemes end otherwise. Alas, destiny is all powerful, and time incapable of being transgressed! Was my son Dussasana, O *Suta*, slain, while flying away from the field, humbled (to the dust) of cheerless soul, and destitute of all manliness? O son, O Sanjaya, I hope he did no dastardly act on that occasion? Did not that hero meet with his death like the other Kshatriyas that have fallen? The foolish Duryodhana did not accept Yudhishthira's constant advice, wholesome as medicine, against the propriety of battle. Possessed of great renown, Partha, when begged for drink by Bhishma then lying on his arrowy bed, pierced the surface of the earth! Beholding the jet of water caused by the son of Pandu, the mighty armed (Bhishma, addressing Duryodhana), said, O sire, make peace with the Pandavas! Hostilities ceasing, peace will be thine! Let the war between thyself and thy cousins end with me! Enjoy the earth in brotherliness with the sons of Pandu!—Having disregarded those counsels, my child is certainly repenting now. That has now come to pass which Bhishma of great foresight said. As regards myself, O Sanjaya, I am destitute of counsellors and reft of sons! In consequence of gambling, I am fallen into great misery like a bird shorn of its wings! As children engaged in sport, O Sanjaya, having seized a bird and cut off its wings, merrily release it, but the creature cannot achieve locomotion in consequence of its winglessness; even so have I become, like a bird shorn of its wings! Weak, destitute of every resource, without kinsmen and deprived of relatives and friends, cheerless and over-powered by enemies,

[1]The Bengal texts have *param*; the Bombay edition reads *paryam*, I adopt the latter.
[2]The Bombay edition reads *mitranam* for *putranam*.

to which point of the compass shall I go? He who vanquished all the Kamvojas and the Amvashthas with the Kaikeyas, that puissant one, who, having for the accomplishment of his purpose vanquished the Gandharas and the Videhas in battle, subjugated the whole Earth for the sake of Duryodhana's aggrandisement, alas, he hath been vanquished by the heroic and strong Pandavas endued with mighty arms! Upon the slaughter, in battle, of that mighty bowman, *viz.*, Karna, by the diadem-decked (Arjuna), tell me, O Sanjaya, who were these heroes that stayed (on the field)! I hope he was not alone and abandoned (by friends) when slain in battle by the Pandavas? Thou hast, O sire, told me, before this, how our brave warriors have fallen.[1] With his powerful shafts Sikhandin felled in battle that foremost of all wielders of weapons, *viz.*, Bhishma, who did nothing to repel the attack. Similarly, Sanjaya, Drupada's son Dhrishtadyumna, uplifting his scimitar, slew the mighty bowman Drona who, already pierced with many arrows, had laid aside his weapons in battle and devoted himself to *Yoga*. These two were both slain at a disadvantage and especially by deceit. Even this is what I have heard about the slaughter of Bhishma and Drona! Indeed, Bhishma and Drona, while contending in fight, were incapable of being slain in battle by the wielder of the thunder-bolt himself by fair means. This that I tell thee is the truth! As regards Karna, how, indeed, could Death touch him, that hero equal unto Indra himself, while he was engaged in shooting his manifold celestial weapons? He unto whom in exchange for his ear-rings, Purandara had given that foe-slaying, gold-decked, and celestial dart of the splendour of lightning,—he who had, lying (within his quiver) amid sandal-dust, that snake-mouthed celestial arrow decked with gold, equipt with goodly wings, and capable of slaying all foes,—he who, disregarding those heroic and mighty car-warriors having Bhishma and Drona at their head, had acquired from Jamadagni's son the terrible *Brahma* weapon,—that mighty-armed one, who, having seen the warriors with Drona at their head afflicted with arrows and turn away from the field, had cut off with his keen shafts the bow of Subhadra's son,—he who, having in a trice deprived the invincible Bhimasena endued with the might of ten thousand elephants and the speed of the wind, of his car, had laughed at him,—he who, having vanquished Sahadeva by means of his straight shafts and made him careless, slew him not from compassion and considerations of virtue,—he who, with Sakra's dart, slew that prince of *Rakshasas*, *viz.*, Ghatotkacha, who from desire of victory, had invoked a thousand kinds of illusions,—he whose feats in battle, filling Dhananjaya with fear, had made the latter for such a long period avoid a single combat with him,—alas, how could that hero be slain in battle?[2] How could he be slain by foes unless one of these had happened to him *viz.*, the

[1]The Bengal texts rightly read *viras* in the second line.

[2]Three lines occur after this in the Bombay edition. The Bengal texts omit them rightly, I think. In those lines Dhritarashtra charges Arjuna with having made his engagement with the *Samsaptakas* a pretext for avoiding Karna. Such an accusation would be absurd.

destruction of his car, the snapping of his bow, and the exhaustion of his weapons? Who could vanquish that tiger among men, like a real tiger, endued with great impetuosity, *viz.*, Karna, while shaking his formidable bow and shooting therefrom his terrible shafts and celestial weapons in battle? Surely, his bow broke, or his car sank in the earth, or his weapons became exhausted, since thou tellest me that he is slain! I do not, indeed, see any other cause for (explaining) his slaughter! That high-souled one who had made the terrible vow—*I will not wash my feet till I slay Phalguni*,—that warrior through whose fear that bull among men, *viz.*, king Yudhishthira the just, had not, in the wilderness, for thirteen years continuously, obtained a wink of sleep,—that high-souled hero of great prowess relying upon whose valour my son had forcibly dragged the wife of the Pandavas to the assembly, and there in the midst of that conclave, in the very sight of the Pandavas and in the presence of the Kurus, had addressed the princess of Panchala as *the wife of slaves*,—that hero of the Suta caste, who in the midst of the assembly had addressed Krishna, saying,—*All thy husbands, O Krishna, that are even like sesamum seeds without kernel, are no more, therefore, seek some other husband, O thou of the fairest complexion!*—and in wrath had caused her to listen to other expressions equally harsh and rude, how was that hero slain by the foe? He who had said unto Duryodhana even these words, *viz.*,—*If Bhishma who boasteth of his prowess in battle or Drona who is invincible in fight, doth not from partiality, slay the sons of Kunti, O Duryodhana, even I will slay them all, let the fever of thy heart be dispelled!*—who also said,—*What will* (*Arjuna's*) Gandiva and the *two inexhaustible quivers do to that shaft of mine, smeared with cool sandal-paste, when it will course through the welkin?*—alas, how could that warrior possessed of shoulders broad as those of the bull be slain by Arjuna? He who, disregarding the fierce touch of the arrows shot from *Gandiva* had addressed Krishna, saying,—*Thou hast no husbands now?*—and glared at the Pandavas,—he who, O Sanjaya, relying on the might of his own arms, had entertained no fear, for even a moment, of the Parthas with their sons and Janardana,—he, I think, could not possibly meet with death at the hands of the very gods with Vasava at their head rushing against him in fury, what then need I say, O sire, of the Pandavas? The person could not be seen competent to stay before the son of Adhiratha, while the latter, putting on his fences used to touch the bowstring! It was possible for the Earth to be destitute of the splendour of the Sun, of the Moon, or of fire, but the death of that foremost of men, that never retreated from battle, could not be possible. That foolish child of mine, of wicked understanding, who having got Karna, as also his brother Dussasana, for his ally, had made up his mind for the rejection of Vasudeva's proposals, surely, that wight, beholding the slaughter of the bull-shouldered Karna and of Dussasana, is now indulging in lamentations! Seeing Vikartana's son slain in single combat by Savyasachin, and the Pandavas crowned with victory, what indeed, did Duryodhana say? Seeing Durmarshana slain in battle

and Vrishasena also, and seeing his host break when slaughtered by mighty car-warriors, beholding also the kings (of his army) turn back their faces, intent on flight, and his car-warriors already fled, I think that son of mine is now indulging in lamentations! Beholding his host dispirited, what, indeed, did the ungovernable, proud, and foolish Duryodhana, with passions not under control, say? Having himself provoked such fierce hostility though dissuaded by all his friends what, indeed, Duryodhana, who has suffered a great loss in battle of friends and followers say? Beholding his brother slain in battle by Bhimasena, and upon his blood being drunk, what indeed, did Duryodhana say? My son had, with the ruler of the Gandharvas, said,—*Karna will slay Arjuna in battle!*—When he saw that Karna slain, what indeed, did he say? What, O sire, did Sakuni, the son of Suvala, who had formerly been filled with joy after going through the match at dice and cheating the son of Pandu, say when he saw Karna slain? What did that mighty car-warrior among the Satwatas, that great bowman, *viz.,* Kritavarman the son of Hridika, say when he saw Vaikartana slain? Endued with youth, possessed of a handsome form, agreeable to the sight, and celebrated throughout the world, what, O Sanjaya, did Aswatthaman, the intelligent son of Drona, upon whom Brahmans and Kshatriyas and Vaisyas that are desirous of acquiring the science of arms wait, for protections, say when he saw Karna slain? What did Saradwat's son Kripa, O sire, of Gotama's race, that foremost of car-warriors, that teacher of the science of arms, say when he saw Karna slain? What did the mighty leader of the Madras warrior, that king of the Madras *viz.,* the great bowman Salya of the Sauvira clan, that ornament of assemblies, that foremost of car-warriors (temporarily) engaged in driving the car, say when he saw Karna slain?[1] What also did all the other warriors, difficult of defeat in battle, *viz.,* those lords of earth that came to fight, say, O Sanjaya, when they behold Vaikartana slain? After the fall of the heroic Drona, that tiger among car-warriors that bull among men, who, O Sanjaya, became the heads of the several division in their order? Tell me, O Sanjaya, how that foremost of car-warriors, *viz.,* Salya the ruler of the Madras, became engaged in driving the car of Vaikartana! Who were they that guarded the right wheel of the *Suta's* son while the latter was engaged in fight, and who were they that guarded his left wheel, and who were they that stood at the rear of that hero? Who were those heroes that did not desert Karna, and who were those mean fellows that ran away? How was the mighty car-warrior Karna slain amidst your united selves? How also did those mighty car-warriors, *viz.,* the brave Pandavas, advance against him shooting showers of shafts like the clouds pouring torrents of rain?[2] Tell me also, O Sanjaya, how that mighty shaft, celestial and foremost of its species, and equipt with a head like that of a

[1] Though a great car-warrior, Salya consented, at Duryodhana's request, to drive Karna's car during the latter's engagement with Arjuna.

[2] The Bengal reading *Pandavascha Katham* is better than the Bombay reading *Pandavascha Swyam.*

serpent became futile! I do not, O Sanjaya, see the possibility of even a small remnant of my cheerless host being saved when its leaders have been crushed![1] Hearing of the slaughter of those two heroes, those two mighty bowmen, *viz.*, Bhishma and Drona, who were ever ready to lay down their lives for my sake, what use have I of life?[2] Again and again I am unable to endure that Karna, the might of whose arms equalled that of ten thousand elephants, should be slain by the Pandavas! Tell me, O Sanjaya, all that occurred in the battle between the brave warriors of the Kauravas and their foes, after the death of Drona! Tell me also how the sons of Kunti fought the battle with Karna, and how that slayer of foes received his quietus in the fight !' "

SECTION X

"Sanjaya said,—'After the fall of the mighty bowman Drona on that day, O Bharata, and after the purpose had been baffled of that mighty car-warriors, *viz.*, the son of Drona, and after the vasty army, O monarch, of the Kauravas had fled away, Partha, having arrayed his own troops, stayed on the field with his brothers. Perceiving him staying on the field, thy son, O bull of Bharata's race, seeing his own army running away, rallied them with great courage. Having caused his divisions to take up their stand, thy son, O Bharata, relying on the might of his arms, fought for a long time with his foes, the Pandavas, who, having gained their end, were filled with joy and had been struggling for hours together. On the approach there of the evening twilight, he caused the troops to be withdrawn. Having caused the withdrawal of their troops, and having entered their own encampment, the Kauravas held with one another a consultation about their own welfare, seated like the celestials on costly couches overlaid with rich coverlets, and on excellent seats and luxurious beds. Then king Duryodhana, addressing those mighty bowmen in agreeable and highly sweet expression, spoke the following words suited to the occasion.

"Duryodhana said,—'Ye foremost of intelligent men, declare all of you, without delay, your opinions! Under these circumstances, ye kings, what is necessary and what is still more necessary?—'

"Sanjaya continued,—'When that prince of men had spoken those

[1]The Bengal reading *Hatotsahasya* is preferable to the Bombay reading *Hatotsedhasya*. The latter, although accepted by Nilakantha, would involve a pleonasm in view of the allusion to the *kukud* being crushed. *Kukud* literally means the hump of a bull; hence, a leader of leaders.

[2]*Tyktajivita* often implies one ready to lay down his life, and not one that has laid down his life. Compare *Drona Parvam*, sec. XXV verse 9.

words, those lions among men, seated on their thrones, made various gestures expressive of their desire of battle. Observing the indications of those who were all desirous of pouring their lives as libations on the battle-fire, and beholding the monarch's face radiant as morning Sun. the preceptor's son endued with intelligence and accomplished in speech, said these words: Enthusiasm, opportunity, skill and policy,—these are the means declared by the learned, to be capable of accomplishing all ends. They are, however, dependent on destiny. Those foremost of men we had on our side, equal unto the celestials, mighty car-warriors all, possessed of policy, devoted, accomplished, and loyal, have been slain. For all that we should not despair of victory. If all these means be properly applied, even destiny may be made propitious. All of us, therefore, O Bharata, shall install Karna, that foremost of men, endued besides with every accomplishment, in the command of the army! Making Karna our commander, we shall crush our foes. This Karna is endued with great might; he is a hero, accomplished in weapons, and incapable of defeat in battle. Irresistible as Yama himself, he is quite competent to vanquish our foes in battle!—Hearing these words from the preceptor's son, O king, at that time, built great hopes on Karna. Cherishing the hope in his heart that after the fall of Bhishma and Drona, Karna would vanquish the Pandavas, and comforted (by it), O Bharata, Duryodhana then, filled with joy at having heard those words of Aswatthaman, steadying his mind and relying on the might of his arms, said unto Radha's son, O monarch, these words that were fraught with affection and regard, and that were true, delightful, and beneficial to himself: O Karna, I know thy prowess, and the great friendship thou bearest to me! For all that, O mighty-armed one, I shall address the certain words that are for my good ! Having heard them, O hero, do that which may appear desirable to thee! Thou art endued with great wisdom, and thou art even my supreme refuge! Those two *Atirathas* that were my Generals, *viz.*, Bhishma and Drona, have been slain. Be thou my General, thou that art mightier than they! Both of those great bowmen were advanced in years. They were, besides, partial to Dhananjaya. Still both those heroes were respected by me, O son of Radha, at thy word! Viewing his relationship of grandsire unto them, the sons of Pandu, O sire, were spared in dreadful battle by Bhishma for ten successive days! Thyself also having laid aside thy weapons, the valiant Bhishma was slain in great battle by Phalguni with Sikhandin before him! After that great bowman had fallen and betaken himself to his bed of arrows, it was at thy word, O tiger among men, that Drona was made our leader! By him also were the sons of Pritha spared, in consequence, as I think, of their relationship unto him of pupils. That old man also has been slain by Dhrishtadyumna more speedily. I do not see, even on reflection, another warrior equal to thee in battle,—thee, that is, whose prowess could not be measured by even those two foremost of warriors that have been slain in the fight! Without doubt, thou alone today art competent to win victory

for us! Before, in the middle, and later on, thou hast accordingly acted for our good. Therefore, like a leader, it behoveth thee, in this battle, to bear the burden thyself. Thyself install thy own self in the Generalship. Like the celestial generalissimo, the lord Skanda of unfading prowess, (supporting the celestial army), do thou support this Dhritarashtra host! Like Mahendra slaying the *Danavas,* destroy thou all the throngs of our foes! Beholding thee staying in battle, the Pandavas, those mighty car-warriors, will, with the Panchalas, fly away from battle, like the *Danavas* at sight of Vishnu. Do thou, therefore, lead this vast force! When thou shalt stand resolved on the field, the Pandavas of wicked hearts, the Panchalas, and the Srinjayas, will all fly away with their friends. As the risen Sun, scorching everything by his energy, destroyeth the thick gloom, even so do thou destroy our foes!—

"Sanjaya continued,—'Strong became that hope, O king, in the heart of thy son, *viz.,* that where Bhishma and Drona had been slain, Karna would vanquish the Pandavas. Cherishing that hope within his heart, he said unto Karna,—O *Suta's* son, Partha never wishes to fight, standing before thee!—

"Karna said,—I have, O son of Gandhari, said before in thy presence, even these words, *viz.,—I shall vanquish all the Pandavas with their sons and Janardana!*—I shall become thy General. In this there is no doubt. Tranquilise thyself, O monarch! Consider the Pandavas to be already vanquished!—

"Sanjaya continued,—'Thus addressed, O monarch, king Duryodhana then stood up with all the monarchs, like He of a hundred sacrifices with the gods, for honouring Karna with the command of the army, like the celestials for honouring Skanda. Then, O monarch, all the kings headed by Duryodhana, desirous of victory, installed Karna in the command, according to the rites enjoined by the ordinance.[1] With golden and earthen jars filled to the brim with water and sanctified with *mantras,* with tusks of elephants and horns of rhinoceroses and mighty bulls, with other vessels decked with jewels and gems, with also fragrant herbs and plants, and with other articles collected in abundance, Karna, seated at his ease on a seat made of *udumvara* wood and overlaid with silken cloth, was invested with the command, according to the rites in the scriptures. Brahmanas, Kshatriyas, Vaisyas, and respectable Sudras, praised that high-souled one after he was bathed on that excellent seat. Thus installed in the command, O king, that slayer of foes, *viz.,* the son of Radha, caused, by presents of *Niskas* and kine and other wealth, many foremost of Brahmanas to utter blessings on him.—*Vanquish the Parthas with Govinda and all their followers,* —even these were the words that the eulogists and the Brahmanas said (unto him), O bull among men! (And they also said)—Slay the Parthas and the Panchalas, O son of Radha, for our victory, like risen Sun ever

[1]The *Abhisheka* consisted in pouring sanctified water on the head of the person requiring the investiture.

destroying Darkness with his fierce rays! The son of Pandu with Kesava are not able to even look at the shafts shot by thee, like owls unable to gaze at the burning rays of the Sun! The Parthas with the Panchalas are incapable of standing before thee armed with weapons, like the *Danavas* before Indra in battle!—Installed in the command, Radha's son of incomparable splendour looked resplendent in beauty and radiance like a second Sun. Having installed the son of Radha (thus) in the command of the army, thy son, urged on by Death, regarded himself as one who had his purpose accomplished. That chastiser of foes *viz.*, Karna, also, O king, having obtained the command, ordered the troops to be arrayed, at the rise of the Sun. Surrounded by thy sons, O Bharata, Karna looked resplendent like Skanda surrounded by the celestials, in the battle having Saraka for its evil root."[1]

SECTION XI

"Dhritarashtra said,—"After having obtained the command of the army, and after he had been addressed by the king himself in those sweet and brotherly words, and after he had ordered the troops to be arrayed at the hour of sunrise, tell me, O Sanjaya, what did Vikartana's son Karna do?

"Sanjaya said,—"Having learnt Karna's wishes, thy sons, O bull of Bharata's race, ordered the troops to be arrayed with joyful music. While it still wanted a long period for the coming of the dawn, a loud noise of—*Array,—Array,*—O king, suddenly arose among thy troops. And the uproar that arose, became tremendous and touched the very heavens, of foremost of elephants and fenced cars while under process of equipment, of foot soldiers and steeds, O monarch, while putting on their armour or in course of being harnessed, and of combatants moving with activity and shouting unto one another! Then the *Suta's* son bearing a gold-backed bow appeared (on the field) in his car possessed of the splendour of the radiant Sun, crowned with many banners, equipt with a white standard, with steeds of the hue of cranes, bearing the device of the elephants' rope, filled with a hundred quivers, furnished with mace and wooden fence, freighted with *Sataghnis* and rows of bells and darts and lances and spears, and supplied with many bows.[2] And the *Suta's* son appeared on the field, blowing his conch, O king; decorated with a net-work of gold, and shaking his formidable bow adorned with pure gold. Beholding the mighty bowman Karna, that foremost of car-warriors, seated on his car, difficult

[1] *Tarakamaye* means that in which (the *Asura*). Taraka was the evil sought to be put down. It is compounded of *Taraka* and *amya*.

[2] All the expressions qualify *Rathena*, with the exception of *Hemaprishtena Dhanusha* which evidently refers to the verb *Adrishtya*.

of approach and resembling the risen Sun that destroys the gloom, none amongst the Kauravas, O tiger among men, recked, O sire, the loss of Bhishma or Drona or other men! Speeding the warriors, O sire, with the blasts of his conch, Karna caused the vast army of the Kauravas to be drawn out. Having arrayed the troops in the *Makara* array, that mighty bowman, that scorcher of foes, *viz.,* Karna, proceeded against the Pandavas from desire of victory. In the tip of the beak of that *Makara,* O king, was stationed Karna himself. In the two eyes were the brave Sakuni and the mighty car-warrior Uluka. In the head was Drona's son and in the neck were all the uterine brothers. In the middle was king Duryodhana supported by a large force. In the left foot, O monarch, was stationed Kritavarman accompanied by the Narayana troops, and those invincible warriors, *viz.,* the *Gopalas.*[1] In the right foot, O king, was Gotama's son of prowess incapable of being baffled, surrounded by those mighty bowmen *viz.,* the Trigartas and by the Southerners. In the left hind-foot was stationed Salya with a large force raised in the country of Madras. In the right (hind-foot), O monarch, was Sushena of true vows, surrounded by a thousand cars and three hundred elephants. In the tail were the two royal brothers of mighty energy, *viz.,* Chitra and Chitrasena surrounded by a large force.

" 'When, O great king, that foremost of men, *viz.,* Karna, thus came out, king Yudhishthira the just, casting his eyes on Arjuna, said these words: Behold, O Partha, how the Dhartarashtra force, O hero, in this battle, protected by heroes and mighty car-warriors, hath been arrayed by Karna! This vast Dhartarashtra force hath lost its bravest warriors. They that remain, O mighty-armed one, are feeble, equal, as I think, to straw! Only one great bowman, *viz.,* the *Suta's* son, shineth in it! That foremost of car-warriors is incapable of being vanquished by the three worlds with their mobile and immobile creatures, including the gods, *Asuras* and *Gandharvas,* and the *Kinnaras* and great serpents! If thou slayest him to-day, O mighty-armed one, the victory will be thine, O Phalguna! The thorn also which for twelve years hath been planted in my heart will then be plucked out! Knowing this, O thou of mighty arms, form thou the array that thou wishest !—Hearing those words of his brother, that Pandava of the white steeds disposed his army in counter array after the form of the half moon. On the left side was stationed Bhimasena, and on the right was stationed the great bowman Dhrishtadyumna. In the middle of the array were the king and Dhananjaya the son of Pandu. Nakula and Sahadeva were at the rear of king Yudhishthira the just. The two Panchala princes, *viz.,* Yudhamanyu and Uttamaujas, became the protectors of (Arjuna's) car-wheels. Protected by the diadem-decked Arjuna himself, they did not quit Arjuna for

[1]The *Gopalas*, were very probably shepherds. To this day there are in certain districts of Bengal and Behar, *Gopalas* now called *Gowalas* or *Ahirs*, who allow themselves to be hired for local fights and brawls. They are an extremely sturdy clan.

a moment. The remaining kings, possessed of great courage, clad in mail, stood in the array, each in the position assigned to him, according to the measure of his enthusiasm and resolution, O Bharata. Having thus formed their great array, O Bharata, the Pandavas, and the mighty bowmen of thy army set their hearts on battle. Beholding thy army disposed into battle array by the *Suta's* son in battle Duryodhana with all his brethren regarded the Pandavas to be already slain. Similarly Yudhishthira, O king, beholding the Pandava army disposed in array, regarded the Dhartarashtras with Karna to be already slain. Then conches, and kettle-drums, and tabours, and large drums, and cymbals, and *Dindimas,* and *Jharjharas,* were loudly blown and beaten on all sides! Indeed, those loud-sounding instruments were blown and beat, O king, among both the armies. Leonine roars also arose, uttered by brave warriors for victory. And there also arose, O king, the noise of neighing steeds and grunting elephants, and the fierce clatter of car-wheels. None, O Bharata, (in the Kaurava army), at that time, felt the loss of Drona, seeing the great bowman Karna clad in mail and stationed at the head of the array. Both armies, O monarch, teeming with joyous men, stood, eager for battle and (ready) to destroy each other without delay. There, the two heroes, *viz.*, Karna and the son of Pandu, excited with wrath at sight of each other, and both firmly resolved, stood or careered, O king, through their respective divisions. The two armies, as they advanced to meet each other, seemed to dance (in joy). From the wings and the side-wings of both, warriors desirous of battle came forth.[1] Then commenced the battle, O monarch, of men, elephants, steeds, and cars, engaged in destroying one another." '

SECTION XII

"Sanjaya said,—'Then those two vast armies, teeming with rejoicing men and steeds and elephants resembling in splendour the celestial and the *Asura* hosts, meeting together, began to strike each other. Men, cars, steeds, elephants, and foot-soldiers of fierce prowess, made sturdy strokes destructive of bodies and sin.[2] Lion-like men strewed the Earth with the heads of lion-like men, each resembling the full moon or the sun in splendour and the lotus in fragrance. Combatants cut off the heads of combatants, with crescent-shaped and broad headed shafts and razor-faced arrows and axes, and battle-axes. The arms of men of long and massive arms, cut off by men of long and massive arms, falling upon the Earth,

[1]It would seem that when the actual encounter took place, the order of the array, as regards both armies, was speedily and entirely lost.

[2]I adopt the Bengal reading which is *Dehapapmapramasanan.* The meaning, of course, is that the man were slain so that their bodies were destroyed as also their sins, for death in battle is rewarded with heaven.

shone, decked with weapons and bracelets. With those writhing arms adorned with red fingers and palms, the Earth looked resplendent as if strewn with fierce five-headed snakes slain by Garuda.[1] From elephants and cars and steeds, brave warriors fell down, struck by foes, like the denizens of heaven from their celestial cars on the exhaustion of their merits. Other brave warriors fell down by hundreds, crushed in that battle by brave combatants with heavy maces spiked clubs and short bludgeons. Cars also, in that tumultuous fight, were crushed by cars, and infuriate elephants by infuriate compeers, and horsemen by horsemen. Men destroyed by cars, and cars by elephants, and horsemen by foot-soldiers, and foot-soldiers by horse-men, dropped down on the field, as also cars and steeds and foot-soldiers destroyed by elephants and cars and steeds and elephants by foot-soldiers, and cars and foot-soldiers and elephants by steeds and men and elephants by cars. Great was the carnage made of car-warriors and steeds and elephants and men by men and steeds and elephants and car-warriors, using their hands and feet and weapons and cars. When that host was being thus struck and slain by heroic warriors the Parthas, headed by Vrikodara, advanced against us. They consisted of Dhrishtadyumna and Sikhandin and the (five sons of Draupadi and the Prabhadrakas, and Satyaki and Chekitana with the Dravida forces, and the Pandyas, the Cholas, and the Keralas, surrounded by a mighty array, all possessed of broad chests, long arms, tall statures, and large eyes. Decked with ornaments, possessed of red teeth, endued with the prowess of infuriate elephants, attired in robes of diverse colours, smeared with powdered scents, armed with swords and nooses, capable of restraining mighty elephants, companions in death, and never deserting one another, equipped with quivers, bearing bows adorned with long locks, and agreeable in speech were the combatants of the infantry files led by Satyaki, belonging to the Andhra tribe, endued with fierce forms and great energy. Other brave warriors such as the Chedis, the Panchalas, the Kaikayas, the Karushas, the Kosalas, the Kanchis, and the Maghadhas, also rushed forward. Their cars and steeds and elephants, all of the foremost kind, and their fierce foot-soldiers, gladdened by the notes of diverse instruments, seemed to dance and laugh.[2] In the midst of that vast force, came Vrikodara, riding on the neck of an elephant, and surrounded by many foremost of elephant-soldiers, advancing against thy army. That fierce and foremost of elephants, duly equipped, looked resplendent, like the stone-built mansion on the top of the Udaya mountain, crowned with the risen Sun. Its armour of iron, the foremost of its kind, studded with costly gems, was as resplendent as the autumnal firmament bespangled with stars. With a lance in his outstretched arm, his head decked with a beautiful diadem, and possessed of the splendour of the meridian Sun at autumn, Bhima began to burn his foes. Beholding

[1] The Bombay text reads *Prahitias*. If this reading be accepted, the meaning would be "dropped" by Garuda.

[2] *Vadyaravais* of the Bengal texts is preferable to *Vadyadhara's* of the Bombay edition.

that elephant from a distance, Kshemadhurti, himself on an elephant, challenging, rushed cheerfully towards Bhima who was more cheerful still. An encounter then took place between those two elephants of fierce forms resembling two huge hills topped with trees, each, fighting with the other as it liked. Those two heroes, then, whose elephants thus encountered each other, forcibly struck each other with lances endued with the splendour of solar rays, and uttered loud roars. Separating, they then careered in circles with their elephants, and each taking up a bow began to strike the other. Gladdening the people around with their loud roars and the slaps on their armpits and the whizz of this arrows, they continued to utter leonine shouts. Endued with great strength, both of them, accomplished in weapons, fought, using their elephants with upturned trunks and decked with banners floating on the wind. Then each cutting off the other's bow, they roared at each other, and rained on each other showers of darts and lances like two masses of clouds in the rainy season pouring torrents of rain. Then Kshemadhurti pierced Bhimasena in the centre of the chest with a lance endued with great impetuosity, and then with six others, and uttered a loud shout. With those lances sticking to his body, Bhimasena, whose form then blazed with wrath, looked resplendent like the cloud-covered Sun with his rays issuing through the interstices of that canopy. Then Bhima carefully hurled at his antagonist a lance bright as the rays of the Sun, coursing perfectly straight, and made entirely of iron. The ruler of the Kulutas then, drawing his bow, cut off that lance with ten shafts and then pierced the son of Pandu with sixty shafts. Then Bhima the son of Pandu, taking up a bow whose twang resembled the roar of the clouds, uttered a loud shout and deeply afflicted with his shafts the elephants of his antagonist. Thus afflicted in that battle by Bhimasena with his arrows, that elephant, though sought to be restrained, stayed not on the field like a wind-blown cloud. The fierce prince of elephants owned by Bhima then pursued his (flying) compeer, like a wind-blown mass of clouds pursuing another mass driven by the tempest. Restraining his own elephant valiant Kshemadhurti pierced with his shafts the pursuing elephant of Bhimasena. Then with a well-shot razor-headed arrow that was perfectly straight, Kshemadhurti cut off his antagonist's bow and then afflicted that hostile elephant. Filled with wrath, Kshemadhurti then, in that battle, pierced Bhima and struck his elephant with many long shafts in every vital part. That huge elephant of Bhima then fell down, O Bharata! Bhima, however, who had jumped down from his elephant and stood on the Earth before the fall of the beast, then crushed the elephant of his antagonist with his mace. And Vrikodara then struck Kshemadhurti also, who, jumped down from his crushed elephant, was advancing against him with uplifted weapon. Kshemadhurti, thus struck, fell down lifeless, with the sword in his arm, by the side of his elephant, like a lion struck down by thunder beside a thunder-riven hill. Beholding the celebrated king of the Kulutas slain, thy troops, O bull of Bharata's race exceedingly distressed, fled away.' "

SECTION XIII

"Sanjaya said,—'Then the mighty and heroic bowman Karna began to smite the Pandava army in that battle, with his straight shafts. Similarly, those great car-warriors, *viz.*, the Pandavas, O king, filled with wrath, began to smite the army of thy son in the very sight of Karna. Karna also, O king, in that battle slew the Pandava army with his cloth-yard shafts bright as the rays of the Sun and polished by the hands of the smith. There, O Bharata, the elephants, struck by Karna with his shafts, uttered loud cries, lost strength, became faint, and wandered on all sides. While the army was being thus destroyed by the *Suta's* son, Nakula rushed with speed against that mighty car-warrior. And Bhimasena rushed against Drona's son who was engaged in the accomplishment of the most difficult feats. Satyaki checked the Kaikaya princes Vinda and Anuvinda.[1] King Chitrasena rushed against the advancing Srutakarman; and Prativindhya against Chitra owning a beautiful standard and a beautiful bow. Duryodhana rushed against king Yudhishthira the son of Dharma; while Dhananjaya rushed against the angry throngs of the *Samsaptakas*.[2] In that slaughter of great heroes, Dhrishtadyumna proceeded against Kripa. The invincible Sikhandin closed with Kritavarman. Srutakirti encountered Salya, and Madri's son, the valiant Sahadeva, O king, encountered thy son Dussasana. The two Kaikaya princes, in that battle, shrouded, Satyaki with a shower of blazing arrows, and the latter also, O Bharata, shrouded the two Kaikaya brothers. Those two heroic brothers deeply struck Satyaki in the chest like two elephants-striking with their tusks a hostile compeer in the forest.[3] Indeed, O king, those two brothers, in that battle, their own vitals pierced with shafts, pierced Satyaki of true deeds with their shafts. Satyaki, however, O great king covering all the points of the compass with a shower of arrows and smiling the while, checked the two brothers, O Bharata. Checked by those shower of arrows shot by the grandson of Sini, the two brothers speedily shrouded the car of Sini's grandson with their shafts. Cutting off their beautiful bows, Saurin of great fame, checked them both with his keen arrows in that battle. Taking up two other beautiful bows, and a number of powerful shafts, the two began to cover Satyaki and carrier with great activity and skill. Shot by the two brothers, those mighty shafts equipped with the feathers of the *Kanka* and the peacock and decked with gold, began to fall, illumining all the points of the compass. In that dreadful battle between them, O king, the arrows they shot caused a darkness there. Those mighty car-warriors then cut off each other's bows. Then the invincible Satwata, O king, filled with rage, took up another bow in that battle, and stringing it, cut off

[1]Vinda and Anuvinda of Avanti were slain by Arjuna. The two warriors here referred to were of the Kaikayas, not of the Avantis.

[2]The Bengal texts read *Kruddhin* and not *Kruddhas*.

[3]The Bengal texts read *Maharane* for *Mahavane*.

Anuvinda's head with a keen razor-headed shaft. Decked with ear-rings, that large head, O king, fell like the head of Samvara slain in the great battle (of old). And it reached the Earth in no time, filling all the Kaikayas with grief. Beholding that brave warrior slain, his brother, the mighty car-warrior Vinda, stringing another bow began to resist the grandson of Sini from every side. Piercing with sixty arrows equipped with wings of gold and whetted on stone, he uttered a loud shout and said,—Wait, Wait !—Then that mighty car-warrior of the Kaikayas speedily struck Satyaki with many thousands of shafts in his arms and chest. All his limbs wounded with arrows, Satyaki of prowess incapable of being baffled, looked resplendent in that battle, O king, like a flowering *Kinsuka*. Pierced by the high-souled Kaikaya in that encounter, Satyaki, with the greatest ease, pierced the Kaikaya (in return) with five and twenty arrows. Then those two foremost of car-warriors, having each cut off the other's handsome bow in that encounter, and having each quickly slain the other's driver and steeds approached each other on foot for a fight with swords. Both endued with massive arms, they looked resplendent on that extensive arena, each having taken up a shield decked with a hundred moons, and each armed with an excellent sword, like Jambha and Sakra, both endued with great might, in the battle between the gods and the *Asuras* (of old). Both of them, in that great battle, then began to career in circles. And then they speedily encountered each other in battle, each approaching the other near. And each of them made great efforts for the destruction of the other. Then Satwata cut in twain the shield of Kaikeya. The latter also, O king, cut in twain the shield of Satyaki. Having cut off his antagonist's shield covered with centuries of stars, Kaikeya began to career in circles, advancing and receding (at times). Then the grandson of Sini, endued with great activity, cut off by a sidestroke the prince of the Kaikeyas thus careering in that great arena armed with excellent sword. Cased in armour that great bowman, *viz.*, the Kaikeya prince, O king, thus cut off in twain in that great battle, fell down like a hill riven with thunder. Having slain him in battle that foremost of car-warriors that scorcher of foes, *viz.*, the brave grandson of Sini quickly got upon the car of Yudhamanyu. Afterwards riding upon another car duly equipped (with everything). Satyaki began to slay with his shafts the large force of the Kaikeyas. The vast army of the Kaikeyas, thus slaughtered in battle, leaving that foe of theirs fled away on all sides.' "

SECTION XIV

"Sanjaya said,—'Srutakarman then, O king filled with wrath, struck that lord of Earth, *viz.*, Chitrasena, in that battle, with fifty shafts. The ruler

of the Abhisars (in return), striking Srutakarman, O king, with nine straight arrows, pierced his driver with five. Srutakarman then, filled with rage struck Chitrasena at the head of his forces, with a keen arrow in a vital part. Deeply pierced, O monarch, with that arrow by that high-souled prince the heroic Chitrasena felt great pain and swooned away. During this interval, Srutakarman of great renown covered that lord of Earth, (*viz.*, his insensible antagonist), with ninety arrows. The mighty car-warrior Chitrasena then, recovering consciousness, cut off his antagonist's bow with a broad-headed arrow, and pierced his antagonist himself with seven arrows. Taking up another bow that was decked with gold, and capable of striking hard, Srutakarman then, with his waves of arrows, made Chitrasena assume a wonderful appearance. Adorned with those arrows, the youthful king, wearing beautiful garlands, looked in that battle like a well-adorned youth in the midst of an assembly. Quickly piercing Srutakarman with an arrow in the centre of the chest, he said unto him,—Wait, Wait !—Srutakarman also, pierced with that arrow in the battle, began to shed blood, like a mountain shedding streams of liquid red-chalk. Bathed in blood and dyed therewith, that hero shone in battle like a flowering *Kinsuka*. Srutakarman, then, O king, thus assailed by the foe, became filled with rage, and cut in twain the foe-resisting bow of Chitrasena. The latter's bow having been cut off, Srutakarman then, O king, pierced him with three hundred arrows equipped with goodly wings, covering him completely therewith. With another broad headed arrow, sharp-edged and keen pointed, he cut off the head, decked with headgear of his high-souled antagonist. That blazing head of Chitrasena fell down on the ground, like the moon loosened from the firmament upon the Earth at will. Beholding the king slain, the troops of Chitrasena, O sire, rushed impetuously against (his slayer). That great bowman then, filled with rage, rushed, shooting his shafts, against that army, like Yama filled with fury, against all creatures at the time of the universal dissolution. Slaughtered in that battle by thy grandson armed with the bow, they quickly fled on all sides like elephants scorched by a forest-conflagration. Beholding them flying away hopeless of vanquishing the foe. Srutakarman, pursuing them with his keen arrows, looked exceedingly resplendent (on his car). Then Prativindhya, piercing Chitra with five arrows, struck his driver with three, and his standard with one. Him Chitra pierced, striking in the arms and the chest, with nine broad-headed shafts equipped with wings of gold, having keen points, and plumed with *Kanka* and peacock feathers. Then Prativindhya, O Bharata cutting off with his shafts the bow of his antagonist deeply struck the latter with five keen arrows. Then Chitra, O monarch, sped at thy grandson a terrible and irresistible dart, adorned with golden bells, and resembling a flame of fire. Prativindhya, however, in that battle, cut off, with the greatest ease, into three fragments, that dart as it coursed towards him like a flashing meteor.[1] Cut off into

[1] Or, 'like a blazing brand.'

three fragments, with Prativindhya's shafts, that dart fell down, like the thunderbolt inspiring all creatures with fear at the end of the *Yuga*. Beholding that dart baffled, Chitra, taking up a huge mace decked with a net-work of gold, hurled it at Prativindhya. That mace slew the latter's steeds and driver also in that great battle, and crushing, besides, his car, fell with great impetuosity on the Earth. Meanwhile, having alighted from his car, O Bharata, Prativindhya hurled at Chitra dart, well-adorned and equipped with a golden staff. Catching it as it coursed towards him, the high-souled king Chitra, O Bharata, hurled the very weapon at Prativindhya. Striking the brave Prativindhya in that battle, that blazing dart, piercing through his right arm, fell down on the Earth, and falling illumined the whole region like a blast of lightning. Then Prativindhya, O king, filled with rage, and desiring to compass the destruction of Chitra, sped at him a lance decked with gold. That lance penetrating through his armour and chest, entered the Earth like a mighty snake in its hole. Struck with that lance, the king fell down, stretching out his large and massive arms that resembled a couple of iron clubs. Beholding Chitra slain, thy warriors, those ornaments of battle rushed impetuously at Prativindhya from all sides. Shooting diverse kinds of shafts and *Sataghnis* decked with rows of bells, they soon covered Prativindhya like masses of clouds covering the Sun. The mighty-armed Prativindhya, consuming with his arrowy showers those assailants of his in that battle, routed thy army like the thunder-wielding Sakra routing the *Asura* host. Thus slaughtered in battle by the Pandavas, thy troops, O king, suddenly dispersed in all directions like congregated masses of clouds dispersed by the wind. While thy army, slaughtered on all sides, was thus flying away, only Drona's son singly rushed with speed against the mighty Bhimasena. All at once a fierce encounter ensued between them like to what had taken place between Vritra and Vasava in the battle between the gods and the *Asuras* (of old).' "

SECTION XV

Sanjaya said, "Endued with the greatest activity, Drona's son, O king, displaying the lightness of his arms, pierced Bhima with an arrow. Aiming at all his vital points for he had a knowledge of all the vital points of the body the quick-handed Aswatthaman again struck him with ninety shafts. Pierced all over with keen arrows by the son of Drona, Bhimasena looked resplendent in that battle like the Sun himself with his rays. The son of Pandu then, covering the son of Drona with a thousand well-directed shafts, uttered a leonine roar. Baffling with his own shafts the shafts of his foe in that battle, the son of Drona, O king, as if smiling, then struck the

Pandava on the forehead with a clothyard shaft. The son of Pandu bore that arrow on his forehead even as the proud rhinoceros, O king, in the forest bears its horn. The valiant Bhima, then, in that battle as if smiling all the while, struck the struggling son of Drona on the forehead with three clothyard shafts. With those three arrows sticking on his forehead, that Brahmana looked beautiful like a three-peaked mountain washed with water in the season of rains. The son of Drona then afflicted the Pandava with hundreds of arrows, but failed to shake him like the wind failing to shake the mountain. Similarly the son of Pandu, filled with joy, could not in that battle shake the son of Drona with his hundreds of keen shafts like torrents of rain failing to shake a mountain. Shrouding each other with showers of terrible shafts those two great car-warriors, those two heroes endued with fierce might, shone resplendent on those two foremost of cars of theirs. Then they looked like two blazing Suns risen for the destruction of the world, and engaged themselves in scorching each other with their rays representing excellent arrows. Endeavouring with great care to counteract each other's feats in the great battle, and actually engaged in matching deed by deed with showers of arrows most fearlessly, those two foremost of men careered in that combat like a couple of tigers. Both invincible and terrible, arrows constituted their fangs and bows their mouths. They became invisible under those clouds of arrows on all sides like the Sun and the Moon in the firmament shrouded by masses of clouds. And then those two chastisers of foes soon became visible and blazed forth like Mars and Mercury freed from cloudy screens. Then at that instant during the progress of that awful battle, Drona's son placing Vrikodara to his right, poured hundreds of fierce arrows upon him like the clouds pouring torrents of rain upon a mountain. Bhima, however, could not brook that indication of his enemy's triumphs. The son of Pandu, O king, from that very station on Aswatthaman's right, began to counteract the latter's feats. Their cars continuing to wheel around in diverse way and advance and retreat (according to the exigencies of the situation), the battle between those two lions among men became exceedingly furious. Careering in diverse paths, and (executing) circular manoevres, they continued to strike each other with arrows shot from their bows drawn to their fullest stretch. And each made the greatest endeavours to compass the destruction of the other. And each of them desired to make the other carless in that battle. Then that car-warrior, *viz.*, the son of Drona, invoked many mighty weapons. The son of Pandu, however, in that battle, with his own weapons, counteracted all those weapons of his foe. Then, O monarch, there took place an awful encounter of weapons, like to the terrible encounter of planets at the time of the universal dissolution. Those shafts, O Bharata, let off by them, coming in collision illuminated all the points of the compass and thy troops also all around. Covered with flights of arrows, the welkin assumed a terrible sight, like to what happens, O king, at the time of the universal dissolution, when it is covered with falling meteors. From the clash of shafts, O Bharata, fire was

generated there with sparks and blazing flames. That fire began to consume both armies. *Siddhas* moving there, O monarch, said these words,—O lord, this battle is the foremost of all battles, Any battle (fought before) does not come up to even a sixteenth part of this. A battle like this will never occur again. Both these persons, *viz.*, this Brahmana and this Kshatriya, are endued with knowledge. Both are possessed of courage, and both are fierce in prowess. Dreadful is the might of Bhima, and wonderful is the skill of the other in weapons. How great is their energy and how wonderful the skill possessed by both. Both of them stand in this battle like two universe-destroying Yamas at the end of the *Yuga*. They are born like two Rudras or like two Suns. These two tigers among men, both endued with terrible forms, are like two Yamas in this battle. Such were the words of the *Siddhas* heard there every moment. And among the assembled denizens of heaven there arose a leonine roar. Beholding the amazing and inconceivable feats of the two warriors in that battle, the dense throngs of *Siddhas*, and *Charanas* were filled with wonder. And the gods, the *Siddhas*, and the great *Rishis* applauded them both saying,—Excellent, O mighty armed son of Drona. Excellent, O Bhima, Meanwhile those two heroes, in that battle, O king, having done injuries to each other, glared at each other with eyes rolling in rage. With eyes red in rage, their lips also quivered in rage. And they grinded their teeth in wrath and bit their lips. And those two great car-warriors covered each other with showers of arrows, as if they were in that battle two masses of clouds that poured torrents of arrows for rain and that gleamed with weapons constituting their lightning. Having pierced each other's standards and drivers in that great battle, and having also pierced each other's steeds, they continued to strike each other. Then, O monarch, filled with rage, they took up in that dreadful encounter, two arrows, and each desirous of slaying the other shot quickly at his foe. Those two blazing arrows, resistless and endued with the force of thunder, coming, O king, to the two warriors as they stood at the head of their respective divisions, struck them both. Each of the two mighty combatants then deeply struck with those arrows, sank, on the terrace of their respective car. Understanding the son of Drona to be insensible his driver then bore him away from the battle-field, O king, in the sight of all the troops. Similarly, O king, Bhima's driver bore away from the battle-field on his car, the son of Pandu, that scorcher of foes, who was repeatedly falling into swoon."

SECTION XVI

Dhritarashtra said, "Describe to me the battle of Arjuna with the *Samsaptakas*, and of the other kings with the Pandavas. Narrate to me

also, O Sanjaya, the battle of Arjuna with Aswatthaman, and of the other lords of the Earth with Partha."

Sanjaya said, "Listen, O king, as I speak to thee as to how occurred the battle of the heroic warriors (on our side) with the foe—the battle which was destructive of bodies, sins, and lives. That slayer of foes, *viz.*, Partha, penetrating into the *Samsaptaka* force that resembled the ocean, agitated it exceedingly, like a tempest agitating the vast deep. Cutting off with broad-headed arrows of keen edges the heads of brave warriors that were decked with faces possessed of the splendour of the full moon and with beautiful eyes and eyebrows and teeth, Dhananjaya speedily caused the Earth to be strewn there as if with lotuses, plucked off their stalks. And in that battle Arjuna with his razor-headed shafts, cut off the arms of his foes, that were all well rounded, large and massive, and smeared with sandal-paste and other perfumes, with weapons in grasp, with leathern gloves casing their fingers, and looking like five-headed snakes. And the son of Pandu repeatedly cut off with his broad-headed shafts, steeds, riders, drivers, and flags, and bows and arrows, and arms decked with gems. And Arjuna in that battle, O king, with many thousands of arrows, despatched to Yama's abode, car-warriors and elephants and horses and horsemen. Many foremost of warriors, filled with rage and roaring like bulls mad (like them) with excitement for a cow in season, rushed towards Arjuna, with loud cries. All of them then began to strike Arjuna with their arrows as the latter was employed in slaying them, like infuriate bulls striking one of their species with their horns. The battle that took place between him and them made the hair to stand on end, even like the battle between the *Daityas* and the wielder of the thunder-bolt on the occasion of the conquest of the three worlds. Resisting with his own weapons the weapons of his foes on all sides. Arjuna, piercing them fast with innumerable arrows, took their lives. Like the wind destroying vast masses of clouds, Arjuna, otherwise called Jaya, that enhancer of the fears of his foes, cutting off into minute fragments large throngs of cars,—cars, that is, whose poles, wheels, and axles had previously been shattered by him, and whose warriors and steeds and drivers had been slain before, and whose weapons and quivers had been displaced, and standards crushed, and traces and reins sundered, and wooden fences and shafts broken already, and filling every body with wonder, achieved feats magnificent to behold and rivalling those of a thousand great car-warriors fighting together.[1] Crowds of *Siddhas* and celestial *Rishis* and *Charanas* all applauded him. And celestial kettle-drums sounded, and floral showers fell upon the heads of Kesava and Arjuna. And an incorporeal voice said, 'These *viz.*, Kesava and Arjuna, are those two heroes that always possess the beauty of the moon the splendour of fire, the force of the wind and the radiance of the sun. Stationed on the same car these two heroes are invincible even like Brahman and Isana. These two heroes the foremost of all creatures are Nara and

[1] The Bengal texts read *Bhaya-vardhanam*.

Narayana.' Hearing and beholding these wonderful things, O Bharata, Aswatthaman, with great care and resolution, rushed against Krishna and Arjuna in that battle. With his arm that held an arrow in its grasp, the son of Drona hailed the Pandava shooting shafts equipped with foe-slaying heads, and smilingly told him these words, 'If, O hero, thou regardest me a worthy guest arrived (before thee), then give me today, with the whole heart, the hospitality of battle.' Thus summoned by the preceptor's son from desire of battle, Arjuna regarded himself highly honoured, and addressing Janardana said, 'The *Samsaptakas* should be slain by me, but Drona's son again is summoning me. Tell me, O Madhava, to which of these duties should I first turn? First let the services of hospitality be offered, if thou thinkest that to be proper.' Thus addressed, Krishna bore Partha who had been summoned according to the rules of triumphant challenge to the vicinity of Drona's son, like Vayu bearing Indra to the sacrifice. Saluting Drona's son whose mind was fixed upon one thing, Kesava, said unto him, 'O Aswatthaman, be cool, and without losing a moment strike and bear. The time has come for those that are dependent on others to repay their obligation to their masters.[1] The disputes between Brahmanas are subtle. The consequences, however, of the disputes of Kshatriyas are palpable, being either victory or defeat. For obtaining those excellent rites of hospitality that from folly thou solicitest at the hands of Partha, fight coolly now with the son of Pandu.' Thus addressed by Vasudeva, that foremost of regenerate ones, replied saying,—So be it—pierced Kesava with sixty shafts and Arjuna with three. Arjuna then, filled with rage, cut off Aswatthamana's bow with three shafts. Drona's son took up another bow that was still more formidable. Stringing it within the twinkling of an eye, he pierced Arjuna and Kesava, the latter with three hundred arrows, and the former with a thousand. And then Drona's son, with good care, stupefying Arjuna in that battle, shot thousands and tens of thousands and millions of arrows. From the quivers, the bow, the bowstring, the fingers, the arms, the hands, the chest, the face, the nose, the eyes, the ears, the heads, the limbs, the pores of the body, the armour on his person, the car, and the standard, O sire, of that utterer of *Brahma,* arrows began to issue. Piercing Madhava and the son of Pandu with the thick arrowy shower, Drona's son filled with joy, roared aloud like a vast mass of congregated clouds. Hearing that roar of his, the son of Pandu said unto Kesava of unfading glory these words 'Behold, O Madhava, this wickedness towards me of the preceptor's son. He regardeth us to be slain, having shrouded us with his dense arrowy shower.[2] I will presently, however, by my training and might, baffle his purpose.'—Cutting off every one of those arrows shot by Aswatthaman into three fragments, that foremost one of Bharata's race destroyed them all like the Sun destroying a thick fog. After this the son of Pandu once more pierced with his fierce

[1] Literally, 'to pay off their master's cake.'

[2] Literally, 'having made us the inmates of this arrowy mansion.'

shafts, the *Samsaptakas* with their steeds, drivers, cars, elephants, standards and foot-soldiers. Every one of those that stood there as spectators, every one of those that were stationed there on foot or car or steed or elephant, regarded himself as shrouded by the arrows of Arjuna. Shot from *Gandiva,* those winged arrows of diverse forms slew in that battle elephants and steeds and men whether stationed in his immediate front or at the distance of two miles. The trunks, cut off with broad-headed shafts, of elephants, down whose cheeks and other limbs flowed the juice indicative of excitement, fell down like tall trees in the forest struck down with the axe. A little after down fell elephants, huge as hillocks, with their riders, like mountains crushed by Indra with his thunder. With his shafts cutting into minute portions well-equipt cars that looked like dissolving edifices of vapour in the evening sky and unto which were yoked well-trained steeds of great speed and which were ridden by warriors invincible in battle, the son of Pandu continued to shower his arrows on his enemies. And Dhananjaya continued to slay well-decked horsemen and foot-soldiers of the foe. Indeed, Dhananjaya, resembling the very Sun as he rises at the end of the *Yuga,* dried up the *Samsaptaka* ocean incapable of being dried up easily, by means of keen arrows constituting his rays. Without losing a moment, the son of Pandu once more pierced Drona's son resembling a huge hill, with shafts of great impetuosity and the splendour of the Sun, like the wielder of the thunder-bolt piercing a mountain with the thunder. Desirous of battle, the preceptor's son then, filled with rage, approached Arjuna for piercing him and his steeds and drivers by means of his swiftly-coursing shafts. Arjuna, however, quickly cut off the shafts shot at him by Aswatthaman. The son of Pandu then filled with great wrath, proffered unto Aswatthaman, that desirable guest, quivers upon quivers of arrows like a charitable person offering everything in his house unto a guest. Leaving the *Samsaptakas* then the son of Pandu rushed towards Drona's son like a donor abandoning unworthy guests, for proceeding towards one that is worthy."[1]

SECTION XVII

Sanjaya said, "Then occurred that battle between Arjuna and Aswatthaman resembling the planets Sukra and Vrihaspati in splendour,

[1]The two words used here; viz., *Pankteyam* and its negative, have a peculiar significance. He that is worthy of being admitted to the same line with honoured guests while sitting for a feed, is a *pankteya*. He, on the other hand, that is excluded from the line is an *apankteya*. To this day the leaders of all castes in India are busied with questions affecting the inclusion in or the exclusion from the caste line of its members on occasions of feed and festivity.

like the battle between Sukra and Vrihaspati in the firmament for entering the same constellation. Afflicting each other with blazing shafts that constituted their rays, those terrifiers of the world stood like two planets both deviating from their orbits. Then Arjuna deeply pierced Aswatthaman with a shaft in the midst of his eye-brows. With that shaft the son of Drona looked resplendent like the Sun with upward rays. The two Krishnas (Nara and Narayana), also deeply afflicted by Aswatthaman with hundreds of arrows, looked like two Suns at the end of the *Yuga* resplendent with their own rays. Then when Vasudeva seemed to be stupefied, Arjuna shot a weapon from which issued torrents of shafts on all sides. And he struck the son of Drona with innumerable shafts, each resembling the thunder or fire or the sceptre of Death. Endued with mighty energy, that achiever of fierce feats, (*viz.,* Aswatthaman) then pierced both Kesava and Arjuna with well-shot shafts which were inspired with great impetuosity and struck with which Death himself would feel pain. Checking the shafts of Drona's son, Arjuna covered him with twice as many arrows equipt with goodly wings, and shrouding that foremost of heroes and his steeds and driver and standard, began to strike the *Samsaptakas.* With his well-shot shafts Partha began to cut off the bows and quivers and bowstrings and hands and arms and tightly grasped weapons and umbrellas and standards and steeds and car-shafts and robes and floral garlands and ornaments and coats of mail and handsome shields and beautiful heads, in large numbers, of his unretreating foes. Well-equipt cars and steeds and elephants, ridden by heroes fighting with great care, were destroyed by the hundreds of shafts sped by Partha and fell down along with the heroes that rode on them. Cut off with broad-headed and crescent-shaped and razor-faced arrows human heads, resembling the lotus, the Sun, or the full Moon in beauty and resplendent with diadems and necklaces and crowns, dropped ceaselessly on the earth. Then the Kalinga, the Vanga, and the Nishada heroes, riding on elephants, that resembled in splendour the elephant of the great foe of the *Daityas,*[1] rushed with speed against the queller of the pride of the *Danavas, viz.,* the son of Pandu, from desire of slaying him. Partha cut off the vital limbs, the trunks, the riders, the standards, and the banners of those elephants, upon which those beasts fell down like mountain summits riven with thunder. When that elephant force was broken, the diadem-decked Arjuna shrouded the son of his preceptor with shafts endued with the splendour of the newly risen Sun, like the wind shrouding the risen Sun with masses of congregated clouds. Checking with his own shafts those of Arjuna, Drona's son shrouding both Arjuna and Vasudeva with his arrows, gave a loud roar, like a mass of clouds at the close of summer after shrouding the Sun or the Moon in the firmament. Deeply afflicted with those arrows, Arjuna, aiming his weapons at Aswatthaman and at those

[1] *Daityaripudwipa* is explained by Nilakantha to mean an *Asura* having the form of an elephant. I cannot reject the obvious meaning of the compound for following the commentator. The elephant of the foe of the *Daityas* would mean the prince of elephants, called *Airavata*, belonging to Indra.

followers of his belonging to the army, speedily dispelled that darkness caused by Aswatthaman's arrows, and pierced all of them with shafts equipped with goodly wings. In that battle none could see when Savyasachin took up his shafts, when he aimed them, and when he let them off. All that could be seen was that elephants and steeds and foot-soldiers and car-warriors, struck with his arrows fell down deprived of life. Then Drona's son without losing a moment, aiming ten foremost of arrows, sped them quickly as if they formed only one arrow. Shot with great force, five of these pierced Arjuna and the other five pierced Vasudeva. Struck with those arrows, those two foremost of men, like Kuvera and Indra, became bathed in blood. Thus afflicted, all the people there regarded those two heroes slain by Aswatthaman—the warrior who had completely mastered the science of arms. Then the chief of the Dasarhas addressed Arjuna and said, 'Why errest thou in thus sparing Aswatthaman? Slay this warrior. If treated with indifference, even this one will be the cause of great woe, like a disease not sought to be put down by treatment.' Replying unto Kesava of unfading glory with the words—'So be it',—Arjuna of unclouded understanding began with good care to mangle the son of Drona with his shafts. Now the son of Pandu, filled with rage, quickly pierced the massive arms, smeared with sandal-paste, and the chest, the head, and the unrivalled thighs of his antagonist with shafts equipt with heads like goats' ears, and shot with great force from *Gandiva*. Then cutting off the traces of Aswatthaman's steeds, Arjuna began to pierce the steeds themselves, whereat the latter bore Aswatthaman away to a great distance from the field. Thus borne away by these steeds endued with the speed of the wind, the intelligent son of Drona deeply afflicted with the shafts of Partha reflecting for some time, wished not to go back and renew the fight with Partha. Knowing that victory is ever with the chief of the Vrishnis and with Dhananjaya, that foremost one of Angirasa's race, endued with great activity, entered the army of Karna, deprived of hope and with shafts and weapons almost exhausted. Indeed, Drona's son, restraining his steeds, and having comforted himself a little, O sire, entered the force of Karna teeming with cars and steeds and men. After Aswatthaman, that enemy of theirs, had been thus removed from the field by his steeds like a disease removed from the body by incantations and medicines and means, Kesava and Arjuna proceeded towards the *Samsaptakas,* on their car whose rattle resembled the roar of the clouds and whose banner waved on the wind."

SECTION XVIII

Sanjaya said, "Meanwhile towards the northern part of the Pandava army, a loud uproar arose of cars and elephants and steeds and

foot-soldiers as those were being massacred by Dandadhara. Turning the course of the car, but without stopping the steeds which were as fleet as *Garuda* or the wind, Kesava, addressing Arjuna, said, 'The chief of the Magadhas, with his (foe-crushing) elephant is unrivalled in prowess. In training and might he is not inferior to Bhagadatta himself. Having slain him first, thou wilt then slay the *Samsaptakas.*'—At the conclusion of his words, Kesava bore Partha to the presence of Dandadhara. The chief of the Magadhas, peerless in handling the elephant-hook even as the headless planet Ketu (is peerless) among all the planets, was destroying the hostile army like a fierce comet destroying the whole earth.[1] Riding on his foe-slaying and well-equipped elephant which looked like the *Danava* with elephantine face and form, and whose roar resembled that of a congregated mass of clouds, Dandadhara was destroying with his shafts thousands of cars and steeds and elephants and men. The elephants also, treading upon cars with their feet, pressed down into the Earth a large number of men with their steeds and drivers. Many were the elephants, also which that foremost of elephants, crushed and slew with his two fore-feet and trunk. Indeed, the beast moved like the wheel of Death. Slaying men adorned with steel coats of mail, along with their horses and foot-soldiers, the chief of the Magadhas caused these to be pressed down into the earth, like thick reeds pressed down with crackling sounds, by means of that mighty and foremost of elephants belonging to him. Then Arjuna, riding on that foremost of cars, rushed quickly towards that prince of elephants in the midst of that host teeming with thousands of cars and steeds and elephants, and resounding with the beat and blare of innumerable cymbals and drums and conchs and uproarious with the clatter of car-wheels, the twang of bow-strings, and the sound of palms. Even Dandadhara pierced Arjuna with a dozen foremost of shafts and Janardana with sixteen and each of the steeds with three, and then uttered a loud shout and laughed repeatedly. Then Partha, with a number of broad-headed shafts, cut off the bow of his antagonist with its string and arrow fixed threon, as also his well-decked standard, and then the guides of his beast and the footmen that protected the animal. At this, the lord of Girivraja became filled with rage. Desirous of agitating Janardana with that tusker of his, whose temples had split from excitement, and which resembled a mass of clouds and was endued with the speed of the wind, Dandadhara struck Dhananjaya with many lances. The son of Pandu then, with three razor-headed arrows, cut off, almost at the same instant of time, the two arms each looking like the trunk of an elephant, and then the head, resembling the full Moon, of his foe. Then Arjuna struck the elephant of this antagonist with hundreds of arrows. Covered with the gold-decked arrows of Partha, that elephant equipped with golden armour looked as resplendent as a mountain in the

[1] *Ankusa-graha* means 'in handling the hook.' *Vikacha-graha* is explained by Nilakantha to mean either *Ketu*, the headless planet, or a calamitous planet like a fierce comet.

night with its herbs and trees blazing in a conflagration. Afflicted with the pain and roaring like a mass of clouds, and exceedingly weakened, the elephant crying and wandering and running with tottering steps, fell down with the guide on its neck, like a mountain summit riven by thunder. Upon the fall of his brother in battle, Danda advanced against Indra's younger brother and Dhananjaya, desirous of slaying them, on his tusker white as snow and adorned with gold and looking like a Himalayan summit. Danda struck Janardana with three whetted lances bright as the rays of the sun, and Arjuna with five, and uttered a loud shout. The son of Pandu then uttering a loud shout cut off the two arms of Danda. Cut off by means of razor-headed shafts, those two arms, smeared with sandal-paste, adorned with *angadas,* and with lances in grasp, as they fell from the elephant's back at the same instant of time, looked resplendent like a couple of large snakes of great beauty falling down from a mountain-summit. Cut off with a crecsent-shaped arrow by the diadem-decked (Partha), the head also of Danda fell down on the Earth from the elephant's back, and covered with blood it looked resplendent as it lay like the sun dropped from the Asta mountain towards the western quarter. Then Partha pierced with many excellent arrows bright as the rays of the sun that elephant of his foe, resembling a mass of white clouds whereupon it fell down with a noise like a Himalayan summit riven with thunder. Then other huge elephants capable of winning victory and resembling the two already slain, were cut off by Savyasachin in that battle, even as the two (belonging to Danda and Dandadhara) had been cut off. At this the vast hostile force broke. Then elephants and cars and steeds and men, in dense throngs, clashed against one another and fell down on the field. Tottering, they violently struck one another and fell down deprived of life. Then his soldiers, encompassing Arjuna like the celestials encompassing Purandara, began to say, 'O hero, that foe of whom we had been frightened like creatures at the sight of Death himself, hath by good luck been slain by thee. If thou hadst not protected from that fear those people that were so deeply afflicted by mighty foes, then by this time our foes would have felt that delight which we now feel at their death, O slayer of enemies.'—Hearing these and other words uttered by friends and allies, Arjuna, with a cheerful heart, worshipped those men, each according to his deserts, and proceeded once more against the *Samsaptakas.*"

SECTION XIX

"Sanjaya said, 'Wheeling round, like the planet Mercury in the curvature of its orbit, Jishnu (Arjuna) once more slew large number of the *Samsaptakas.* Afflicted with the shafts of Partha, O king, men,

steeds, and elephants, O Bharata, wavered and wondered and lost colour and fell down and died. Many foremost of animals tied to yokes and drivers and standards, and bows, and shafts and hands and weapons in grasp, and arms, and heads, of heroic foes fighting with him, the son of Pandu cut off in that battle, with arrows, some of which were broad-headed, some equipt with heads like razors, some crescent-shaped, and some furnished with heads like the calf's tooth. Like bulls fighting with a bull for the sake of a cow in season, brave warriors by hundreds and thousands closed upon Arjuna. The battle that took place between them and him made the hair to stand on end like the encounter between the *Daityas* and Indra, the wielder of the thunderbolt on the occasion of the conquest of the three worlds. Then the son of Ugrayudha pierced Partha with three shafts resembling three venomous snakes. Partha, however, cut off from his enemy's trunk the latter's head. Then those warriors, filled with rage, covered Arjuna from every side with diverse kinds of weapons like the clouds urged by the Maruts shrouding Himavat at the close of summer. Checking with his own weapons those of his foes on every side, Arjuna slew a large number of his enemies with well-shot shafts. With his arrows Arjuna then cut off the *Trivenus*, the steeds, the drivers, and the *Parshni* drivers of many cars, and displaced the weapons and quivers of many, and deprived many of their wheels and standards, and broke the cords, the traces and the axles of many, and destroyed the bottoms and yokes of others, and caused all the equipments of many to fall from their places. Those cars, thus smashed and injured by Arjuna in large numbers, looked like the luxurious mansions of the rich destroyed by fire, wind, and rain. Elephants, their vitals pierced with shafts resembling thunder-bolts in impetuosity, fell down like mansions on mountain-tops overthrown by blasts of lightning. Large numbers of steeds with their riders, struck by Arjuna, fell down on the Earth, their tongues and entrails pressed out, themselves deprived of strength and bathed in blood, and presenting an awful sight. Men and steeds and elephants, pierced by Savyasachin (Arjuna) with his shafts, wondered and tottered and fell down and uttered cries of pain and looked pale, O sire. Like Mahendra smiting down the *Danavas* Partha smote down large numbers of his foes, by means of shafts whetted on stone and resembling the thunder of poison in deadliness. Brave warriors, cased in costly coats of mail and decked with ornaments and armed with diverse kinds of weapons, lay on the field, with their cars and standards, slain by Partha. Vanquished (and deprived of life) persons of righteous deeds, possessed of noble birth and great knowledge, proceeded to heaven in consequence of those glorious deeds of theirs while their bodies only lay on Earth. Then the chief, belonging to thy army, of various realms, filled with wrath and accompanied by their followers, rushed against Arjuna, that foremost of car-warriors. Warriors borne on their cars and steeds and elephants, and foot-soldiers also, all desirous of slaying (Arjuna), rushed towards him, shooting diverse weapons with great speed. Then Arjuna like wind, by means of keen shafts, destroyed that thick shower of weapons

dropped by those warriors constituting a mass of congregated clouds. People then beheld Arjuna crossing that raftless ocean constituted by steeds and foot-soldiers and elephants and cars, and having mighty weapons for its waves, on a bridge constituted by his own mighty weapons of offence and defence. Then Vasudeva, addressing Partha, said, 'Why, O sinless one, dost thou sport in this way? Grinding these *Samsaptakas,* haste thyself for Karna's slaughter.'—Saying, "So be it" unto Krishna, Arjuna then, forcibly smiting the remnant of the *Samsaptakas* with his weapons, began to destroy them like Indra destroying the *Daityas.* At that time, with even the closest attention, men could not mark when Arjuna took out his shafts, when he aimed them and when he let them off quickly. Govinda himself, O Bharata, regarded it wonderful. Like swans diving into a lake the shafts of Arjuna, white and active as swans, penetrated into the hostile force. Then Govinda, beholding the field of battle during the progress of that carnage, said these words to Savyasachin, 'Here, O Partha, for the sake of Duryodhana alone, occurreth this great and terrible destruction of the Bharatas and other kings of Earth. Behold, O son of Bharata, these bows, with golden backs, of many mighty bowmen, and these girdles and quivers lossened from their bodies. Behold these straight shafts equipt with wings of gold, and these long arrows washed with oil and looking like snakes freed from their sloughs. Behold these beautiful lances decked with gold, lying scattered about, and these coats of mail, O Bharata, adorned with gold and fallen off from the bodies of the warriors. Behold these spears embellished with gold, these darts adorned with the same metal, and these huge maces twined round with threads of gold, and cords of hemp. Behold these swords decked with bright gold and these axes adorned with the same, and these battle-axes equipt with gold-decked handles. Behold also these spiked clubs, these short arrows, these *Bhusundis,* and these *Kanapas;* these iron *Kuntas* lying around, and these heavy *Mushalas.* These victory-longing warriors endued with great activity and armed with diverse weapons, though dead, still seem to be quick with life. Behold those thousands of warriors, their limbs crushed with maces, and heads split with *Mushalas* or smashed and trod by elephants and steeds and cars. O slayer of foes, the field of battle is strewn with the bodies of men and elephants and steeds, deprived of life, dreadfully mangled with shafts and darts and swords and lances and scimitars and axes and spears and *Nakharas* and bludgeons, and bathed in streams of blood. Strewn with arms smeared with sandal-paste and decked with *Angadas* and graced with auspicious indications and cased in leathern fences and adorned with *Keyuras,* the Earth looks resplendent, O Bharata. Strewn also with hands having fingers cased in fences, decked with ornaments, and lopped off from arms, and with severed thighs looking like the trunks of elephants, of heroes endued with great activity and with heads adorned with ear-rings and headgears set with gems, (the Earth looks exceedingly beautiful). Behold those beautiful cars, decked with golden bells, broken in diverse ways. Behold those numerous steeds bathed in blood, those bottoms of cars and long quivers, and diverse kinds of

standards and banners and those huge conchs, of the combatants, and those yak-tails perfectly white, and those elephants with tongues lolling out and lying on the field like hills, and those beautiful with triumphal banners, and those slain elephant-warriors, and those rich coverlets, each consisting of one piece of blanket, for the backs of those huge beasts, and those beautiful and variegated and torn blankets, and those numerous bells loosened from the bodies of elephants and broken into fragments by those falling creatures, and those hooks with handles set with stones of *lapis lazuli* fallen upon the Earth, and those ornamental yokes of steeds, and those armours set with diamonds for their breasts and those rich cloths, adorned with gold and tied to the ends of the standards borne by horsemen,—and those variegated coverlets and housings and *Ranku* skins, set with brilliant gems and inlaid with gold, for the backs of steeds and fallen on the ground, and those large diamonds adorning the headgears of kings, and those beautiful necklaces of gold, and those umbrellas displaced from their positions, and those yak-tails and fans. Behold the earth strewn with faces adorned with ear-rings bright as the moon or stars, and embellished with well-cut beards, and each looking like the full moon. The earth, strewn with those faces looking like lilies and lotuses, resembles a lake adorned with a dense assemblage of lilies and lotuses. Behold, the earth possessing the effulgence of the bright moon and diversified as if with myriads of stars, looks like the autumnal firmament bespangled with stellar lights. O Arjuna, these feats that have been achieved by thee in great battle today are, indeed, worthy of thee or of the chief of the celestials himself in heaven.' Even thus did Krishna show the field of battle unto Arjuna. And while returning (from the field to their camp), they heard a loud noise in the army of Duryodhana. Indeed the uproar that was heard consisted of the blare of conchs and the beat of cymbals and drums and *Patahas* and the clatter of car wheels, the neighing of steeds, the grunt of elephants, and the fierce clash of weapons. Penetrating into that force by the aid of his steeds possessing the fleetness of the wind, Krishna became filled with wonder upon beholding the army grinded by Pandya. Like Yama himself slaying creatures whose lives have run out, Pandya, that foremost of warriors skilled in shafts and weapons, was destroying crowds of foes by means of diverse kinds of shafts. Piercing the bodies of the elephants and steeds and men with sharp shafts, that foremost of smiters overthrew and deprived them of life. Cutting off with his own shafts the diverse weapons hurled at him by many foremost of foes, Pandya slew his enemies like Sakra (Indra) destroying the *Danavas.*"

SECTION XX

Dhritarashtra said, "Thou didst mention to me before the name of Pandya, that hero of world-wide celebrity, but his feats, O Sanjaya,

in battle have never been narrated by thee. Tell me today in detail of the prowess of that great hero, his skill, spirit, and energy, the measure of his might, and his pride."

Sanjaya said, "Bhishma and Drona and Kripa and Drona's son and Karna and Arjuna and Janardana, those thorough masters of the science of weapons, are regarded by thee as the foremost of car-warriors. Know, however, that Pandya regarded himself superior to all these foremost of car-warriors in energy. Indeed he never regarded any one amongst the kings as equal to himself. He never admitted his equality with Karna and Bhishma. Nor did he admit within his heart that he was inferior in any respect to Vasudeva or Arjuna. Even such was Pandya, that foremost of kings, that first of wielder of weapons. Filled with rage like the Destroyer himself, Pandya at the time was slaughtering the army of Karna. That force, swelling with cars and steeds and teeming with foremost of foot-soldiers, struck by Pandya, began to turn round like the potter's wheel. Like the wind dispersing a mass of congregated clouds, Pandya, with his well-shot arrows, began to disperse that force, destroying its steeds and drivers and standards and cars and causing its weapons and elephants to fall down. Like the spliter of mountains striking down mountains with his thunder, Pandya overthrew elephants with their riders, having previously cut down the standards and banners and weapons with which they were armed, as also the foot-soldiers that protected those beasts. And he cut down horses, and horsemen with their darts and lances and quivers. Mangling with his shafts the Pulindas, the Khasas, the Valhikas, the Nishadas, the Andhakas, the Tanganas, the Southerners, and the Bhojas, all of whom, endued with great courage, were unyielding and obstinate in battle, and divesting them of their weapons and coats of mail, Pandya deprived them of their lives. Beholding Pandya destroying with his shafts in battle that host consisting of four kinds of forces, the son of Drona fearlessly proceeded towards that fearless warrior. Fearlessly addressing in sweet words that warrior who then seemed to dance on his car, Drona's son, that foremost of smiters, smiling the while, summoned him and said, 'O king, O thou with eyes like the petals of the lotus, thy birth is noble and learning great. Of celebrated might and prowess, thou resemblest Indra himself. Stretching with thy two massive arms the bow held by thee and whose large string is attached to thy grasp, thou lookest beautiful like a mass of congregated clouds as thou pourest over thy foes thick showers of impetuous shafts. I do not see anybody save myself that can be a match for thee in battle. Alone thou crushest numerous cars and elephants and foot-soldiers and steeds, like the fearless lion of terrible might crushing herds of deer in the forest. Making the welkin and the Earth resound with the loud clatter of thy car-wheels thou lookest resplendent, O king, like a crop-destroying autumnal cloud of loud roars. Taking out of thy quiver and shooting thy keen shafts resembling snakes of virulent poison fight with myself only, like (the *Asura*) Andhaka fighting with the three-eyed deity.' Thus addressed, Pandya answered,—'So be it'. Then Drona's son, telling him 'Strike', assailed him

with vigour. In return, Malayadhwaja pierced the son of Drona with a barbed arrow. Then Drona's son, that best of preceptors, smiling the while, struck Pandya with some fierce arrows, capable of penetrating into the very vitals and resembling flames of fire. Then Aswatthaman once more sped at his foe some other large arrows equipt with keen points and capable of piercing the very vitals, causing them to course through the welkin with the ten different kinds of motion.[1] Pandya, however, with nine shafts of his cut off all those arrows of his antagonist. With four other shafts he afflicted the four steeds of his foe, at which they speedily expired. Having then, with his sharp shafts, cut off the arrows of Drona's son, Pandya then cut off the stretched bowstring of Aswatthaman endued with the splendour of the sun. Then Drona's son, that slayer of foes, stringing his unstringed bow, and seeing that his men had meanwhile speedily yoked other excellent steeds unto his car, sped thousands of arrows (at his foe). By this, that regenerate one filled the entire welkin and the ten points of the compass with his arrows. Although knowing that those shafts of the high-souled son of Drona employed in shooting were really inexhaustible, yet Pandya, that bull among men, cut them all into pieces. The antagonist of Aswatthaman, carefully cutting off all those shafts shot by the latter, then slew with his own keen shafts the two protectors of the latter's car-wheels in that encounter. Beholding the lightness of hand displayed by his foe, Drona's son, drawing his bow to a circle, began to shoot his arrows like a mass of clouds pouring torrents of rain. During that space of time, O sire, which consisted only of the eighth part of a day, the son of Drona shot as many arrows as were carried on eight carts each drawn by eight bullocks. Almost all those men that then beheld Aswatthaman, who at the time looked like the Destroyer himself filled with rage, or rather the Destroyer of the Destroyer lost their senses. Like a mass of clouds at the close of summer drenching with torrents of rain, the Earth with her mountains and trees, the preceptor's son poured on that hostile force his arrowy shower. Baffling with the *Vayavya* weapon that unbearable shower of arrows shot by the Aswatthaman-cloud, the Pandya-wind, filled with joy, uttered loud roars. Then Drona's son cutting off the standard, smeared with sandal-paste and other perfumed unguents and bearing the device of the Malaya mountain on it, of the roaring Pandya, slew the four steeds of the latter. Slaying then his foe's driver with a single shaft, and cutting off with a crescent-shaped arrow the bow also of that warrior whose twang resembled the roar of the clouds, Aswatthaman cut off his enemy's car into minute fragments. Checking with the weapons those of his enemy, and cutting off all the weapons of the latter, Drona's son although he obtained the opportunity to do his enemy the crowning evil, still slew him not, from desire of battling with him for some time more. Meanwhile Karna rushed against the large elephant-force of the Pandavas and began to rout and destroy it. Depriving car-warriors of their cars,

[1] These are upwards, downwards, straight, transverse, etc. Different limbs require to be pierced with arrows inspired with different kinds of motion.

he struck elephants and steeds and human warriors, O Bharata, with innumerable straight shafts. That mighty bowman *viz.*, the son of Drona, although he had made Pandya, that slayer of foes and foremost of car-warriors, carless, yet he did not slay him from desire of fight. At that time a huge riderless elephant with large tusks, well-equipt with all utensils of war, treading with speed, endued with great might, quick to proceed against any enemy, struck with Aswatthaman's shafts, advanced towards the direction of Pandya with great impetuosity, roaring against a hostile compeer. Beholding that prince of elephants, looking like a cloven mountain-summit, Pandya, who was well acquainted with the method of fighting from the neck of an elephant, quickly ascended that beast like a lion springing with a loud roar to the top of a mountain-summit. Then that lord of the prince of mountains, striking the elephant with the hook, and inspired with rage, and with that cool care for which he was distinguished in hurling weapons with great force, quickly sped a lance, bright as Surya's rays, at the preceptor's son and uttered a loud shout.[1] Repeatedly shouting in joy, 'Thou art slain,—Thou art slain' !—Pandya (with that lance) crushed to pieces the diadem of Drona's son adorned with foremost of jewels and diamonds of the first water and the very best kind of gold and excellent cloth and strings of pearls. That diadem possessed of the splendour of the Sun, the Moon, the planets, or the fire, in consequence of the violence of the stroke, fell down, split into fragments, like a mountain-summit riven by Indra's thunder, falling down on the Earth with great noise. At this, Aswatthaman blazed up with exceeding rage like a prince of snakes struck with the foot, and took up four and ten shafts capable of inflicting great pain upon foes and each resembling the Destroyer's rod. With five of those shafts he cut off the four feet and the trunk of his adversary's elephant, and with three the two arms and the head of the king, and with six he slew the six mighty car-warriors, endued with great effulgence, that followed king Pandya. Those long and well-rounded arms of the king, smeared with excellent sandal-paste, and adorned with gold and pearls and gems and diamonds falling upon the Earth, began to writhe like a couple of snakes slain by Garuda. That head also, graced with a face bright as the full Moon, having a prominent nose and a pair of large eyes, red as copper with rage, adorned with ear-rings, falling on the ground, looked resplendent like the Moon himself between two bright constellations. The elephant, thus cut off by that skilful warrior into six pieces with those five shafts and the king into four pieces with those three shafts lay divided in all into ten pieces that looked like the sacrificial butter distributed into ten portions intended for the ten deities. Having cut off numerous steeds and men and elephants into pieces and offered them as food into the *Rakshasas*, king Pandya was thus quieted by Drona's son with his shafts like a blazing fire in a crematorium, extinguished with water after

[1] *Pushanuja*, the younger brother of Surya, *i.e.*, the deity of the clouds or *Parjanya*.

it has received a libation in the shape of a lifeless body.[1] Then like the chief of the celestials joyfully worshipping Vishnu after the subjugation of the *Asura* Vali, thy son, the king, accompanied by his brothers approaching the preceptor's son worshipped with great respect that warrior who is a complete master of the science of arms, after indeed, he had completed the task he had undertaken."

SECTION XXI

Dhritarashtra said, "When Pandya had been slain and when that foremost of heroes, *viz.*, Karna was employed in routing and destroying the foe, what, O Sanjaya, did Arjuna do in battle? That son of Pandu is a hero, endued with great might, attentive to his duties, and a complete master of the science of arms. The high-souled Sankara himself hath made him invincible among all creatures. My greatest fears proceed from that Dhananjaya, that slayer of foes. Tell me, O Sanjaya, all that Partha achieved there on that occasion."

Sanjaya said, "After Pandya's fall, Krishna quickly said unto Arjuna these beneficial words, 'I do not behold the King. The other Pandavas also have retreated. If the Parthas had returned, the vast force of the enemy would have been broken. In fulfilment of purposes entertained by Aswatthaman, Karna is slaying the Srinjayas. A great carnage is being made (by that warrior) of steeds and car-warriors and elephants.'—Thus the heroic Vasudeva represented everything unto the diadem-decked (Arjuna). Hearing of and beholding that great danger of his brother (Yudhishthira), Partha quickly addressed Krishna, saying, 'Urge the steeds, O Hrishikesa.' Then Hrishikesa proceeded on that irresistible car.[2] The encounter then that once more took place became exceedingly fierce. The Kurus and the Pandavas once more fearlessly closed with each other, that is, the Parthas headed by Bhimasena and ourselves headed by the *Suta's* son. Then, O best of kings, there once more commenced a battle between Karna and the Pandavas that swelled the population of Yama's kingdom. With bows and arrows and spiked clubs and swords and lances and axes and short clubs and *Bhushundis* and darts and rapiers and battle-axes and maces and spears and polished *Kuntas,* and short shafts and hooks, the combatants quickly fell upon one another, desirous of taking one another's life. Filling the welkin, the cardinal points of the compass, the subsidiary ones, the firmament, and the Earth, with the whizz of arrows, the twang

[1]To this day, in India, the custom exists of extinguishing the fire in the crematorium after the lifeless body has been reduced to ashes.

[2]Literally, against which no other car could fight.

of bow-strings, the sound of palms, and the clatter of car-wheels, foes rushed upon foes. Gladdened by that loud noise, heroes, fought with heroes desirous of reaching the end of the hostilities. Loud became the noise caused by the sound of bow-strings and fences and bows, the grunt of elephants, and the shouts of foot-soldiers and falling men. Hearing the terrible whizz of arrows and the diverse shouts of brave warriors, the troops took fright, became pale, and fell down. Large numbers of those foes thus employed in shouting and shooting weapons, the heroic son of Adhiratha crushed with his arrows. With his shafts Karna then despatched to Yama's abode twenty car-warriors among the brave Panchala heroes, with their steeds, drivers, and standards. Then many foremost of warriors, of the Pandava army, endued with great energy, and quick in the use of weapons speedily wheeling round, encompassed Karna on all sides. Karna agitated that hostile force with showers of weapons like the leader of an elephantine herd plunging into a lake adorned with lotuses and covered with swans. Penetrating into the midst of his foes, the son of Radha, shaking his best of bows, began to strike off and fell their heads with his sharp shafts. The shield and coats of mail of the warriors, cut off, fell down on the Earth. There was none amongst them that needed the touch of a second arrow of Karna's. Like a driver striking the steeds with the whip, Karna, with his shafts capable of crushing coats of mail and bodies and the life that quickened them, struck the fences (of his foes) perceivable only by their bow-strings. Like a lion grinding herds of deer, Karna speedily grinded all those Pandus and Srinjayas and Panchalas that came within range of his arrows. Then the chief of the Panchalas, and the sons of Draupadi, O sire, and the twins, and Yuyudhana, uniting together, proceeded against Karna. When those Kurus, and Panchalas and Pandus were thus engaged in battle, the other warriors, reckless of their very lives, began to strike at one another. Well-cased in armour and coats of mail and adorned with head-gears, combatants endued with great strength rushed at their foes, with maces and short clubs and spiked bludgeons looking like uplifted rods of the Destroyer, and jumping, O sire, and challenging one another, uttered loud shouts. They struck one another, and fell down, assailed by one another with blood rising from their limbs and deprived of brains and eyes and weapons. Covered with weapons, some, as they lay there with faces beautiful as pomegranates, having teeth-adorned mouths filled with blood, seemed to be alive. Others, in that vast ocean of battle, filled with rage mangled or cut or pierced or overthrew or looped off or slew one another with battle-axes and short arrows and hooks and spears and lances. Slain by one another they fell down, covered with blood and deprived of life like sandal trees cut down with the axe falling down and shedding as they fall their cool blood-red juice. Cars destroyed by cars, elephants by elephants, men by men, and steeds by steeds, fell down in thousands. Standards, and heads, and umbrellas, and elephants, trunks, and human arms, cut off with razor-faced or broad-headed or crescent-shaped arrows, fell down on the Earth. Large numbers

also of men, and elephants, and cars with steed yoked thereto, were crushed in that battle. Many brave warriors, slain by horsemen, fell down, and many tuskers, with their trunks cut off, and banners and standards (on their bodies), fell down like fallen mountains. Assailed by foot-soldiers, many elephants and cars, destroyed or in course of destruction, fell down on all sides. Horsemen, encountering foot-soldiers with activity, were slain by the latter. Similarly crowds of foot-soldiers, slain by horsemen, laid themselves down on the field. The faces and the limbs of those slain in that dreadful battle looked like crushed lotuses and faded floral wreaths. The beautiful forms of elephants and steeds and human beings, O king, then resembled cloths foul with dirt, and became exceedingly repulsive to look at."

SECTION XXII

Sanjaya said, "Many elephant-warriors riding on their beasts, urged by thy son, proceeded against Dhrishtadyumna, filled with rage and desirous of compassing his destruction. Many foremost of combatants skilled in elephant-fight, belonging to the Easterners, the Southerners, the Angas, the Vangas, the Pundras, the Magadhas, the Tamraliptakas, the Mekalas, the Koshalas, the Madras, the Dasharnas, the Nishadas uniting with the Kalingas, O Bharata, and showering shafts and lances and arrows like pouring clouds, drenched the Panchala force therewith in that battle. Prishata's son covered with his arrows and shafts those (foe-crushing) elephants urged forward by their riders with heels and toes and hooks. Each of those beasts that were huge as hills, the Panchala hero pierced with ten, eight, or six whetted shafts, O Bharata. Beholding the prince of the Panchalas shrouded by those elephants like the Sun by the clouds, the Pandus and the Panchalas proceeded towards him (foe his rescue) uttering loud roars and armed with sharp weapons. Pouring their weapons upon those elephants, those warriors began to dance the dance of heroes, aided by the music of their bowstrings and the sound of their palms, and urged by heroes beating the time. Then Nakula and Sahadeva, and the sons of Draupadi, and the Prabhadrakas, and Satyaki, and Sikhandin, and Chekitana endued with great energy,—all those heroes—drenched those elephants from every side with their weapons, like the clouds drenching the hills with their showers. Those furious elephants, urged on by *Mlechha* warriors dragging down with their trunks men and steeds and cars, crushed them with their feet. And some they pierced with the points of their tusks, and some they raised aloft and dashed down on the ground; others taken aloft on the tusks of those huge beasts, fell down inspiring spectators with fear. Then Satyaki, piercing the vitals of the elephant

belonging to the king of the Vangas staying before him, with a long shaft endued with great impetuosity, caused it to fall down on the field of battle. Then Satyaki pierced with another long shaft the chest of the rider whom he could not hitherto touch, just as the latter was about to jump from the back of his beast. Thus struck by Satwata, he fell down on the Earth. Meanwhile Sahadeva, with three shafts shot with great care, struck the elephant of Pundra, as it advanced against him like a moving mountain. depriving it of its standard and driver and armour and life. Having thus cut off that elephant, Sahadeva proceeded against the chief of the Angas. Nakula however, causing Sahadeva to desist, himself afflicted the ruler of the Angas with three long shafts, each resembling the rod of Yama, and his foe's elephant with a hundred arrows. Then the ruler of the Angas hurled at Nakula eight hundred lances bright as the rays of the Sun. Each of these Nakula cut off into three fragments. The son of Pandu then cut off the head of his antagonist with a crescent-shaped arrow. At this that *Mlechha* king, deprived of life, fell down with the animal he rode. Upon the fall of the prince of the Angas who was well-skilled in elephant-lore, the elephant-men of the Angas, filled with rage, proceeded with speed against Nakula, on their elephants decked with banners that waved in the air, possessing excellent mouths, adorned with housings of gold, and looking like blazing mountains, from desire of crushing him to pieces. And many Mekalas and Utkalas, and Kalingas, and Nishadas, and Tamraliptakas, also advanced against Nakula, showering their shafts and lances, desirous of slaying him. Then the Pandus, the Panchalas, and the Somakas, filled with rage, rushed with speed for the rescue of Nakula shrouded by those warriors like the Sun by the clouds. Then occurred a fierce battle between those car-warriors and elephant-men, the former showering their arrows and shafts the latter their lances by thousands. The frontal globes and other limbs and the tusks and adornments of the elephants, exceedingly pierced with shafts, were split and mangled. Then Sahadeva, with four and sixty impetuous arrows, quickly slew eight of those huge elephants which fell down with their riders. And Nakula also, that delighter of his race, bending his excellent bow with great vigour, with many straight shafts, slew many elephants. Then the Panchala prince, and the grandson of Sini (Satyaki) and the sons of Draupadi and the Prabhadrakas, and Sikhandin, drenched those huge elephants with showers of shafts. Then in consequence of those rain-charged clouds constituted by the Pandava warriors, those hills constituted by the elephants of the foe, fell, struck down by torrents of rain formed by their numerous shafts, like real mountains struck down with a thunder-storm. Those leaders of the Pandava car-warriors then, thus slaying those elephants of thine cast their eyes on the hostile army, which, as it fled away at that time resembled a river whose continents had been washed away. Those warriors of Pandu's son, having thus agitated that army of thine, agitated it once more, and then rushed against Karna."

SECTION XXIII

Sanjaya said, "While Sahadeva, filled with rage, was thus blasting thy host, Dussasana, O great king, proceeded against him, the brother against the brother. Beholding those two engaged in dreadful combat, all the great car-warriors uttered leonine shouts and waved their garments. Then, O Bharata, the mighty son of Pandu was struck in the chest with three arrows by thy angry son armed with bow. Then Sahadeva, O king, having first pierced thy son with an arrow, pierced him again with seventy arrows, and then his driver with three. Then Dussasana, O monarch, having cut off Sahadeva's bow in that great battle, pierced Sahadeva himself with three and seventy arrows in the arms and the chest. Then Sahadeva filled with rage, took up a sword, in that dreadful conflict, and whirling, hurled it quickly towards the car of thy son. Cutting off Dussasana's bow with string and arrow fixed on it, that large sword fell down on the Earth like a snake from the firmament. Then the valiant Sahadeva taking up another bow, shot a deadly shaft at Dussasana. The Kuru warrior, however, with his keen-edged sword, cut off into two fragments that shaft, bright as the rod of Death, as it coursed towards him. Then whirling that sharp sword, Dussasana quickly hurled it in that battle as his foe. Meanwhile that valiant warrior took up another bow with a shaft. Sahadeva, however, with the greatest ease, cut off, with his keen shafts, that sword as it coursed towards him, and caused it to fall down in that battle. Then, O Bharata, thy son, in that dreadful battle, quickly sped four and sixty shafts at the car of Sahadeva. Sahadeva, however, O king, cut off every one of those numerous arrows as they coursed with great impetuosity towards him, with five shafts of his. Checking then those mighty shafts sped by thy son, Sahadeva, in that battle, sped a large number of arrows at his foe. Cutting off each of those shafts with three shafts of his, thy son uttered a loud shout, making the whole Earth resound with it. Then Dussasana, O king, having pierced Sahadeva in that battle, struck the latter's driver nine arrows. The valiant Sahadeva then, O monarch, filled with rage, fixed on his bow-string a terrible shaft resembling the Destroyer himself and forcibly drawing the bow, he sped that shaft at thy son, Piercing with great speed through his strong armour and body, that shaft entered the Earth, O king, like a snake penetrating into an ant-hill. Then thy son, that great car-warrior, swooned away, O king. Beholding him deprived of his sense, his driver quickly took away the car, himself forcibly struck all the while with keen arrows. Having vanquished the Kuru warrior thus, the son of Pandu, beholding Duryodhana's division, began to crush it on all sides. Indeed, O king, as a man excited with wrath crushes swarm of ants, even so, O Bharata did that son of Pandu begin to crush the Kaurava host."

SECTION XXIV

Sanjaya said, "While Nakula was employed in destroying and routing the Kaurava divisions in battle with great force, Vikartana's son Karna, filled with rage, checked him, O king. Then Nakula smiling the while, addressed Karna, and said, 'After a long time, through the favour of the gods, I am seen by thee, and thou also, O wretch, dost become the object of my sight. Thou art the root of all these evils, this hostility, this quarrel. It is through thy faults that the Kauravas are being thinned, encountering one another. Slaying thee in battle to-day, I will regard myself as one that has achieved his object, and the fever of my heart will be dispelled.' Thus addressed by Nakula, the *Suta's* son said unto him the following words befitting a prince and a bowman in particular, 'Strike me, O hero. We desire to witness thy manliness. Having achieved some feats in battle, O brave warrior, thou shouldst then boast. O sire, they that are heroes fight in battle to the best of their powers, without indulging in brag. Fight now with me to the best of thy might. I will quell thy pride.' Having said these words the *Suta's* son quickly struck the son of Pandu and pierced him, in that encounter, with three and seventy shafts. Then Nakula, O Bharata, thus pierced by the *Suta's* son, pierced the latter in return with eighty shafts resembling snakes of virulent poison. Then Karna, that great bowman, cutting off his antagonist's bow with a number of arrows winged with gold and whetted on stone, afflicted him with thirty arrows. Those arrows, piercing through his armour drank his blood in that battle, like the Nagas of virulent poison drinking water after having pierced through the Earth. Then Nakula, taking up another formidable bow whose back was decked with gold, pierced Karna with twenty arrows and his driver with three. Then, O monarch, that slayer of hostile heroes, *viz.*, Nakula, filled with rage, cut off Karna's bow with a razor-headed shaft of great keenness. Smiling the while, the heroic son of Pandu then struck the bowless Karna, that foremost of car-warriors, with three hundred arrows. Beholding Karna thus afflicted , O sire, by the son of Pandu, all the car-warriors there, with the gods (in the welkin), were filled with great wonder. Then Vikartana's son Karna taking up another bow, struck Nakula with five arrows in the shoulder-joint. With those arrows sticking to him here, the son of Madri looked resplendent like the Sun with his own rays while shedding his light on the Earth. Then Nakula piercing Karna with seven shafts, once more, O sire, cut off one of the horns of Karna's bow. Then Karna, taking up in that battle a tougher bow, filled the welkin on every side of Nakula with his arrows. The mighty car-warrior, Nakula, however, thus suddenly shrouded with the arrows shot from Karna's bow quickly cut off all those shafts with shafts of his own. Then was seen overspread in the welkin a vast number of arrows like to the spectacle presented by the sky when it is filled with myriads of roving fire-flies. Indeed, the sky shrouded with those hundreds of arrows shot (by

both the warriors) looked, O monarch, as if it was covered with flights of locusts. Those arrows, decked with gold, issuing repeatedly in continuous lines, looked beautiful like rows of cranes while flying through the welkin. When the sky was thus covered with showers of arrows and the sun himself hid from the view, no creature ranging the air could descend on the Earth. When all sides were thus covered with showers of arrows, those two high-souled warriors looked resplendent like two Suns risen at the end of the *Yuga*. Slaughtered with the shafts issuing from Karna's bow the Somakas, O monarch, greatly afflicted and feeling much pain began to breathe their last. Similarly, thy warriors, struck with the shafts of Nakula, dispersed on all sides, O king, like clouds tossed by the wind. The two armies thus slaughtered by those two warriors with their mighty celestial shafts, retreated from the range of those arrows and stood as spectators of the encounter. When both the armies were driven off by means of the shafts of Karna and Nakula, those two high-souled warriors began to pierce each other with showers of shafts. Displaying their celestial weapons on the field of battle, they quickly shrouded each other, each desirous of compassing the destruction of the other. The shafts shot by Nakula, dressed with *Kanka* and peacock feathers, shrouding the *Suta's* son, seemed to stay in the welkin. Similarly, the shafts sped by the *Suta's* son in that dreadful battle, shrouding the son of Pandu, seemed to stay in the welkin. Shrouded within arrowy chambers, both the warriors became invisible, like the Sun and the Moon, O king, hid by the clouds. Then Karna, filled with rage and assuming a terrible aspect in the battle, covered the son of Pandu with showers of arrows from every side. Completely covered, O monarch, by the *Suta's* son, the son of Pandu felt no pain like the Maker of day when covered by the clouds. The son of Adhiratha then, smiling the while, sped arrowy lines. O sire, in hundreds and thousands, in that battle. With those shafts of the high-souled Karna, an extensive shade seemed to rest on the field of battle. Indeed, with those excellent shafts constantly issuing out (of his bow), a shade was caused there like that formed by the clouds. Then Karna, O monarch, cutting off the bow of the high-souled Nakula, felled the latter's driver from the car-niche with the greatest ease. With four keen shafts, next, he quickly despatched the four steeds of Nakula, O Bharata, to the abode of Yama. With his shafts, he also cut off into minute fragments that excellent car of his antagonist as also his standard and the protectors of his car-wheels, and mace, and sword, and shield decked with a hundred moons, and other utensils and equipments of battle. Then Nakula steedless and carless and armourless, O monarch, quickly alighting from his car, stood, armed with a spiked bludgeon. Even that terrible bludgeon, so uplifted by the son of Pandu, the *Suta's* son, O king, cut off with many keen arrows capable of bearing a great strain. Beholding his adversary weaponless. Karna began to strike him with many straight shafts, but took care not to afflict him greatly. Thus struck in that battle by that mighty warrior accomplished in weapons, Nakula, O king, fled away precipitately in great affliction. Laughing repeatedly,

the son of Radha pursued him and placed his stringed bow. O Bharata, around the neck of the retreating Nakula. With the large bow around his neck, O king, the son of Pandu looked resplendent like Moon in the firmament when within a circular halo of light, or a white cloud girdled round by Indra's bow. Then Karna, addressing him, said, 'The words thou hadst uttered were futile. Canst thou utter them now once more in joy, repeatedly struck as thou art by me? Do not, O son of Pandu, fight again with those amongst the Kurus that are possessed of greater might. O child, fight with them that are thy equals. Do not, O son of Pandu, feel any shame for it. Return home, O son of Madri, or go thither where Krishna and Phalguna are.' Having addressed him thus he abandoned him then. Acquainted with morality as the brave Karna was, he did not then slay Nakula who was already within the jaws of death. Recollecting the words of Kunti, O king, Karna let Nakula go. The son of Pandu, thus let off, O king, by that bowman, *viz.*, the *Suta's* son, proceeded towards Yudhishthira's car in great shame. Scorched by the *Suta's* son, he then ascended his brother's car, and burning with grief he continued to sigh like a snake kept within a jar. Meanwhile Karna, having vanquished Nakula, quickly proceeded against the Panchalas, riding on that car of his which bore many gorgeous penons and whose steeds were as white as the Moon. There, O monarch, a great uproar arose among the Pandavas when they saw the leader of the Kaurava army proceeding towards the Panchala carthrongs. The *Suta's* son, O monarch, made a great massacre there at that hour when the Sun had reached the meridian, that puissant warrior careering all the while with the activity of a wheel. We beheld many Panchala car-warriors borne away from the battle on their steedless and driverless cars with broken wheels and broken axles and with standards and pennons also that were broken and torn, O sire. And many elephants were seen to wander there in all directions (with limbs scorched by arrows) like individuals of their species in the wide forest with limbs scorched and burnt in a forest conflagration. Others with their frontal globes split open, or bathed in blood, or with trunks lopped off, or with their armour cut down, or their tails lopped off, fell down, struck by the high-souled Karna, like straggling clouds. Other elephants, frightened by the shafts and lances of Radha's son proceeded against Radha's son himself like insects towards a blazing fire. Other huge elephants were seen striking against one another and shedding blood from various limbs like mountains with rillets running down their breasts, Steeds of the foremost breed, divested of breast-plates and their ornaments of silver and brass and gold, destitute of trappings and bridle-bits and yak-tails and saddle-cloths, with quivers fallen off from their backs, and with their heroic riders,—ornaments of battle,—slain, were seen wandering here and there on the field. Pierced and cut with lances and scimitars and swords, O Bharata, we beheld many a horseman adorned with armour and head-gear, slain or in course of being slain or trembling with fear, and deprived, O Bharata, of diverse limbs. Cars also, decked with gold, and unto which were yoked steeds of

great fleetness, were seen by us dragged with exceeding speed hither and thither, their riders having been slain. Some of these had their axles and poles broken, and some, O Bharata, had their wheels broken; and some were without banners and standards, and some were divested of their shafts. Many car-warriors also were seen there, by us, O monarch, wandering all around, deprived of their cars and scorched with the shafts of the *Suta's* son. And some destitute of weapons and some with weapons still in their arms were seen lying lifeless on the field in large numbers. And many elephants also were seen by us, wandering in all directions, studded with clusters of stars, adorned with rows of beautiful bells, and decked with variegated banners of diverse hues. Heads and arms and chests and other limbs, cut off with shafts sped from Karna's bow, were beheld by us lying around. A great and fierce calamity overtook the warriors (of the Pandava army) as they fought with whetted arrows, and mangled as they were with the shafts of Karna. The Srinjayas, slaughtered in that battle by the *Suta's* son, blindly proceeded against the latter's self like insects rushing upon a blazing fire. Indeed, as that mighty car-warrior was engaged in scorching the Pandava divisions, the Kshatriyas avoided him, regarding him to be the blazing *Yuga* fire. Those heroic and mighty car-warriors of the Panchala that survived the slaughter fled away. The brave Karna, however, pursued those broken and retreating warriors from behind, shooting his shafts at them. Endued with great energy, he pursued those combatants divested of armour and destitute of standards. Indeed, the *Suta's* son, possessed of great might, continued to scorch them with his shafts, like the dispeller of darkness scorching all creatures when he attains to the meridian."

SECTION XXV

Sanjaya said, "Against Yuyutsu who was employed in routing the vast army of thy son, Uluka proceeded with speed saying *'Wait, Wait.'* Then Yuyutsu, O king, with a winged arrow of keen edge struck Uluka with great force, like (Indra himself striking) a mountain with the thunderbolt. Filled with rage at this, Uluka, in that battle, cut off thy son's bow with a razor-headed arrow and struck thy son himself with a barbed shaft. Casting off that broken bow Yuyutsu, with eyes red in wrath, took up another formidable bow endued with greater impetus. The prince then, O bull of Bharata's race, pierced Uluka with sixty arrows. Piercing next the driver of Uluka, Yuyutsu struck Uluka once more. Then Uluka, filled with rage pierced Yuyutsu with twenty shafts adorned with gold, and then cut off his standard made of gold. That lofty and gorgeous standard made of gold O king thus cut off (by Uluka), fell down in front of Yuyutsu's

car. Beholding his standard cut off, Yuyutsu deprived of his senses by wrath, struck Uluka with five shafts in the centre of the chest. Then Uluka, O sire, in that battle, cut off, with a broad-headed arrow steeped in oil, the head of his antagonist's driver, O best of the Bharatas. Slaying next his four steeds he struck Yuyutsu himself with five arrows. Deeply struck by the strong Uluka, Yuyutsu proceeded to another car. Having vanquished him in battle, O king, Uluka proceeded quickly towards the Panchalas and the Srinjayas and began to slaughter them with sharp shafts. Thy son Srutakarman, O monarch, within half the time taken up by a wink of the eye, fearlessly made Satanika steedless and driverless and carless. The mighty car-warrior Satanika, however, staying on his steedless car, O sire, hurled a mace, filled with rage, at thy son. That mace, reducing thy son's car with its steeds and driver into fragments, fell down upon the Earth with great speed, and pierced it through. Then those two heroes, both enhancers of the glory of the Kurus, deprived of their cars, retreated from the encounter, glaring at each other. Then thy son, overcome with fear, mounted upon the car of Vivingsu, while Satanika quickly got upon the car of Prativindhya. Sakuni, filled with rage, pierced Sutasoma with many keen shafts, but failed to make the latter tremble like a torrent of water failing to produce any impression upon a mountain. Beholding that great enemy of his father, Sutasoma covered Sakuni, O Bharata, with many thousands of arrows. Sakuni, however, that warrior of sure aim and conversant with all methods of warfare, actuated by desire of battle, quickly cut off all those shafts with his own winged arrows. Having checked those shafts with his own keen arrows in battle, Sakuni, filled with rage, struck Sutasoma with three arrows. Thy brother-in-law then, O monarch, with his arrows cut off into minute fragments the steeds, the standard, and the driver of his adversary, at which all the spectators uttered a loud shout. Deprived of his steed and car, and having his standard cut off, O sire, the great bowman (Sutasoma), jumping down from his car, stood on the Earth, having taken up a good bow. And he shot a large number of arrows equipt with golden wings and whetted on stone, and shrouded therewith the car of thy brother-in-law in that battle. The son of Suvala, however, beholding those showers of arrows that resembled a flight of locusts, coming towards his car, did not tremble. On the other hand, that illustrious warrior crushed all those arrows with arrows of his own. The warriors that were present there, as also the *Siddhas* in the firmament were highly pleased at sight of that wonderful and incredible feat of Sutasoma, inasmuch as he contended on foot with Sakuni staying in his car. Then Sakuni, with a number of broad-headed shafts of great impetuosity, keen and perfectly straight, cut off, O king, the bow of Sutasoma as also all his quivers. Bowless, and carless, Sutasoma then, uplifting a scimitar of the hue of the blue lotus and equipt with an ivory handle, uttered a loud shout. That scimitar of the intelligent Sutasoma of the hue of the clear sky, as it was whirled by that hero, was regarded by Sakuni to be as fatal as the rod of Death. Armed with that scimitar

he suddenly began to career in circles over the arena, displaying, O monarch, the fourteen different kinds of manoeuvres, endued as he was with skill and might. Indeed, he displayed in that battle all those motions such as wheeling about and whirling on high, and making side-thrusts and jumping forward and leaping on high and running above and rushing forward and rushing upwards. The valiant son of Suvala then sped a number of arrows at his foe, but the latter quickly cut them off with that excellent scimitar of his as they coursed towards him. Filled with rage (at this), the son of Suvala, O king, once more sped at Sutasoma a number of shafts that resembled snakes of virulent poison. Aided by his skill and might, Sutasoma cut off even these with his scimitar, displaying his great activity, and possessed as he was of prowess equal to that of Garuda himself. With a razor-headed arrow of great sharpness, Sakuni then, O king, cut off that bright scimitar of his adversary as the latter careered in circles before him. Thus cut off, (half of) that large scimitar suddenly fell down on the Earth, while half of it, O Bharata, continued in the grasp of Sutasoma. Seeing his sword cut off, the mighty car-warrior Sutasoma retreated six steps and then hurled that half (of the scimitar) which he had in his grasp at his foe. The fragment decked with gold and gems, cutting off the bow, with string, of the illustrious Sakuni, quickly fell down on the Earth. Then Sutasoma went to the great car of Srutakirti. Suvala's son also, taking up another formidable and invincible bow, proceeded towards the Pandava army, slaying large numbers of foes (on the way). Beholding the son of Suvala careering fearlessly in battle, a loud uproar, O king, arose among the Pandavas in that part of the army. People witnessed those large and proud divisions bristling with arms, routed by the illustrious son of Suvala. Even as the chief of the celestials crushed the *Daitya* army, the son of Suvala destroyed that army of the Pandavas."

SECTION XXVI

Sanjaya said, "Kripa, O king, resisted Dhrishtadyumna in battle, like a *Sarabha* in the forest resisting a proud lion. Checked by the mighty son of Gautama, Prishatas son, O Bharata, could not advance even one step. Beholding Gautama's car in front of Dhrishtadyumna's, all creatures were inspired with fright and regarded the latter's destruction to be at hand. Car-warriors and horsemen, becoming very cheerless, said, 'Without doubt, this foremost of men, *viz.*, Saradwata's son of mighty energy and great intelligence and versed in celestial weapon, is filled with rage at the death of Drona. Will Dhrishtadyumna today escape from the hands of Gautama? Will this vast army escape today this great danger? Will not this Brahmana slay all of us together? The form that he has assumed

today, even like that of the Destroyer himself, shows that he will today act after the manner of Drona himself. The preceptor Gautama, endued with great lightness of hands, is ever victorious in battle. Possessing a knowledge of weapons, he is endued with great energy and filled with rage.'—Diverse speeches like these, uttered by the warriors of both the armies were, O monarch, heard there as those two heroes encountered each other. Drawing deep breath in rage, Saradwata's son Kripa, O king, began to afflict the son of Prishata in all his vital limbs while the latter stood inactive. Struck in that battle by the illustrious Gautama, Dhrishtadyumna, greatly stupefied, knew not what to do. His driver then, addressing him said, 'It is not all right with thee, O son of Prishata. Never before have I seen such a calamity overtake thee in battle. It is a lucky chance, it seems, that these shafts, capable of penetrating the very vitals, sped by that foremost of Brahmanas aiming at thy vital limbs, are not striking thee. I will presently cause the car to turn back, like the current of a river dashed back by the sea. I think that Brahmana, by whom thy prowess hath been annihilated, is incapable of being slain by thee.' Thus addressed, Dhrishtadyumna, O king, slowly said, 'My mind becometh stupefied. O sire, and perspiration covereth my limbs. My body trembles and my hair stands on end. Avoiding that Brahmana in battle, proceed slowly to where Arjuna is, O charioteer, arrived at the presence of either Arjuna or Bhimasena, prosperity may be mine. Even this is my certain conviction.' Then, O monarch, the charioteer, urging the steeds, proceeded to the spot where the mighty bowman Bhimasena was battling with thy troops. Beholding the car, O sire, of Dhrishtadyumna speedily moving away from that spot, Gautama followed it, shooting hundreds of shafts. And that chastiser of foes also repeatedly blew his conch. Indeed, he routed the son of Prishata like Indra routing the *Danava* Namuchi."

"The invincible Sikhandin, the cause of Bhishma's death, was in that battle, resisted by Hridika's son who smiled repeatedly as he fought with the former. Sikhandin, however, encountering the mighty car-warrior of the Hridikas, struck him with five keen and broad-headed shafts at the shoulder-joint. Then the mighty car-warrior Kritavarman filled with rage, pierced his foe with sixty winged arrows. With a single arrow then, he cut off his bow, laughing the while. The mighty son of Drupada, filled with wrath, took up another bow, and addressing the son of Hridika, said, '*Wait, Wait.*' Then, O monarch, Sikhandin sped at his foe ninety shafts of great impetuosity, all equipt with golden wings. Those shafts, however, all recoiled from Kritavarman's armour. Seeing those shafts recoil and scattered on the surface of the Earth, Sikhandin cut off Kritavarman's bow with a keen razor-headed arrow. Filled with wrath he struck the bowless son of Hridika, who then resembled a hornless bull, in the arms and the chest, with eighty arrows. Filled with rage but torn and mangled with shafts, Kritavarman vomited blood through his limbs like a jar disgorging the water with which it is filled. Bathed in blood,

the Bhoja king looked beautiful like a mountain, O king, streaked with streams of liquefied red chalk after a shower. The puissant Kritavarman then, taking up another bow with a string and an arrow fixed thereon, struck Sikhandin in his shoulder-joint. With those shafts sticking to his shoulder-joint, Sikhandin looked resplendent like a lordly tree with its spreading branches and twigs. Having pierced each other, the two combatants were bathed in blood, and resembled a couple of bulls that have gored each other with their horns Carefully exerting themselves to slay each other, those two mighty car-warriors moved in a thousand circles with their respective cars on that arena Then Kritavarman, O king, in that encounter, pierced the son of Prishata with seventy shafts all of which were equipt with wings of gold and whetted on stone. The ruler of the Bhojas then, that foremost of smiters, sped with great activity a terrible and fatal shaft at his foe. Struck therewith, Sikhandin quickly swooned away. Overcome with stupefaction, he supported himself by seizing his flag-staff. The driver then of that foremost of car-warriors speedily bore him away from the fight. Scorched with the shaft of Hridika's son he drew breath upon breath repeatedly. After the defeat of the heroic son of Drupada, O lord, the Pandava army, slaughtered on all sides, fled away from the field."

SECTION XXVII

Sanjaya said, "The white steeded (Arjuna) also, O monarch routed thy force even as the winds, approaching a heap of cotton, scatters it on all sides. Against him rushed the Trigartas, the Sivis, the Kauravas, the Salwas, the *Samsaptakas*, and that force which consisted of the Narayanas. And Satyasena and Chandradeva, and Mitradeva and Satrunjaya, and Susruta's son, and Chitrasena, and Mitravarman, O Bharata, and the king of the Trigartas surrounded by his brothers and by his sons that were all mighty bowmen accomplished in diverse weapons, suddenly advanced, shooting and scattering showers of shafts in that battle, against Arjuna, like a fierce current of water towards the ocean. Those warriors in hundreds of thousands, approaching Arjuna, seemed to melt away like snakes at sight of Garuda. Though slaughtered in battle, they did not still leave the son of Pandu like insects, O monarch, never receding from a blazing fire. Satyasena, in that encounter, pierced that son of Pandu with three arrows, and Mitradeva pierced him with three and sixty, and Chandradeva with seven. And Mitravarman pierced him with three and seventy arrows, and Susruta's son with seven. And Satrunjaya pierced him with twenty, and Susarman with nine. Thus pierced in that encounter by many, Arjuna pierced all those kings in return. Indeed, piercing the son of Susruta

with seven arrows, he pierced Satyasena with three, Satrunjaya with twenty and Chandradeva with eight, Mitradeva with a hundred, Srutasena with three, Mitravarman with nine, and Susarman with eight. Then slaying king Satrunjaya with a number of arrows whetted on stone, he smote off from his trunk, the head, decked with head-gear, of Susruta's son. Without any delay he then, with a number of other shafts, despatched Chandradeva to the abode of Yama. As regards the other mighty car-warriors vigorously contending, with him, he checked each of them with five arrows. Then Satyasena filled with rage, hurled a formidable lance in that battle aiming at Krishna and uttered a leonine roar. That iron-mouthed lance having a golden shaft, piercing through the left arm of the high-souled Madhava, penetrated into the Earth. Madhava being thus pierced with that lance in great battle the goad and the reins, O king, fell down from his hands. Beholding Vasudeva's limb pierced through, Pritha's son Dhananjaya mustered all his wrath and addressing Vasudeva said, 'O mighty-armed one, bear the car to Satyasena, O puissant one, so that I may, with keen shafts, despatch him to Yama's abode.' The illustrious Kesava then, quickly taking up the goad and the reins, caused the steeds to bear the car to the front of Satyasena's vehicle. Beholding the Ruler of the Universe pierced, Pritha's son Dhananjaya, that mighty car-warrior, checking Satyasena with some keen arrows, cut off with a number of broad-headed shafts of great sharpness, the large head of that king decked with ear-rings, from off his trunk at the head of the army. Having thus cut off Satyasena's head, he then despatched Chitravarman with a number of keen shafts, and then the latter's driver, O sire, with a keen calf-toothed arrow. Filled with rage, the mighty Partha then, with hundreds of shafts, felled the *Samsaptakas* in hundreds and thousands. Then, O king, with a razor-headed arrow equipt with wings of silver, that mighty car-warrior cut off the head of the illustrious Mitrasena. Filled with rage he then struck Susarman in the shoulder joint. Then all the *Samsaptakas* filled with wrath, encompassed Dhananjaya on all sides and began to afflict him with showers of weapons and make all the points of the compass resound with their shouts. Afflicted by them thus, the mighty car-warrior Jishnu, of immeasurable soul, endued with prowess resembling that of Sakra himself, invoked the *Aindra* weapon. From that weapon, thousands of shafts, O king, began to issue continually. Then O king, a loud din was heard of falling cars with standards and quivers and yokes, and axles and wheels and traces with chords, of bottoms of cars and wooden fences around them, of arrows and steeds and spears and swords, and maces and spiked clubs and darts and lances and axes, and *Sataghnis* equipt with wheels and arrows. Thighs and necklaces and *Angadas* and *Keyuras,* O sire, and garlands and cuirasses and coats of mail, O Bharata, and umbrellas and fans and heads decked with diadems lay on the battle-field. Heads adorned with ear-rings and beautiful eyes, and each resembling the full moon, looked, as they lay on the field, like stars in the firmament. Adorned with sandal-paste, beautiful garlands of flowers and excellent robes, and smeared

with sandal paste many were the bodies of slain warriors that were seen to lie on the ground. The field of battle, terrible as it was, looked like welkin teeming with vapoury forms. With the slain princes and Kshatriyas of great might and fallen elephants and steeds, the Earth became impassable in that battle as if she were strewn with hills. There was no path on the field for the wheels of the illustrious Pandava's car, engaged as he was in continually slaying his foes and striking down elephants and steeds with his broad-headed shafts. It seemed, O sire, that the wheels of his car stopped in fright at the sight of his own self careering in that battle through that bloody mire. His steeds, however, endued with the speed of the mind or the wind, dragged with great efforts and labour those wheels that had refused to move. Thus slaughtered by Pandu's son armed with the bow, that host fled away almost entirely, without leaving even a remnant, O Bharata, contending with the foe. Having vanquished large numbers of the *Samsaptakas* in battle, Pritha's son Jishnu looked resplendent, like a blazing fire without smoke."

SECTION XXVIII

Sanjaya said, "King Duryodhana, O monarch, himself fearlessly received Yudhishthira, as the latter was engaged in shooting large numbers of shafts. The royal Yudhishthira the just, speedily piercing thy son, that mighty car-warrior, as the latter was rushing towards him with impetuosity, addressed him, saying, '*Wait, Wait.*'—Duryodhana, however, pierced Yudhishthira, in return, with nine keen arrows, and filled with great wrath, struck Yudhishthira's driver also with a broad-headed shaft. Then king Yudhishthira sped at Duryodhana three and ten arrows equipt with wings of gold and whetted on stone. With four shafts that mighty car-warrior then slew the four steeds of his foe, and with the fifth he cut off from his trunk the head of Duryodhana's driver. With the sixth arrow he felled the (Kuru) king's standard on the Earth, with the seventh his bow, and with the eighth his scimitar. And then with five more shafts king Yudhishthira the just, deeply afflicted the Kuru monarch. Thy son, then, alighting from that steedless car, stood on the Earth in imminent danger. Beholding him in that situation of great peril, Karna and Drona's son and Kripa and others rushed suddenly towards the spot, desirous of rescuing the king. Then the (other) sons of Pandu, surrounding Yudhishthira, all proceeded to the encounter, upon which, O king, a fierce battle was fought. Thousands of trumpets then were blown in that great engagement, and a confused din of myriad voices arose there, O king. There where the Panchalas engaged the Kauravas, in battle, men closed with men, and elephants with foremost of elephants. And car warriors closed

with car-warriors, and horse with horse. And the various couples of battling men and animals, of great prowess and armed with diverse kinds of weapons and possessed of great skill presented a beautiful sight, O king, over the field. All those heroes endued with great impetuosity and desirous of compassing the destruction of one another, fought beautifully and with great activity and skill. Observing the (sanctioned) practices of warriors, they slew one another in battle. None of them fought from behind others. For only a very short time that battle presented a beautiful aspect. Soon it became an encounter of mad men, in which the combatants showed no regard for one another. The car-warrior, approaching the elephant, pierced the latter with keen shafts and despatched it to Yama's presence by means of straight arrows. Elephants approaching steeds, dragged down many of them in that battle, and tore them (with their tusks) most fiercely in diverse places. Large numbers of horsemen also, encompassing many foremost of steeds, made a loud noise with their palms, and closed with them. And those horsemen slew those steeds as they ran hither and thither, as also many huge elephants as these wandered over the field, from behind and the flanks. Infuriate elephants, O king, routing large numbers of steeds, slew them with their tusks or crushed them with great force. Some elephants, filled with wrath pierced with their tusks horses with horsemen. Others seizing such with great force hurled them to the ground with violence. Many elephants, struck by foot-soldiers availing of the proper opportunities, uttered terrible cries of pain and fled away on all sides. Among the foot-soldiers that fled away in that great battle throwing down their ornaments, there were many that were quickly encompassed on the field. Elephant-warriors, riding on huge elephants, understanding indications of victory, wheeled their beasts and causing them to seize those beautiful ornaments, made the beasts to pierce them with their tusks. Other foot-soldiers endued with great impetuosity and fierce might, surrounding those elephant-warriors thus engaged in those spots began to slay them. Others in that great battle, thrown aloft into the air by elephants with their trunks, were pierced by those trained beasts with the points of their tusks as they fell down. Others, suddenly seized by other elephants, were deprived of life with their tusks. Others, borne away from their own divisions into the midst of others, were, O king, mangled by huge elephants which rolled them repeatedly on the ground. Others, whirled on high like fans, were slain in that battle. Others, hither and thither on the field, that stood full in front of other elephants had their bodies exceedingly pierced and torn. Many elephants were deeply wounded with spears and lances and darts in their cheeks and frontal globes and parts between their tusks. Exceedingly afflicted by fierce car-warriors and horsemen stationed on their flanks, many elephants, ripped open, fell down on the Earth. In that dreadful battle many horsemen on their steeds, striking foot-soldiers with their lances, pinned them down to the Earth or crushed them with great force. Some elephants, approaching mail-clad car-warriors, O sire, raised them aloft from their vehicles and hurled them down with

great force upon the Earth in that fierce and awful fight. Some huge elephants slain by means of cloth-yard shafts, fell down on the Earth like mountain-summits riven by thunder. Combatants, encountering combatants, began to strike each other with their fists, or seizing each other by the hair, began to drag and throw down and mangle each other. Others, stretching their arms and throwing down their foes on the Earth, placed their feet on their chests and with great activity cut off their heads. Some combatant, O king, struck with his feet some foe that was dead, and some, O king, struck off with his sword, the head of a falling foe, and some thrust his weapon into the body of a living foe. A fierce battle took place there, O Bharata, in which the combatants struck one another with firsts or seized one another's hair or wrestled with one another with bare arms. In many instances, combatants, using diverse kinds of weapons, took the lives of combatants engaged with others and, therefore, unperceived by them. During the progress of that general engagement when all the combatants were mangled in battle, hundreds and thousands of headless trunks stood up on the field. Weapons and coats of mail, drenched with gore, looked resplendent, like cloths dyed with gorgeous red. Even thus occurred that fierce battle marked by the awful clash of weapons. Like the mad and roaring current of the Ganges it seemed to fill the whole universe with its uproar. Afflicted with shafts, the warriors failed to distinguish friends from foes. Solicitous of victory, the kings fought on because they fought that fight they should. The warriors slew both friends and foes, with whom they came in contact. The combatants of both the armies were deprived of reason by the heroes of both the armies assailing them with fury. With broken cars, O monarch, the fallen elephants, and steeds lying on the ground, and men laid low, the Earth, miry with gore and flesh, and covered with streams of blood, soon became impassable, Karna slaughtered the Panchalas while Dhananjaya slaughtered the Trigartas. And Bhimasena, O king, slaughtered the Kurus and all the elephant divisions of the latter. Even thus occurred that destruction of troops of both the Kurus and the Pandavas, both parties having been actuated by the desire of winning great fame, at that hour when the Sun had passed the meridian."

SECTION XXIX

Dhritarashtra said, "I have heard from thee, O Sanjaya, of many poignant and unbearable griefs as also of the losses sustained by my sons. From what thou hast said unto me, from the manner in which the battle has been fought, it is my certain conviction, O *Suta,* that the Kauravas are no more. Duryodhana was made carless in that dreadful battle. How did Dharma's son (then) fight, and how did the royal

Duryodhana also fight in return? How also occurred that battle which was fought in the afternoon? Tell me all this in detail, for thou art skilled in narration, O Sanjaya."

Sanjaya said, "When the troops of both armies were engaged in battle, according to their respective divisions, thy son Duryodhana, O king, riding on another car and filled with rage like a snake of virulent poison, beholding king Yudhishthira the just, quickly addressed his own driver, O Bharata, saying, 'Proceed, proceed, quickly take me there, O driver, where the royal son of Pandu, clad in mail shineth under yon umbrella held over his head.' Thus urged by the king, the driver, in that battle, quickly urged his royal master's goodly car towards the face of Yudhishthira. At this, Yudhishthira also, filled with rage and looking like an infuriate elephant, urged his own driver saying, 'Proceed to where Suyodhana is.' Then those two heroes and brothers and foremost of car-warriors encountered each other. Both endued with great energy, both filled with wrath, both difficult of defeat in battle, approaching each other, those two great bowmen began to mangle each other with their arrows in that battle. Then king Duryodhana, in that encounter, O sire, with a broad-headed arrow whetted on stone, cut in twain the bow of the virtuous monarch. Filled with rage, Yudhishthira could not brook that insult. Casting aside his broken bow, with eyes red in wrath, Dharma's son took up another bow at the head of his forces, and then cut off Duryodhana's standard and bow. Duryodhana then, taking up another bow, pierced the son of Pandu. Filled with rage, they continued to shoot showers of shafts at each other. Desirous of vanquishing each other, they resembled a pair of angry lions. They struck each other in that battle like a couple of roaring bulls. Those mighty car-warriors continued to career, expecting to find each other's *lapses*. Then wounded with shafts sped from bows drawn to their fullest stretch the two warriors, O king, looked resplendent like flowering *Kinsukas*. They then, O king, repeatedly uttered leonine roars. Those two rulers of men, in that dreadful battle, also made loud sounds with their palms and caused their bows to twang loudly. And they blew their conchs too with great force. And they afflicted each other very much. Then king Yudhishthira, filled with rage, struck thy son in the chest with three irresistible shafts endued with force of thunder. Him, however, thy royal son quickly pierced, in return, with five keen shafts winged with gold and whetted on stone. Then king Duryodhana, O Bharata, hurled a dart capable of slaying everybody, exceedingly keen, and resembling a large blazing brand. As it advanced, king Yudhishthira the just, with sharp shafts, speedily cut it off into three fragments, and then pierced Duryodhana also with five arrows. Equipt with golden staff, and producing a loud whizz, that dart then fell down, and while falling, looked resplendent like a large brand with blazing flames. Beholding the dart baffled, thy son, O monarch, struck Yudhishthira with nine sharp and keen-pointed arrows. Pierced deeply by his mighty foe, that scorcher of foes quickly took up an arrow for aiming it at Duryodhana. The mighty Yudhishthira then placed that arrow on his bow-

string. Filled with rage and possessed of great valour, the son of Pandu then shot it at his foe. That arrow, striking thy son,—that mighty car-warrior, stupefied him and then (passing through his body) entered the Earth. Then Duryodhana, filled with wrath, uplifting a mace of great impetuosity, rushed at king Yudhishthira the just, for ending the hostilities (that raged between the Kurus and the Pandus). Beholding him armed with that uplifted mace and resembling Yama himself with his bludgeon, king Yudhishthira the just, hurled at thy son a mighty dart blazing with splendour, endued with great impetuosity, and looking like a large blazing brand. Deeply pierced in the chest by that dart as he stood on his car, the Kuru prince, deeply pained, fell down and swooned away. Then Bhima, recollecting his own vow, addressed Yudhishthira, saying, 'This one should not be slain by thee, O king'. At this Yudhishthira abstained from giving his foe the finishing blow. At that time Kritavarman, quickly advancing, came upon thy royal son then sunk in an ocean of calamity. Bhima then, taking up a mace adorned with gold and flaxen chords, rushed impetuously towards Kritavarman in that battle. Thus occurred the battle between thy troops and the foe on that afternoon, O monarch, every one of the combatants being inspired with the desire of victory."

SECTION XXX

Sanjaya said, "Placing Karna at their van, thy warriors, difficult of defeat in fight, returned and fought (with the foe) a battle that resembled that between the gods and the *Asuras*. Excited by the loud uproar made by elephants and men and cars and steeds and conchs, elephant-men and car-warriors and foot-soldiers and horsemen, in large numbers, filled with wrath advanced against the foe and slew the latter with strokes of diverse kinds of weapons. Elephants and cars, steeds and men, in that dreadful battle, were destroyed by brave warriors with sharp battle-axes and swords and axes and shafts of diverse kinds and by means also of their animals. Strewn with human heads that were adorned with white teeth and fair faces and beautiful eyes and goodly noses, and graced with beautiful diadems and ear-rings, and everyone of which resembled the lotus, the Sun, or the Moon, the Earth looked exceedingly resplendent. Elephants and men and steeds, by thousands, were slain with hundreds of spiked clubs and short bludgeons and darts and lances and hooks and *Bhusundis* and maces. The blood that fell formed a river-like current on the field. In consequence of those car-warriors and men and steeds and elephants slain by the foe, and lying with ghostly features and gaping wounds, the field of battle looked like the domains of the king of the dead at the time of universal dissolution. Then, O god among men, thy troops, and those bulls amongst the Kurus,

viz., thy son resembling the children of the celestials, with a host of warriors of immeasurable might at their van, all proceeded against Satyaki, that bull of Sini's race. Thereupon that host, teeming with many foremost of men and steeds and cars and elephants, producing an uproar loud as that of the vasty deep[1], and resembling the army of the *Asuras* or that of the celestials, shone with fierce beauty. Then the son of Surya, resembling the chief of the celestials himself in prowess and like unto the younger brother of Indra, struck that foremost one of Sini's race with shafts whose splendour resembled the rays of the Sun. That bull of Sini's race also, in that battle, then quickly shrouded that foremost of men, with his car and steeds and driver, with diverse kinds of shafts terrible as the poison of the snake. Then many *Atirathas* belonging to thy army, accompanied by elephants and cars and foot-soldiers, quickly approached that bull among car-warriors, *viz.*, Vasusena, when they beheld the latter deeply afflicted with the shafts of that foremost hero of Sini's race. That force, however, vast as the ocean, assailed by foes possessed of great quickness *viz.*, the Pandava warriors headed by the sons of Drupada, fled away from the field. At that time a great carnage occurred of men and cars and steeds and elephants. Then those two foremost of men, *viz.*, Arjuna and Kesava having said their daily prayer and duly worshipped the lord Bhava, quickly rushed against thy troops, resolved to slay those foes of theirs. Their foes (*i.e.*, the Kurus) cast their eyes cheerlessly on that car whose rattle resembled the roar of the clouds and whose banners waved beautifully in the air and which had white steeds yoked unto it and which was coming towards them. Then Arjuna, bending *Gandiva* and as if dancing on his car, filled the welkin and all the points of the compass, cardinal and subsidiary, with showers of shafts, not leaving the smallest space empty. Like the tempest destroying the clouds, the son of Pandu destroyed, with his arrows many cars looking like celestial vehicles, that were well-adorned, and equipt with weapons and standards, along with their drivers. Many elephants also, with the men that guided them, adorned with truimphal banners and weapons, and many horsemen with horses, and many foot-soldiers also, Arjuna despatched with his arrows to Yama's abode. Then Duryodhana singly proceeded against that mighty car-warrior who was angry and irresistible and resembled a veritable Yama, striking him with his straight shafts. Arjuna, cutting off his adversary's bow and driver and steeds and standard with seven shafts, next cut off his umbrella with one arrow. Obtaining then an opportunity, he sped at Duryodhana an excellent shaft, capable of taking the life of the person struck. Drona's son, however, cut off that shaft into seven fragments. Cutting off then the bow of Drona's son and slaying the four steeds of the latter with his arrow, the son of Pandu next cut off the formidable bow of Kripa too. Then cutting off the bow of Hridika's son, he felled the latter's standard and steeds. Then cutting off the bow of Dussasana, he proceeded against the son of Radha. At this,

[1]Literally—"of the salt waters."

Karna, leaving Satyaki quickly pierced Arjuna with three arrows and Krishna with twenty, and Partha again repeatedly. Although many were the arrows that he shot while slaying his foes in that battle, like Indra himself inspired with wrath, Karna yet felt no fatigue. Meanwhile Satyaki, coming up, pierced Karna with nine and ninety fierce arrows, and once more with a hundred. Then all the foremost heroes among the Parthas began to afflict Karna. Yudhamanyu and Sikhandin and the sons of Draupadi and the Prabhadrakas, and Uttamaujas and Yuyutsu and the twins and Dhrishtadyumna, and the divisions of the Chedis and the Karushas and the Matsyas and Kaikeyas, and the mighty Chekitana, and king Yudhishthira of excellent vows,—all these,—accompanied by cars and steeds and elephants, and foot-soldiers of fierce prowess, encompassed Karna on all sides in that battle, and showered upon him diverse kinds of weapons, addressing him in harsh words and resolved to compass his destruction. Cutting off that shower of weapons with his sharp shafts, Karna dispersed his assailants by the power of his weapons like the wind breaking down the trees that stand on its way. Filled with wrath, Karna was seen to destroy car-warriors, and elephants with their riders, and horses with horse-men, and large bands of foot-soldiers. Slaughtered by the energy of Karna's weapons, almost the whole of that force of the Pandavas, deprived of weapons, and with limbs mangled and torn, retired from the field. Then Arjuna, smiling the while baffled with his own weapons the weapons of Karna and covered the welkin, the Earth, and all the points of the compass with dense shower of arrows. The shafts of Arjuna fell like heavy clubs and spiked bludgeons. And some amongst them fell like *Sataghnis* and some fell like fierce thunderbolts. Slaughtered therewith, the Kaurava force consisting of infantry and horse and cars and elephants, shutting its eyes, uttered loud wails of woe and wandered senselessly. Many were the steeds and men and elephants that perished on that occasion. Many, again, struck with shafts and deeply afflicted fled away in fear.

"Whilst thy warriors were thus engaged in battle from desire of victory, the Sun approaching the Setting Mountain, entered it. In consequence of the darkness, O king, but especially owing to the dust, we could not notice anything favourable or unfavourable. The mighty bowmen (amongst the Kauravas), fearing a night-battle, O Bharata, then retired from the field, accompanied by all their combatants. Upon the retirement of the Kauravas, O king, at the close of the day, the Parthas, cheerful at having obtained the victory, also retired to their own encampment, jeering at their enemies by producing diverse kinds of sounds with their musical instruments, and applauding Achyuta and Arjuna. After those heroes had thus withdrawn the army, all the troops and all the kings uttered benediction upon the Pandavas. The withdrawal having been made, those sinless men, *viz.*, the Pandavas, became very glad, and proceeding to their tents rested there for the night. Then *Rakshasas* and *Pisachas*, and carnivorous beasts, in large numbers came to that awful field of battle resembling the sporting ground of Rudra himself."

SECTION XXXI

Dhritarashtra said, "It seems that Arjuna slew all of you at his will. Indeed, the Destroyer himself could not escape him in battle, if Arjuna took up arms against Him. Single-handed, Partha ravished Bhadra, and single-handed, he gratified Agni. Single-handed, he subjugated the whole Earth, and made all the kings pay tribute. Single-handed, with his celestial bow he slew the *Nivatakavachas*. Single-handed, he contented in battle with Mahadeva who stood before him in the guise of a hunter. Single-handed, he protected the Bharatas, and single-handed, he gratified Bhava. Single-handed, were vanquished by him all the kings of the Earth endued with fierce prowess. The Kurus cannot be blamed. On the other hand, they deserve praise (for their having fought with such a warrior). Tell me now what they did. Tell me also, O *Suta*, what Duryodhana did after that."

Sanjaya said, "Struck and wounded and overthrown from their vehicles and divested of armour and deprived of weapons and their beasts slain, with plaintive voices and burning with grief and vanquished by their foes, the vain Kauravas, entering their tents once more took counsel of one another. They then looked like snakes deprived of fangs and poison trod upon by others. Unto them, Karna, sighing like an angry snake, squeezing his hands, and eyeing thy son, said, 'Arjuna is always careful, firm, possessed of skill, and endued with intelligence. Again, when the time comes Vasudeva awakes him (to what should be done). Today, by that sudden shower of weapons we were deceived by him. Tomorrow, however, O lord of Earth, I will frustrate all his purposes.' Thus addressed by Karna, Duryodhana said, 'So be it' —and then granted permission to those foremost of kings to retire. Bidden by the king, all those rulers proceeded to their respective tents. Having passed the night happily, they cheerfully went out for battle (the next day). They then beheld an invincible array formed by king Yudhishthira the just, that foremost one of Kuru race, with great care, and according to the sanction of Vrihaspati and Usanas. Then that slayer of foes, *viz.*, Duryodhana, called to mind the heroic Karna, that counter-actor of foes, that warrior with neck like that of a bull, equal to Purandara himself in battle, the Maruts in might, and Kartavirya in energy. Indeed, the heart of the king turned towards Karna. And the hearts of all the troops also turned to that hero, that *Suta's* son, that mighty bowman, as one's heart turns to a friend in a situation of great danger."

Dhritarashtra said, "What did Duryodhana next do. O *Suta*, when the hearts of all of you turned towards Vikarna's son Karna ? Did my troops cast their eyes on Radha's son like persons afflicted with cold turning their gaze towards the Sun ? Upon the recommencement of the battle after the withdrawal of the troops, how, O Sanjaya, did Vikarna's son Karna fight ? How also did all the Pandavas fight with the *Suta's* son ? The

mighty-armed Karna would, single-handed, slay the Parthas with the *Srinjayas*. The might of Karna's arms in battle equals that of Sakra or Vishnu. His weapons are fierce, and the prowess also of that high-souled one is fierce. Relying upon Karna, king Duryodhana had set his heart on battle. Beholding Duryodhana deeply afflicted by the son of Pandu, and seeing also the sons of Pandu displaying great prowess, what did that mighty car-warrior, *viz.*, Karna, do ? Alas, the foolish Duryodhana, relying on Karna, hopeth to vanquish the Parthas with their sons and Kesava in battle ! Alas, it is a matter of great grief that Karna could not, with his strength, overcome the sons of Pandu in fight ! Without doubt, Destiny is supreme. Alas, the terrible end of that gambling match hath now come ! Alas, these heartrending sorrows, due to Duryodhana's acts, many in number and like unto terrible darts, are now being borne by me, O Sanjaya ! O sire, Suvala's son used to be then regarded as a politic person. Karna also is always exceedingly attached to king Duryodhana. Alas, when such is the case, O Sanjaya, why have I then to hear of the frequent defeats and deaths of my sons ? There is no one that can resist the Pandavas in battle They penetrate into my army like a man into the midst of helpless women. Destiny, indeed, is supreme."

Sanjaya said, "O king, think now of all those wrongful acts of thine like that match at dice and the others—acts that have passed away from the subjects of thought with man. One should not, however, reflect on byegone acts. One may be ruined by such reflection. That result (which thou hadst expected) is now much removed from the point of fruition, since, although possessed of knowledge, thou didst not reflect on the propriety or impropriety of thy acts then. Many a time wert thou, O king, counselled against warring with the Pandavas. Thou didst not, however, O monarch, accept those counsels, from folly. Diverse sinful acts of a grave nature were perpetrated by thee against the sons of Pandu. For those acts this awful slaughter of kings hath now come. All that, however, is now past. Do not grieve, O bull of Bharata's race. O thou of unfading glory, listen now to the details of the awful carnage that has occurred.

"When the night dawned, Karna repaired to king Duryodhana. Approaching the king, the mighty-armed hero said, 'I shall, O king, engage in battle today the illustrious son of Pandu. Either I will slay that hero today, or he will slay me. In consequence of the diverse things both myself and Partha had to do, O Bharata, an encounter, O king, could not hitherto take place between myself and Arjuna ! Listen now, O monarch, to these words of mine, spoken according to my wisdom. Without slaying Partha in battle I will not come back, O Bharata. Since this army of ours hath been deprived of its foremost warriors, and since I will stand in battle, Partha will advance against me, especially because I am destitute of the dart Sakra gave me. Therefore, O ruler of men, listen now to what is beneficial. The energy of my celestial weapons is equal to the energy of Arjuna's weapons. In counteracting the feats of powerful foes, in lightness of hands, in range of the arrows shot, in skill, and in hitting the

mark, Savyasachin is never my equal. In physical strength, in courage, in knowledge of (weapons), in prowess, O Bharata, in aiming, Savyasachin is never my equal. My bow, called *Vijaya,* is the foremost of all weapons (of its kind). Desirous of doing what was agreeable (to Indra), it was made by Vishakarman (the celestial artificer) for Indra. With that bow, O king, Indra had vanquished the *Daityas.* At its twang the *Daityas* beheld the ten points to be empty.[1] That bow, respected by all, Sakra gave to Bhrigu's son (Rama). That celestial and foremost of bows Bhrigu's son gave to me. With that bow I will contend in battle with the mighty-armed Arjuna, that foremost of victorious warriors, like Indra fighting with the assembled *Daityas.* That formidable bow, the gift of Rama, is superior to *Gandiva.* It was with that bow that the Earth was subjugated thrice seven times (by Bhrigu's son). With that bow given to me by Rama I will contend in battle with the son of Pandu. I will, O Duryodhana, gladden thee today with thy friends, by slaying in battle that hero *viz.,* Arjuna, that foremost of conquerors. The whole Earth with her mountains and forest and islands, without a heroic warrior (to oppose thy wish), will, O king, become thine today, over which thyself with thy sons and grandsons will reign supreme. Today there is nothing that is incapable of being achieved by me, especially when the object is to do what is agreeable to thee, even as success is incapable of being missed by an ascetic zealously devoted to virtue and having his soul under control. Arjuna will not be able to bear me in battle even as a tree in contact with fire is incapable of bearing that element. I must, however, declare in what respect I am inferior to Arjuna. The string of his bow is celestial, and the two large quivers of his are inexhaustible. His driver is Govinda. I have none like him. His is that celestial and foremost of bows, called *Gandiva,* which is irrefragible in battle. I also have that excellent, celestial, and formidable bow called *Vijaya.* In respect of our bows, therefore, O king, I am superior to Arjuna. Listen now to those matters in which the heroic son of Pandu is superior to me. The holder of the reins (of his steeds) is he of Dasarha's race who is adored by all the worlds. His celestial car decked with gold, given unto him by Agni, is impenetrable in every part, and his steeds also, O hero, are endued with the speed of the mind. His celestial standard, bearing the blazing Ape, is exceedingly wonderful. Again, Krishna, who is Creator of the universe, protects that car. Though inferior to Arjuna in respect of these things, I still desire to fight with him. This Salya, however, the ornament of assemblies, is equal to Saurin. If he becomes my driver, victory will certainly be thine. Let Salya, therefore, who is incapable of being resisted by foes be the driver of my car. Let a large number of carts bear my long shafts and those that are winged with vulturine feathers. Let a number of foremost cars, O monarch, with excellent steeds yoked unto them, always follow me, O bull of Bharata's race. By these arrangements I will, as regards the qualities mentioned, be superior to Arjuna. Salya is superior to

[1]The sense of the original is that the *Daityas* were stupefied.

Krishna, and I am superior to Arjuna. As that slayer of foes, *viz.*, he of Dasarha's race, is acquainted with horselore, even so is that mighty car-warrior, *viz.*, Salya acquainted with horselore. There is none equal to the chief of the Madras in might of arms. As there is none equal to myself in weapons, so there is none equal to Salya in knowledge of steeds. So circnmstanced, I will become superior to Partha. Against my car, the very gods with Vasava at their head will not dare advance. All these being attended to, when I take my stand on my car, I will become superior to Arjuna in the attributes of warrior and will then, O best of the Kurus, vanquish Phalguna. I desire, O monarch, all this to be done by thee, O scorcher of foes. Let these wishes of mine be accomplished. Let no time be suffered to elapse. If all this be accomplished, the most effectual aid will be rendered to me on every desirable point. Thou wilt then see, O Bharata, what I will achieve in battle. I will by every means vanquish the sons of Pandu in battle when they will approach me. The very gods and *Asuras* are not able to advance against me in battle. What need be said then of the sons of Pandu that are of human origin ?' "

Sanjaya continued, "Thus addressed by that ornament of battle, *viz.*, Karna, thy son, worshipping the son of Radha, answered him, with a glad heart, saying, 'Accomplish that, O Karna, which thou thinkest. Equipt with goodly quivers and steeds, such cars shall follow thee in battle. Let as many cars as thou wishest bear thy long shafts and arrows equipt with vulturine feathers. Ourselves, as also all the kings, O Karna will, follow thee in battle'."

Sanjaya continued, "Having said these words, thy royal son, endued with great prowess, approached the ruler of the Madras and addressed him in the following words".

SECTION XXXII

Sanjaya said, "Thy son then, O monarch, humbly approaching that mighty car-warrior, *viz.*, the ruler of the Madras, addressed him, from affection, in these words,—O thou of true vows, O thou of great good fortune, O enhancer of the sorrows of foes, O ruler of the Madras, O hero in battle, O thou that inspirest hostile troops with fear, thou hast heard, O foremost of speakers, how, for the sake of Karna who spoke unto me, I myself am desirous of soliciting thee among all these lions of kings. O thou of incomparable prowess, O king of the Madras, for the destruction of the foe, I solicit thee today, with humility and bow of the head. Therefore, for the destruction of Partha and for my good, it behoveth thee, O foremost of car-warriors, to accept, from love, the office of charioteer. With thee for his driver, the son of Radha will subjugate my foes. There is none

else for holding the reins of Karna's steeds, except thee, O thou of great good fortune, thou that art the equal of Vasudeva in battle. Protect Karna then by every means like Brahma protecting Maheswara. Even as he of Vrishni's race protects by every means the son of Pandu in all dangers, do thou, O chief of the Madras, protect the son of Radha today. Bhishma, and Drona, and Kripa, and thyself and the valiant ruler of the Bhojas, and Sakuni the son of Suvala, and Drona's son and myself, constituted the chief strength of our army. Even thus, O lord of Earth, we had divided amongst ourselves the hostile army into portion for the share of each. The share that had been allotted to Bhishma is now no more as also that which had been allotted to the high-souled Drona. Going even beyond their allotted shares, those two slew my foes. Those two tigers among men, however, were old, and both of them have been slain deceitfully. Having achieved the most difficult feats, both of them, O sinless one, have departed hence to heaven. Similarly, many other tigers among men, of our army, slain by foes in battle, have ascended to heaven, casting off their lives and having made great exertions to the best of their powers. This my host, therefore, O king, the greater portion of which has been slaughtered, has been reduced to this state by the Parthas who were at first fewer than us. What should be done for the present ? Do that now, O lord of Earth, by which the mighty and the high-souled sons of Kunti, of prowess incapable of being baffled, may be prevented from exterminating the remnant of my host. O lord, the Pandavas have in battle slain the bravest warriors of this my force. The mighty-armed Karna alone is devoted to our good, as also thyself, O tiger among men, that art the foremost of car-warriors in the whole world. O Salya, Karna wishes to contend in battle today with Arjuna. On him, O ruler of the Madras, my hopes of victory are great. There is none else in the world (save thee) that can make so good a holder of the reins for Karna. As Krishna is the foremost of all holders of reins for Partha in battle, even so, O king, be thou the foremost of all holders of reins for Karna's car. Accompanied and protected, O sire, by him in battle, the feats that Partha achieve are all before thee. Formerly, Arjuna had never slain his foes in battle in such a way. Now however, his prowess has become great, united as he is with Krishna. Day after day, O ruler of the Madras, this vast Dhritarashtra force is seen to be routed by Partha because he is united with Krishna. A portion remains of the share allotted to Karna and thyself, O thou of great splendour. Bear that share with Karna, and destroy it unitedly in battle. Even as Surya, uniting with Aruna, destroys the darkness, do thou, uniting with Karna, slay Partha in battle. Let the mighty car-warriors (of the enemy), fly away, beholding in battle those two warriors endued with the effulgence of the morning sun, *viz.*, Karna and Salya, resembling two Suns risen above the horizon. Even as darkness is destroyed, O sire, at the sight of Surya and Aruna, even so let the Kaunteyas (Pandavas) with the Panchalas and the Srinjayas perish beholding thee and Karna. Karna is the foremost of car-warriors, and thou art the foremost of drivers. In the clash of battle, again there is none equal to thee. As he of Vrishni's

race protects the son of Pandu under all circumstances, even so let thyself protect Vikarna's son Karna in battle. With thee as his driver, Karna will become invincible, O king, in battle even with the gods having Sakra at their head ! What then need be said about the Pandavas ? Do not doubt my words,—"

Sanjaya continued, "Hearing these words of Duryodhana, Salya, became filled with rage. Contracting his brow into three lines, and waving his arms repeatedly, and rolling his large eyes red in wrath, that warrior of massive arms proud of his lineage and wealth and knowledge and strength, said these words.

"Salya said "Thou insultest me, O son of Gandhari, or without doubt suspectest me, since thou solicitest me, without hesitation,—saying,—Act thou as a driver,—Regarding Karna to be superior to ourselves, thou applaudest him thus. I, however, do not regard the son of Radha as my equal in battle. Assign to me a much greater share, O lord of Earth. Destroying that in battle, I will return to the place I come from. Or, if thou wishest, I will , O delighter of the Kurus, contend, single-handed, with the enemy. While engaged in consuming the foe, behold thou my prowess today. Brooding upon an insult, O thou of Kuru's race, a person like ourselves never engageth in my task. Do not have thy doubts about me. Never shouldst thou humiliate me in battle. Behold these two massive arms of mine, strong as the thunder. Behold also my excellent bow, and these shafts that resemble snakes of virulent poison. Behold my car, unto which are yoked excellent steeds endued with the speed of the wind. Behold also, O son of Gandhari, my mace decked with gold and twined with hempen chords. Filled with wrath, I can split the very Earth, scatter the mountains, and dry up the oceans, with my own energy, O king. Knowing me, O monarch, to be so capable, of afflicting the foe, why dost thou appoint me to the office of driver in battle for such a low-born person as Adhiratha's son? It behoveth thee not, O king of kings, to set me to such mean tasks! Being so superior, I cannot make up my mind to obey the commands of a sinful person. He that causeth a superior person arrived of his own will and obedient from love, to yield to a sinful wight, certainly incurreth the sin of confusing the superior with the inferior. Brahman created the Brahmanas from his mouth, and the Kshatriyas from his arms. He created the Vaisyas from his thighs and the Sudras from his feet. In consequence of the intermixture of those four orders, O Bharata, from those four have sprung particular classes, *viz.*, those born of men of superior classes wedding women of classes inferior to themselves, and *vice versa*. The Kshatriyas have been described to be, protectors (of the other classes) acquirers of wealth and givers of the same. The Brahmanas have been established on the Earth for the sake of favouring its people by assisting at sacrifices, by teaching and acceptance of pure gifts. Agriculture and tending of cattle and gift are the occupations of the Vaisyas according to the scriptures. Sudras have been ordained to be the servants of the Brahmanas, the Kshatriyas, and the Vaisyas. Similarly, the *Sutas* are the servants of Kshatriyas, and

not latter the servants of the former. Listen to these my words, O sinless one. As regards myself, I am one whose coronal locks have undergone the sacred bath. I am born in a race of royal sages. I am reckoned a great car-warrior. I deserve the worship and the praises that bards and eulogists render and sing. Being all this, O slayer of hostile troops, I cannot go to the extent of acting as the driver of the *Suta's* son in battle. I will never fight, undergoing an act of humiliation. I ask thy permission, O son of Gandhari, for returning home."

Sanjaya continued, "Having said these words that tiger among men and ornaments of assemblies, *viz.*, Salya, filled with rage stood up quickly and endeavoured to get away from that concourse of kings. Thy son, however, from affection and great regard, held the king, and addressed him in these sweet and conciliatory words, that were capable of accomplishing every object, 'Without doubt, O Salya, it is even so as thou hast said. But I have a certain purpose in view. Listen to it, O ruler of men, Karna is not superior to thee, nor do I suspect thee, O king. The royal chief of the Madras will never do that which is false. Those foremost of men that were thy ancestors always told the truth. I think it is for this that thou art called *Artayani* (the descendant of those that had truth for their refuge). And since, O giver of honours, thou art like a barbed arrow to thy foes, therefore art thou called by the name of *Salya* on Earth. O thou that makest large present (to Brahmanas) at sacrifices, do thou accomplish all that which, O virtuous one, thou hadst previously said thou wouldst accomplish. Neither the son of Radha nor myself am superior to thee in valour that I would select thee as the driver of those foremost of steeds (that are yoked unto Karna's car). As, however, O sire, Karna is superior to Dhananjaya in regard to many qualities, even so doth the world regard thee to be superior to Vasudeva. Karna is certainly superior to Partha in the matter of weapons, O bull among men. Thou too art superior to Krishna in knowledge of steeds and might. Without doubt O ruler of the Madras, thy knowledge of horse is double that which the high-souled Vasudeva hath.' "

"Salya said, 'Since, O son of Gandhari, thou describest me, O thou of Kuru's race, in the midst of all these troops, to be superior to Devaki's son, I am gratified with thee. I will become the driver of Radha's son of great fame while he will be engaged in battle with the foremost one of Pandu's sons, as thou solicitest me. Let this, however, O hero, be my understanding with Vikartana's son that I will in his presence utter whatever speeches I desire.' "

Sanjaya continued, "O king, thy son, with Karna then, O Bharata, answered the prince of the Madras, O best of Bharata's race, saying,—So be it."

SECTION XXXIII

"Duryodhana said, 'Listen, once more, O ruler of the Madras, to what I will say unto thee, about what happened, O lord, in the battle between the gods and the *Asuras* in days of yore. The great *Rishi* Markandeya narrated it to my sire. I will now recite it without leaving out anything, O best of royal sages. Listen to that account confidingly and without mistrusting it at all. Between the gods and the *Asuras*, each desirous of vanquishing the other, there happened a great battle, O king, which had Taraka for its evil (root). It hath been heard by us that the *Daityas* were defeated by the gods. Upon the defeat of the *Daityas*, the three sons of Taraka, named Tarakaksha, Kamalaksha and Vidyunmalin, O king, practising the austerest penances, lived in the observance of high vows. By those penances they emaciated their bodies, O scorcher of foes. In consequence of their self-restraint, their penances, their vows and contemplation, the boon-giving Grandsire became gratified with them and gave them boons. Unitedly they solicited the Grandsire of all the worlds, O king, for the boon of immunity from death at the hands of all Creatures of all times. The divine Lord and Master of all the worlds said unto them, 'There is nothing like immunity from death at the hands of all creatures. Therefore, ye *Asuras*, abstain from such a prayer. Solicit some other boon that may seem desirable to you.' When all of them, O king, having settled it amongst themselves after long and repeated conferences, bowed to the great Master of all the worlds and said these words, 'O god, O Grandsire, give us this boon. Residing in three cities, we will rove over this Earth, with thy grace ever before us. After a thousand years then, we will come together, and our three cities also, O sinless one, will become united into one. That foremost one amongst the gods who will, with one shaft, pierce those three cities united into one, will, O lord, be the cause of our destruction.' Saying unto them,—Let it be so,—that god ascended to heaven. Those *Asuras* then, filled with joy at having obtained those boons and having settled it among themselves about the construction of the three cities, selected for the purpose the great *Asura* Maya, the celestial artificer, knowing no fatigue or decay, and worshipped by all the *Daityas* and *Danavas*. Then Maya, of great intelligence, by the aid of his own ascetic merit, constructed three cities, one of which was of gold, another of silver, and the third of black iron. The golden city was set in heaven, the silver city in the welkin, and the iron city was set on the Earth, all in such a way as to revolve in a circle, O lord of Earth.[1] Each of those cities measured a hundred *Yojanas* in breadth and a hundred in length. And they consisted of houses and mansions and lofty walls and porches. And though teeming with lordly palaces close to each other, yet the streets were wide and spacious. And they were adorned with diverse mansions and gate-ways. Each of

[1] *Chakrastham* is explained by Nilakantha in the sense in which I render it here.

those cities, again, O monarch, had a separate king. The beautiful city of gold belonged to the illustrious Tarakaksha: the silver city to Kamalaksha, and the iron one to Vidyunmalin. Those three *Daitya* kings, soon assailing the three worlds with their energy, continued to dwell and reign, and began to say,—'Who is he called the Creator?' Unto those foremost of *Danavas* having no heroes equal to them, came from every side millions upon millions, of proud and flesh-eating *Danavas* who had before been defeated by the celestials, and whom now settled in the three cities, desirous of great prosperity. Unto all of them thus united, Maya became the supplier of every thing they wanted. Relying upon him, all of them resided there, in perfect fearlessness. Whoever amongst those residing in the triple city wished for any object in his heart, had his wish fulfilled by Maya aided by the latter's powers of illusion. Tarakaksha had a heroic and mighty son named Hari. He underwent the austerest of penances, upon which the Grandsire became gratified with him. When the god was gratified, Hari solicited a boon of him, saying, 'Let a lake start into existence in our city, such that persons, slain by means of weapons, may, when thrown into it, come out with life, and with redoubled strength.' Obtaining this boon, the heroic Hari, son of Tarakaksha, created a lake, O lord, in his city, that was capable of reviving the dead. In whatever form and whatever guise a *Daitya* might have been slain, if thrown into that lake, he was restored to life, in the self-same form and guise. Obtaining alive the slain among them, the *Daityas* began to afflict the three worlds. Crowned with success by means of austere penances, those enhancers of the fears of the gods sustained, O king, no diminution in battle. Stupefied then by covetousness and folly, and deprived of their senses, all of them began to shamelessly exterminate the cities and towns established all over the universe. Filled with pride at the boons they had received, and driving before them, at all times and from all places, the gods with their attendants, they roamed at will over celestial forests and other realms dear to the denizens of heaven and the delightful and sacred asylums of *Rishis*. And the wicked *Danavas* ceased to show any respect for anybody. While the worlds were thus afflicted, Sakra, surrounded by the Maruts, battled against the three cities by hurling his thunder upon them from every side. When, however, Purandra failed to pierce those cities made impenetrable, O king, by the Creator with his boons, the chief of celestials, filled with fear, and leaving those cities, repaired with those very gods to that chastiser of foes, *viz.*, the Grandsire, for representing unto him the oppressions committed by the *Asuras*. Representing everything and bowing with their heads unto him, they asked the divine Grandsire the means by which the triple city could be destroyed. The illustrious Deity, hearing the words of Indra, told the gods, 'He that is an offender against you offends against me also. The *Asuras* are all of wicked souls and always hate the gods. They that give pain to you always offend against me. I am impartial to all creatures. There is no doubt in this. For all that, however, they that are unrighteous should be slain. This is my fixed vow. Those three forts are to be pierced with one

shaft. By no other means can their destruction be effected. None else, save Sthanu, is competent to pierce them with one shaft. Ye Adityas, select Sthanu, otherwise called Ishana and Jishnu, who is never fatigued with work, as your warrior. It is he that will destroy those *Asuras*.' Hearing these words of his, the gods with Sakra at their head, making Brahman take their lead, sought the protection of the Deity having the bull for his mark. Those righteous ones accompanied by *Rishis* devoted to the severest penances and uttering the eternal words of the *Vedas*, sought Bhava with their whole soul. And they praised, O king, in the high words of the *Vedas*, that dispeller of fears in all situations of fear that Universal Soul, that Supreme Soul, that One by whom All this is pervaded with his Soul. Then the gods who, by special penances, had learnt to still all the functions of his Soul and to withdraw Soul from Matter,—they who had their soul always under control—beheld him, called Ishana,—that lord of Uma, that mass of energy,—that is, who hath no equal in the universe, that source (of everything), that sinless Self. Though that Deity is *one* they had imagined him to be of various forms. Beholding in that high-souled one those diverse forms that each had individually conceived in own heart, all of them became filled with wonder. Beholding that Unborn one, that Lord of the universe, to be the embodiment of all creatures, the gods and the regenerate *Rishis*, all touched the Earth with their heads. Saluting them with the word—Welcome—and rising them from their bent attitudes, the illustrious Sankara addressed them smilingly, saying, 'Tell us the object of your visit.' Commanded by the Three-eyed god, their hearts became easy. They then said these words unto him, 'Our repeated salutations to thee, O Lord. Salutations to thee that art the source of all the gods, to thee that art armed with the bow, to thee that art full of wrath. Salutations to thee that hadst destroyed the sacrifice of that lord of creatures (*viz.*, Daksha) to thee that art adored by all the lords of creatures. Salutations to thee that art always praised, to thee that deservest to be praised, to thee that art Death's self. Salutations to thee that art red, to thee that art fierce, to thee that art blue-throated, to thee that art armed with the trident, to thee that art incapable of being baffled, to thee that hast eyes as beautiful as those of the gazelle, to thee that fightest with the foremost of weapons, to thee that deservest all praise, to thee that art pure, to thee that art destruction's self, to thee that art the destroyer; to thee that art irresistible, to thee that art Brahman, to thee that leadest the life of a *Brahmacharin*; to thee that art Ishana; to thee that art immeasurable, to thee that art the great controller, to thee that art robed in tatters; to thee that art ever engaged in penances, to thee that art tawny, to thee that art observant of vows, to thee that art robed in animal skins; to thee that art the sire of Kumara, to thee that art three-eyed, to thee that art armed with the foremost of weapons, to thee that destroyest the afflictions of all that seek thy shelter, to thee that destroyest all haters of Brahmanas, to thee that art the lord of all trees, the lord of all men, the lord of all kine, and ever the lord of sacrifices. Salutations to the that art always at the

head of troops, to thee that art three-eyed, to thee that art endued with fierce energy. We devote ourselves to thee in thought, word and deed. Be gracious unto us.' Gratified with these adorations, the holy one, saluting them with the word—Welcome—said unto them, 'Let your fears be dispelled. Say, what we are to do for you?—"

SECTION XXXIV

"Duryodhana said, 'After the fears of those throngs of the *Pitris*, the gods, and the *Rishis* had thus been dispelled by that high-souled Deity, Brahman then offered his adorations, unto Sankara, and said these words for the benefit of the universe, 'Through thy favour, O Lord of all, the Lordship of all creatures is mine. Occupying that rank, I have given a great boon to the *Danavas*. It behoveth none else, save thee, O Lord of the Past and the Future, to destroy those wicked wights that show no regard for any one. Thou O god, art the only person competent to slay the foes of these denizens of heaven that have sought thy protection and that solicit thee. O lord of all the gods, show favour to these. Slay the *Danavas*, O wielder of the trident. O giver of honours, let the universe, through thy grace, obtain happiness. O Lord of all the worlds, thou art the one whose shelter should be sought. We all seek thy shelter.' "

"Sthanu said, 'All your foes should be slain. But, I shall not however, slay them single-handed. The enemies of the gods are possessed of might. Therefore, all of you, united together, consume those enemies of yours in battle, with half my might. Union is great strength.' "

"The gods said, 'Theirs (Danavas') is twice the energy and might of ourselves, we think, for we have already seen their energy and might.' "

"The holy one said, 'Those sinful wights that have offended against ye should be slain. With half of my energy and might, slay all those enemies of yours.' "

"The gods said, 'We will not be able, O Maheswara, to bear half of thy energy. With, on the other hand, half of our united might, do thou slay those foes.' "

"The holy one said, 'If, indeed, ye have not the ability to bear half of my might, then, endued with half of your united energy, I will slay them.' "

"Duryodhana continued, 'The celestials then, addressing the god of gods, said'—'So be it'—O best of kings. Taking half of their energies from all of them, he became superior in might. Indeed, in might that god became superior to all in the universe. From that time Sankara came to be called *Mahadeva*.[1] And *Mahadeva* then said, 'Armed with bow and shaft, I

[1]The great god.

will, from my car, slay in battle those foes of yours, ye denizens of heaven. Therefore, ye gods, see now to my car and bow and shaft so that I may, this very day, throw the *Asuras* down on the Earth.' "

"The gods said, 'Gathering all forms that may be found in the three worlds and taking portions of each, we will each, O Lord of the gods, construct a car of great energy for thee. It will be a large car, the handwork of Viswakarman, designed with intelligence.' Saying this, those tigers among the gods began the construction of that car. And they made Vishnu and Soma and Hutasana the arrow for Sankara's use. Agni became the staff, and Soma became the head, and Vishnu the point, O king, of that foremost of arrows. The goddess Earth, with her large cities and towns, her mountains and forests and islands, that home of diverse creatures, was made the car. The Mandara mountain was made its axle; and the great river Ganga was made its *Jangha*; and the points of the compass, cardinal and subsidiary became the ornaments of the car. The constellations became its shaft; the *Krita* age became its yoke; and that best of Snakes. *viz.*, Vasuki, became the *Kuvara* of that car. Himavat and Vindhya mountains became its *Apaskara* and *Adhishthana*; and the Udaya and the Asta mountains were made the wheels of that car by those foremost ones among the gods. They made the excellent Ocean, that abode of the *Danavas* its other axle. The seven *Rishis* became the protectors of the wheels of that car. Ganga and Saraswati and Sindhu and the Sky became its *Dhura*; all the other rivers and all the waters became the chords for binding the several limbs of that car. Day and Night and the other divisions of time such as *Kalas* and *Kasthas,* and the Seasons became its *Amukarsha.* The blazing planets and the stars became its wooden fence. Religion, Profit, and Pleasure, united together, became its *Trivenu.* The herbs and the creepers, decked with flowers and fruits, became its bells. Making the Sun and the Moon equal, these were made the (other two) wheels of that foremost of cars. Day and Night were made its auspicious wings on the right and left. The ten foremost of snakes having Dhritarashtra for their first, all exceedingly strong, formed the (other) shaft of that car. The Sky was made its (other) yoke, and the clouds called *Samvartaka* and *Valahaka* were the leathern strings of the yoke. The two Twilights and *Dhritri* and *Medha* and *Sthiti* and *Sannati,*[1] and the firmament bespangled with planets and stars, were made the skins for covering that car. Those Regents of the world, *viz.*, the Lords of the gods, of the waters, of the dead, and of treasures,[2] were made the steeds of that car. Kalaprishtha, and Nahusha, and Karkotaka, and Dhananjaya and the other snakes became the chords for binding the manes of the steeds. The cardinal and the subsidiary directions became the reins of the steeds of that car. The *Vedic* sound *Vashat* became the goad, and *Gayatri* became the string attached to that goad. The four

[1]These are embodiments or personifications of courage, intelligence, gravity, and humanity.

[2]*i. e.* Indra, Varuna, Yama, and Kuvera.

auspicious days were made the traces of the steeds, and the *Pitris* presiding over them were made the hooks and pins.[1] Action and truth and ascetic penances and profit were made the chords of that car. The Mind became the ground upon which that car stood, and Speech the tracks upon which it was to proceed. Beautiful banners of various hues waved in the air. With lightning and Indra's bow attached to it, that blazing car gave fierce light. That space of time which, on a former occasion, had, in the Sacrifice of the high-souled Ishana, been fixed as a Year, became the bow, and the goddess Savitri became the loud-sounding bow-string. A celestial coat of mail was made, decked with costly gems, and impenetrable and effulgent, sprung from the wheel of Time. That golden mountain, *viz.,* the beautiful Meru, became the flagstaff, and the clouds decked with flashes of lightning became its banners. Thus equipt, that car shone brilliantly like a blazing fire in the midst of the priests officiating at a sacrifice. Beholding that car properly equipt, the gods became filled with wonder. Seeing the energies of the entire universe united together in one place, O sire, the gods wondered, and at last represented unto that illustrious Deity that the car was ready. After, O monarch, that best of cars had thus been constructed by the gods, O tiger among men, for grinding their foes, Sankara placed upon it his own celestial weapons. Making the sky its flagstaff, he placed upon it his bovine bull. The Brahmana's rod, the rod of Death, Rudra's rod, and Fever became the protectors of the sides of that car and stood with faces turned towards all sides. Atharvan and Angirasa became the protectors of the car-wheels of that illustrious warrior. The *Rigveda,* the *Samaveda,* and the *Puranas,* stood in advance of that car. The histories and the *Yajurveda* became the protectors of the rear. All sacred Speeches and all the Sciences stood around it, and all hymns, O monarch, and the Vedic sound of *Vashat* also. And the syllable *Om,* O king, standing in the van of that car, made it exceedingly beautiful. Having made the Year adorned with the six seasons his bow, he made his own shadow the irrefragable string of that bow in that battle. The illustrious Rudra is Death's self. The Year became his bow; Kala Ratri the Death-night therefore, which is Rudra's shadow, became the indestructible string of that bow. Vishnu and Agni and Soma became (as already said) the arrow. The universe is said to consist of Agni and Soma. The universe is similarly said to consist of Vishnu. Vishnu is, again, the Soul of the holy Bhava of immeasurable energy. For this the touch of that bow-string became unbearable to the *Asuras.* And the lord Sankara cast on that arrow his own irresistible and fierce wrath, the unbearable fire of anger *viz.,* that which was born of wrath of Bhrigu and Angirasa. Then He called Nila Rohita (Blue and Red or smoke)—that terrible Deity robed in skins,—looking like ten thousand Suns, and shrouded by the fire of super-abundant Energy, blazed

[1]The four auspicious days mentioned here are (a) the day of new-moon, with a portion of the previous lunar day running into it, (b) the day of new-moon, with a portion of the previous lunar day running into it, (c) the day of new-moon by itself, and (d) the day of full-moon by itself.

up with splendour. That discomfiter of even him that is difficult of being discomfited, that victor, that slayer of all haters of *Brahma,* called also Hara, that rescuer of the righteous and destroyer of the unrighteous, *viz.,* the illustrious Sthanu, accompanied by many beings of terrible might and terrible forms that were endued with the speed of the mind and capable of agitating and crushing all foes, as if with all the fourteen faculties of the soul awake about him, looked exceedingly resplendent. Having his limbs for their refuge, this entire universe of mobile and immobile creatures that were present there, O king, looked beautiful, presenting a highly wonderful appearance. Beholding that car, duly equipt, he cased himself in mail and armed himself with the bow, and took up that celestial shaft born of Soma and Vishnu and Agni. The gods, O king, then commanded that foremost of celestials, *viz.,* Wind, to breathe after that puissant Deity all the fragrance that he carries. Then Mahadeva, terrifying the very gods, and making the very Earth tremble, ascended that car resolutely. Then the great *Rishis,* the *Gandharvas,* those throngs of gods and those diverse tribes of *Apsaras* began to praise that Lord of the gods while he was about to ascend that car. Adored by the regenerate *Rishis,* and praised by the eulogists and diverse tribes of dancing *Apsaras* well-versed in the art of dancing, that boon-giving lord, armed with scimitar and arrow and bow, looked very beautiful. Smiling, he then asked the gods, 'Who will become my driver?' The gods answered him, saying, 'He whom thou wilt appoint, will, O Lord of the gods, without doubt, become thy driver !' Unto them the god replied, 'Reflecting yourselves, without delay make him my driver who is superior to me !' Hearing these words uttered by that high-souled Deity, the gods repaired unto the Grandsire and inclining him to grace, said these words, 'We have accomplished everything, O holy one, that thou hadst ordered us to do in the matter of afflicting the foes of celestials. The Deity having the bull for his mark has been gratified with us. A car hath been constructed by us, equipt with many wonderful weapons. We do not, however, know who is to become the driver of that foremost of cars. Therefore, let some foremost one among the gods be appointed as the driver. O holy one, it behoveth thee to make true those words that thou, O lord, hadst then said to us. Before this, O god, thou hadst even said to us that thou wouldst do us good. It behoveth thee to accomplish that promise. That irresistible and best of cars, that router of our foes, hath been constructed out of the component parts of the celestials. The Deity armed with *Pinaka* hath been made the warrior who is to stand on it. Striking the *Danavas* with fear, he is prepared for battle. The four *Vedas* have become the four foremost of steeds. With her mountains, the Earth has become the car of that high-souled one. The stars have become the adornments of that vehicle. (As already said) Hara is the warrior. We do not, however, see who is to become the driver. A driver should be sought for that car who is superior to all these. Equal to thee in importance is that car, O god, and Hara is the warrior. Armour, and weapons, and bow,—these—we have got already, O Grandsire. Except thee, we do not

behold any person that can make its driver. Thou art endued with every accomplishment. Thou, O lord, art superior to all the gods. Mounting upon that car with speed, hold the reins of those foremost of steeds, for the victory of the celestials and the destruction of their foes.' It has been heard by us that bowing with their heads unto the Grandsire that Lord of the three worlds, the gods sought to gratify him for inducing him to accept the drivership.

"The Grandsire said, 'There is nothing of untruth in all this that ye have said, ye denizens of heaven. I will hold the reins of the steeds for Kapaddin while he will be engaged in fight. Then that illustrious god, that Creator of the worlds, the Grandsire, was appointed by the gods as the driver of the high-souled Ishana. And when he was about to ascend quickly upon that car worshipped by all, those steeds, endued with the speed of the wind, bowed themselves with their heads to the Earth. Having ascended the car the illustrious Deity, *viz.*, the Grandsire resplendent with his own energy, took the reins and the goad. Then the illustrious god, raising those steeds addressed that foremost one among the gods, *viz.*, Sthanu, saying, 'Ascend.' Then, taking that arrow composed of Vishnu and Soma and Agni, Sthanu ascended the car, causing the foe to tremble by means of his bow. The great *Rishis,* the *Gandharvas*, the throngs of gods, and the diverse tribes of *Apsaras,* then praised that Lord of the gods after he had ascended the car. Resplendent with beauty, the boon-giving Lord, armed with scimitar, shaft, and bow, stayed on the car causing the three worlds to blaze forth with his own energy. The great Deity once more said unto the gods headed by Indra, 'Ye should never grieve, doubting my ability to destroy the *Asura.* Know that the *Asuras* have already been slain by means of this arrow'. The gods then answered, saying, 'It is true ! The *Asuras* have already been slain.' Indeed, the gods thinking that the words which the divine Lord had said could not be untrue, became exceedingly gratified. Then that Lord of the gods proceeded surrounded by all the gods, upon that large car, O king, which had nothing to compare with it. And the illustrious Deity was adored, all the while by the attendants that always wait upon him, and by others that subsisted on meat, that were invincible in battle, and that danced in joy on the present occasion, running wildly on all sides and shouting at one another, *Rishis* also, of great good fortune, possessed of ascetic merit and endued with high qualities, as also the gods wished for Mahadeva's success. When that boon-giving Lord, that dispeller of the fears of the three worlds, thus proceeded, the entire universe, all the gods, O best of men, became exceedingly gratified. And the *Rishis* there adored the Lord of the gods with diverse hymns, and enhancing his energy, O king, took up their station there. And millions upon millions of *Gandharvas* played upon diverse kinds of musical instruments at the hour of his setting out. When the boon-giving Brahman, having ascended the car, set out for the *Asuras*, the Lord of the Universe, smiling the while, said, 'Excellent, Excellent ! Proceed, O god, to the spot where the *Daityas* are. Urge the steeds wakefully. Behold today the

might of arms while I slay the foe in battle.' Thus addressed, Brahman urged those steeds endued with the fleetness of the wind or thought towards that spot where the triple city, O king, stood, protected by the *Daityas* and the *Danavas*. With those steeds worshipped by all the worlds, and which coursed with such speed that they seemed to devour the skies, the illustrious god quickly proceeded for the victory of the denizens of heaven. Indeed, when Bhava, riding on the car, set out towards the triple city, his bull uttered tremendous roars, filling all the points of the compass. Hearing that loud and terrible roar of the bull, many of the descendants and followers of Taraka, those enemies of the gods, breathed their last. Others amongst them stood facing the foe for battle. Then Sthanu, O king, armed with trident became deprived of his senses in wrath. All creatures became frightened, and the three worlds began to tremble. Frightful portents appeared when he was on the point of aiming that shaft. In consequence, however, of the pressure caused by the weight of Soma, Agni, and Vishnu that were in that shaft, as also of the pressure caused by that of Brahman and Rudra and the latter's bow, that car seemed to sink. Then Narayana, issuing out of the point of that shaft, assumed the form of a bull and raised that large car. During the time the car had sunk and the foe had began to roar, the illustrious Deity, endued with great might began, from rage, to utter loud shouts, standing, O giver of honours, on the head of his bull and the back of his steeds. At that time the illustrious Rudra was employed in eyeing the *Danava* city. While in that posture, O best of men, Rudra cut off the teats of the horses and clove the hoofs of the bull. Blessed be thou, from the date the hoofs of all animals of the bovine species came to be cloven. And from that time, O king, horses, afflicted by the mighty Rudra of wonderful deeds, came to be without teats. Then Sarva, having stringed his bow and aimed that shaft with which he had united the *Pasupata* weapon, waited thinking of the triple city. And O king, as Rudra thus stood, holding his bow, the three cities during that time became united. When the three cities, losing their separate characters became united, tumultuous became the joy of the high-souled gods. Then all the gods, the *Siddhas*, and the great *Rishis,* uttered the word *Jaya,* adoring Maheshwara. The triple city then appeared immediately before that god of unbearable energy, that Deity of fierce and indescribable form, that warrior who was desirous of slaying the *Asuras*. The illustrious deity, that Lord of the universe, then drawing that celestial bow, sped that shaft which represented the might of the whole universe, at the triple city. Upon that foremost of shafts, O thou of great good fortune, being shot, loud wails of woe were heard from those cities as they began to fall down towards the Earth. Burning those *Asuras*, he threw them down into the Western ocean. Thus was the triple city burnt and thus were the *Danavas* exterminated by Maheswara in wrath, from desire of doing good to the three worlds. The fire born of his own wrath, the three-eyed god quenched, saying, 'Do not O reduce the three worlds to ashes.' After this, the gods, the *Rishis*, and the three worlds became all restored to their natural dis-

positions, and gratified Sthanu of unrivalled energy with words of high import. Receiving then the permission of the great god, the gods with the Creator at their head went away to the places they came from, their object being accomplished after such effort. Thus did that illustrious Deity, that Creator of the worlds, that Lord of both the Gods and the *Asuras, viz.*, Maheswara, did that which was for the good of all the worlds. As the illustrious Brahman, the Creator of the worlds, the Grandsire, the Supreme Deity of unfading glory, acted as the driver of Rudra, so do thou restrain the steeds of the high-souled son of Radha like Grandsire restraining those of Rudra. There is not the slightest doubt, O tiger among kings, that thou art superior to Krishna, to Karna, and to Phalguna. In battle, Karna is like Rudra, and thou art like Brahman in policy. United, ye two, therefore, are competent to vanquish my foes that are even like the *Asuras*. Let, O Salya, that be done speedily today by which this Karna, grinding the Pandava troops, may be able to slay Kunti's son owning white steeds and having Krishna for the driver of his car. Upon thee depend Karna, ourselves, our kingdom, and (our) victory in battle. Hold the reins, therefore, of the excellent steeds (of Karna). There is another story which I will narrate. Listen once more to it. A virtuous Brahmana had recited it in the presence of my father. Hearing those delightful words fraught with the reasons and purposes of acts, do, O Salya, what thou mayst settle, without entertaining any scruples. In the race of the Bhrigus was Jamadagni of severe ascetic penances. He had a son endued with energy and every virtue, who became celebrated by the name of Rama. Practising the austerest penances, of cheerful soul, bound to observances and vows, and keeping his senses under control, he gratified the god Bhava for obtaining weapons. In consequence of his devotion and tranquillity of heart. Mahadeva became gratified with him. Sankara, understanding the desire cherished in his heart, showed himself unto Rama. And Mahadeva said, 'O Rama, I am gratified with thee. Blessed be thou, thy desire is known to me. Make thy soul pure. Thou wilt then have all that thou desirest. I will give thee all weapons when thou wilt become pure. Those weapons, O son, of Bhrigu, burn a person that is incompetent and that is not deserving of them.' Thus addressed by that god of gods, that deity bearing the trident, the son of Jamadagni, bending his head unto that puissant high-souled one, said, 'O god of gods, it behoveth thee to give those weapons unto me that am always devoted to thy service, when, indeed thou wilt regard me fit for holding them.' "

"Duryodhana continued. 'With penances then, and restraining his senses, and observances of vows, and worship and offerings and with sacrifices and *Homa* performed with *mantras*, Rama adored Sarva for many long years. At last Mahadeva, pleased with the high-souled son of Bhrigu's race, described him, in the presence of his divine spouse, as possessed of many virtues : 'This Rama, of firm vows is ever devoted to me.' Gratified with him, the Lord Sankara thus repeatedly proclaimed his virtues in the presence of gods and the *Rishis,* O slayer of foes. Meanwhile, the

Daityas became very mighty. Blinded by pride and folly, they afflicted the denizens of heaven. The gods then, uniting together, and firmly resolved to slay them, strove earnestly for the destruction of those foes. They, however, failed to vanquish them. The gods then, repairing to Maheswara, the Lord of Uma, began to gratify him with devotion, saying, 'Slay our foes.' That god, having promised the destruction of their foes unto the celestials, summoned Rama the descendant of Bhrigu. And Sankara addressed Rama, saying, 'O descendant of Bhrigu, slay all the assembled foes of the gods, from desire of doing good unto all the worlds as also for my satisfaction.' Thus addressed, Rama replied unto that boon-giving Lord of Three-eyes, saying, 'What strength have I, O chief of the gods destitute as I am of weapons, to slay in battle the assembled *Danavas* that are accomplished in weapons and invincible in fight?' Maheswara said, 'Go thou at my command. Thou shalt slay those foes. Having vanquished all those enemies, thou shalt acquire numerous merits.' Hearing these words and accepting them all, Rama, causing propitiatory rites to be performed for his success, proceeded against the *Danavas*. Addressing those enemies of the gods that were endued with might and possessed with folly and pride, he said, 'Ye *Daityas* that are fierce in battle, give me battle. I have been sent by the God of gods to vanquish you.' Thus addressed by the descendant of Bhrigu, the *Daityas* began to fight. The delighter of the Bhargavas, however, slaying the *Daityas* in battle, with strokes whose touch resembled that of Indra's thunder, came back to Mahadeva. Jamadagni's son, that foremost of Brahmanas returned with many wounds on his person inflicted by the *Danavas*. Touched, however by Sthanu, his wounds were immediately healed. Gratified also with that feat of his, the illustrious god gave diverse kinds of boons unto the high-souled son of Bhrigu. With satisfaction in his heart, the trident-wielding God of gods said, 'The pain thou hast suffered in consequence of the fall of weapons upon thy body evidences the super-human feat that thou hast achieved. O delighter of the Bhrigus. As desired by thee, accept from me these celestial weapons.' "

"Duryodhana continued, 'Having obtained all the celestial weapons and the boons that had been desired by him, Rama bowed unto Siva with his head. Obtaining the leave also of the gods that great ascetic went away. This is the old story that the *Rishi* had recited. The descendant of Bhrigu gave the whole science of weapons unto the high-souled Karna, O tiger among kings with delighted heart. If Karna had any fault, O lord of Earth, the delighter of Bhrigu's race would never have given him his celestial weapons. I do not think that Karna could have been born in the Suta order, I think him to be the son of a god, born in the Kshatriya order. I think that he was abandoned (in infancy) in order that the race in which he was born might be ascertained (by his features and feats). By no means, O Salya, could this Karna have been born in the Suta order. With his (natural) ear-ring and (natural) coat of mail, this mighty car-warrior of long arms, resembling Surya himself, could not be borne by a common

woman even as a she-deer can never bear a tiger. His arms are massive, each resembling the trunk of a prince of elephants. Behold his chest that is so broad and capable of resisting every foe. Karna otherwise called Vaikartana, O king, cannot be an ordinary person. Endued with great valour, this disciple of Rama, O king of kings, is a high-souled personage.' "

SECTION XXXV

"Duryodhana said, 'Even thus did that illustrious Deity, that Grandsire of all the worlds, *viz.*, Brahman, act as driver on that occasion and even thus did Rudra become the warrior. The driver of the car, O hero, should be superior to the warrior on it. Therefore, O tiger among men, do thou hold the reins of the steeds in this battle. As on that occasion the Grandsire had been selected with care by all the celestials, indeed, O great king, as one greater than Sankara, so thou that art superior to Karna art now selected by us with care. Like the Grandsire holding the reins of Rudra's steeds, do thou hold, without delay, the reins of Karna's steeds in battle, O thou of great splendour.' "

"Salya said, 'O foremost of men, many a time have I heard this excellent and celestial history, recited to me, of those two lions among gods. Indeed, I have heard how the Grandsire acted as the driver of Bhava and how the *Asuras* also, O Bharata, were all destroyed with one shaft. Krishna also had knowledge of all this before, the knowledge, *viz.*, of how the illustrious Grandsire had become the driver on that occasion of yore. Indeed, Krishna knoweth the past and the future with all their details. Knowing this fact, he became the driver, O Bharata, of Partha like the Self-create becoming the driver of Rudra. If the Suta's son, by some means, succeeds in slaying the son of Kunti, Kesava, beholding Partha slain, will fight himself. That bearer of the conch, the discus, and the mace, will then consume thy army. There is no king here that will stay in the ranks in front of that illustrious one of Vrishni's race when he will be excited with wrath.' "

Sanjaya said, "Unto the ruler of the Madras who was speaking in that strain, that of chastiser foes, *viz.*, thy mighty-armed son of cheerful soul replied, saying, 'Do not, O mighty-armed one, think disparagingly of Karna, otherwise called Vaikartana, in battle,—that warrior who is the foremost of all wielders of arms and who is acquainted with the meaning of the whole body of our scriptures. Hearing the terrible and loud twang of his bow and the sound of his palms, the Pandava troops fly away on all sides. Thou hast witnessed it with thy own eyes, O mighty-armed one, how Ghatotkacha, screened by his illusions and displaying hundreds of illusions, was still slain that night (by Karna). Feeling a great fear all these

days Vibhatsu could never stand, fronting Karna. The mighty Bhimasena also, moved hither and thither by the horn of Karna's bow, was, O king, addressed in very harsh words such as—Fool and Glutton.—The two brave sons of Madri also were defeated by Karna in great battle, though, from some object he had in view, he did not, O sire, slay them then. That foremost one of Vrishni's race, *viz.,* the heroic Satyaki, the chief of the Satwata clan, was vanquished by Karna and made carless. Others, such as all the Srinjayas headed by Dhrishtadyumna, have been repeatedly defeated in battle by Karna the great car-warrior who has achieved all these feats and who excited with wrath, is competent to slay Purandara himself armed with the thunder-bolt in fight. Thyself also, O hero, art acquainted with every weapon. Thou art, again, the master of all branches of learning. There is none on Earth who is thy equal in might of arms. Irresistible in prowess, thou art like a dart (*Salya*) unto thy enemies. It is for this, O king, that thou O slayer of foes art called *Salya,* Encountering the might of thy arms, all the Satwatas were unable to get the better of it. Is Krishna superior to thee in might of arms, O king? Indeed, as Krishna is to bear the burthen of the Pandava troops upon the slaughter of Partha, even so art thou to bear the burthen of this vast (Kaurava) force if Karna lays down his life. Why should he be able to resist my troops and why shouldst not thou be able to slay the hostile troops, O sire? For thy sake, O sire, I would willingly follow the footsteps of my (slain) brothers and the other heroic kings of the Earth."

"Salya said, 'O son of Gandhari, when thou, O giver of honours, describest me before thy troops to be superior to the son of Devaki, I am exceedingly gratified with thee. I accept the drivership of the celebrated son of Radha when he will fight with that foremost of the sons of Pandu, as thou desirest. I have, however, O hero, a compact to make with Vaikartana, and that is this —'I will utter whatever words I may wish, in this one's presence.' "

Sanjaya continued, "Thy son then, O king, with Karna, O sire, answered the ruler of the Madras, saying,—'Let it be so'—in the presence of all the Kshatriyas. Assured by Salya's acceptance of the drivership, Duryodhana, filled with joy, embraced Karna. Eulogised (by bards and panegyrists around), thy son then once more addressed Karna, saying, 'Slay all the Parthas in battle, like the great Indra slaying the *Danavas.*' Salya having accepted the office of holding the reins of his steeds, Karna, with a cheerful heart, once more addressed Duryodhana, saying, 'The ruler of the Madras does not say very cheerfully what he says. O king, solicit him once more in sweet words.' Thus addressed, the mighty king Duryodhana, possessed of great wisdom and accomplished in everything, once more spoke unto that lord of Earth, *viz.,* Salya, the ruler of Madras, in a voice deep as that of the clouds and filling the whole region there with the sound of that voice :—'O Salya, Karna thinks that he should fight with Arjuna today. O tiger among men hold the reins of Karna's steeds in battle. Having slain all the other warriors Karna desires to slay Phalguna.

I solicit thee, O king, repeatedly, in the matter of holding the reins of his steeds. As Krishna, that foremost of all drivers, is the counsellor of Partha, even so do thou protect the son of Radha today from every danger.' "

Sanjaya continued, "Embracing thy son then, Salya the ruler of the Madras, joyfully answered that slayer of foes, *viz.*, Duryodhana, saying, 'If this is what is thou thinkest, O royal son of Gandhari, O thou of handsome features, I shall, for that, accomplish everything that may be agreeable to thee. O chief of the Bharatas, for whatever acts I may be fit, employing myself therein with my whole heart, I will bear the burthen of those acts of thine. Let Karna, however, and thyself pardon me all those words, agreeable or disagreeable, that I may speak unto Karna from desire of his good.'

"Karna said, 'O ruler of the Madras, be thou ever engaged in our good as Brahman in that of Ishana, as Kesava in that of Partha.' "

"Salya said, 'These four kinds of conduct, *viz.*, self-rebuke and self-praise, speaking ill of others, and adulation of others, are never practised by those that are respectable. That, however, O learned one, which I shall say, for inspiring thy confidence is fraught with self-adulation. For all that, listen to it duly. O puissant one, like Matali himself, I am fit to act as the driver of even Indra in watchfulness, in managing the steeds, in knowledge of coming danger and of the means of avoiding it, and in competence to avoid it in practice. When thou wilt be engaged in battle with Partha, I will hold the reins of thy steeds. Let thy anxiety be dispelled, O Suta's son.' "

SECTION XXXVI

Duryodhana said, "This one, O Karna, will act as thy driver, this ruler of the Madras, who is superior to Krishna, like Matali the driver of the chief of the celestials. Indeed, as Matali taketh the management of the car unto which the steeds of Indra are attached, even so will Salya be the driver of the steeds of thy car to-day. With thyself as warrior on that vehicle and the ruler of the Madras as its driver, that foremost of car will certainly vanquish the Parthas in battle."

Sanjaya continued, "When the morning came, O monarch, Duryodhana once more addressed the ruler of the Madras endued with great activity, saying, 'O ruler of the Madras, hold the reins in battle of Karna's foremost of steeds. Protected by thee, the son of Radha will vanquish Dhananjaya.' Thus addressed, Salya, answering,—'So be it'—ascended the car, O Bharata. When Salya approached that car, Karna with a cheerful heart addressed his driver, saying, 'O charioteer, quickly equip the car

for me.' Having duly equipt that triumphal car, the foremost of its kind, which resembled the vapoury mansions in the sky, Salya presented it to Karna, saying, 'Blessed be thou, victory to thee.' Then Karna, that foremost of car-warriors, duly worshipping that car which had in days of old been sanctified by a priest conversant with *Brahma,* and circumumbulating it and carefully adoring the god Surya addressed the ruler of the Madras standing near, saying, 'Ascend the vehicle.' Thereupon Salya of mighty energy ascended that large, invincible, and foremost of cars, belonging to Karna like a lion ascending a mountain summit. Beholding Salya stationed, Karna ascended his excellent car like the Sun riding on a mass of clouds charged with lightning. Mounted on the same car, those two heroes endued with the splendour or the Sun of fire looked resplendent like Surya and Agni sitting together on a cloud in the firmament. Eulogised then (by bards and panegyrists), those two heroes of great effulgence looked like Indra and Agni adored with hymns in a sacrifice by *Ritwiks* and *Sadasyas.* Karna stood on that car, the reins of whose steeds were held by Salya, stretching his formidable bow, like the Sun himself within a halo of circular light. Stationed on that foremost of cars, that tiger among men, *viz.,* Karna with his shafts constituting his rays, looked beautiful like the Sun on the Mandara mountains. Unto the mighty-armed son of Radha that warrior of immeasurable energy, stationed on his car for battle. Duryodhana said these words, 'O son of Adhiratha, O hero, do thou achieve that feat difficult of accomplishment which Drona and Bhishma have not achieved in the very sight of all the bowmen. I had always believed that those two mighty car-warriors, *viz.,* Bhishma and Drona, would without doubt slay Arjuna and Bhimasena in battle. Like a second wielder of the thunderbolt, O son of Radha, do thou in great battle achieve that feat worthy of a hero which was not achieved by those two. Either seize king Yudhishthira the just or slay Dhananjaya and Bhimasena, O son of Radha, and the twin sons of Madri. Blessed be thou, let, victory be thine. Set out for battle, O tiger among men, Reduce to ashes all the troops of Pandu's son.' Then thousands of trumpets and tens of thousands of drums, sounded together, produced a noise like that of the clouds in the welkin. Accepting those words (of Duryodhana), the foremost of car-warriors stationed on his car, *viz.,* the son of Radha, addressed Salya, that warrior accomplished in battle,—saying, 'Urge the steeds, O mighty-armed one, so that I may slay Dhananjaya and Bhimasena and both the twins and king Yudhishthira. O Salya, let Dhananjaya behold today the might of my arms, when I will be engaged in shooting shafts winged with *Kanka* feathers in hundreds and thousands. Today, O Salya, I will shoot shafts with great energy for the destruction of the Pandavas and the victory of Duryodhana.' "

"Salya said, 'O Suta's son, why dost thou think so low of the sons of Pandu, all of whom are endued with great might all of whom are great bowmen, and all of whom are acquainted with every weapon? They are unretreating, of great good fortune, invincible, and of prowess incapable

of being baffled. They are capable of inspiring fear in the heart of Indra himself. When, son of Radha thou wilt hear the twang of *Gandiva* in battle, resembling the peal of the thunder itself, thou wilt not then utter such speeches. When thou wilt behold Dharma's son and the twins causing a canopy, like that of the clouds in the welkin, with their sharp arrows, and the other invincible kings (of the Pandava army), endued with great lightness of hands and shooting (showers of shafts) and weakening their foes, then thou wilt not utter such words.'

Sanjaya continued, "Disregarding those words spoken by the ruler of the Madras, Karna addressing him endued with great activity, saying, 'Proceed.' "

SECTION XXXVII

Sanjaya said, "Beholding the mighty Karna take up his station from desire of battle, the Kauravas, filled with delight, uttered loud shouts from every side. With the beat of cymbals and the sound of drums, with the whizz of diverse kinds of arrows and the roars of combatants endued with great activity, all thy troops proceeded to battle, making death only the point at which to stop. When Karna set out and the warriors of the Kuru army were filled with joy, the Earth, O king, trembled and made a loud noise. The seven great planets including the Sun seemed to proceed against one another (for combat). Meteoric showers became noticeable and all the quarters seemed ablaze. Thunders fell from a cloudless sky, and fierce winds began to blow. Animals and birds in larger numbers kept thy army to their right, foreboding great calamities. After Karna had set out, his steeds tumbled down on the Earth. A frightful shower of bones fell from the sky. The weapons (of the Kuru warriors) seemed to be ablaze; their standards trembled; and their animals, O monarch, shed copious tears. These and many other terrible and awful portents appeared for the destruction of the Kurus. Stupefied by destiny, none of them regarded those portents at all. Beholding the Suta's son setting out, all the rulers of men (in the Kaurava army) cried victory to him. The Kauravas regarded the Pandavas to have been already vanquished. That slayer of hostile heroes, that foremost of car-warriors, *viz.,* Vaikartana, as he stayed on his car recollecting the death of Bhishma and Drona, blazed up with splendour like the Sun or fire. Reflecting on the mighty feats of Partha, and burning with self-conceit and pride, and blazing with wrath and breathing long and hard, he addressed Salya and said these words; 'When stationed on my car and armed with my bow, I would not take fright at Indra himself armed with the thunder and excited with wrath. Beholding those great heroes headed by Bhishma lying on the field of battle, I

do not feel any anxiety. Seeing even the faultless Bhishma and Drona, equal unto Indra and Vishnu, those crushers of foremost of cars and steeds and elephants, those heroes that were unslayable, slain by the foe, I do not still experience any fear in this battle. Acquainted with mighty weapons, and himself the foremost of Brahmanas, why, indeed, did not the preceptor slay in battle all foes, seeing them destroy the mightiest of our kings with their drivers and elephants and cars? Remembering that Drona in great battle, I tell you truly, listen to me, ye Kurus, there is none amongst you, save myself, that is competent to bear the advancing Arjuna, that warrior who resembles Death himself in his fiercest form. In Drona were the skill attendant on practice, and might, and bravery, and the highest of weapons and policy. When even that high-souled one had to succumb to Death, I regard all the others (of our army), strengthless and on the point of death. In this world I do not find anything, even on reflection, to be stable, in consequence of the inevitable connection of acts. When the preceptor himself is dead, who then will indulge in the certain belief that he will live till even today's sun-rise? When the preceptor was thus slain by the enemy in battle, without doubt, weapons ordinary and celestial, and might and prowess, and achievements and wise policy, are not able to compass the happiness of man. In energy Drona was equal to fire or the Sun, in prowess he resembled Vishnu or Purandara; in policy he was equal to Vrihaspati or Usana; irresistible as he was, weapons could not yet protect him. When (our) women and children are weeping and uttering loud wails, when the valour of the Dhartarashtras has been defeated I know it, O Salya, that it is I who am to fight. Proceed therefore, against the army of our enemies. Who else, save myself, will be able to bear those troops amongst whom are stationed the royal son of Pandu firm in truth, and Bhimasena and Arjuna, and Satyaki, and the twins? Therefore, O ruler of the Madras, proceed quickly, in this battle, towards the Panchalas, the Pandavas, and the Srinjayas. Encountering them in battle, either I will slay them, or myself to Yama's presence by the path taken by Drona. Do not think, O Salya, that I will not go into the very midst of those heroes. These intestine dissensions cannot be tolerated by me (Without seeking to tolerate them) I will even follow in the wake of Drona.[1] Wise or ignorant, when his period is run out, everybody is equally regarded by the Destroyer; no one can escape, O learned one, for this, I will proceed against the Parthas. I am unable to transgress my destiny. The son of Vichitravirya's son is, O king, always engaged in doing me good. For the accomplishment of his purpose, I will cast away my life-breaths that are so dear, and this body that is so difficult of being cast away. This

[1]Nilakantha explains this verse in a different way, taking *Tesham Guranam* to refer to Bhishma and others, instead of to Yudhishthira and others. The meaning, he suggests, is—Do not think, O Salya, that I will not have to go into the midst of Bhishma and others, (*i.e.*, I will have to be numbered amongst them) ; any injury, however, to my friend (Duryodhana) is what I will never suffer : I will fight to the best of my powers lest by doing otherwise I injure Duryodhana's cause) ; &c. &c.

foremost of cars covered with tiger-skins, with axle producing no sound equipt with a golden seat endued with *trivenu* made of silver, and unto which are yoked these foremost of steeds, Rama gave unto me. Behold, also, O Salya, these beautiful bows, these standards, these maces, these shafts of fierce forms, this blazing sword, this mighty weapon, this white conch of fierce and loud blare. Riding upon this car decked with banners, its wheels producing a rattle deep as that of the thunder, having white steeds yoked unto it, and adorned with excellent quivers, I will, putting forth my might, slay in battle that bull among car-warriors, *viz.*, Arjuna. If Death himself, that universal consumer, were to protect with vigilance the son of Pandu in battle, I would still encounter him in fight and either slay him or myself go to Yama's presence following Bhishma. If Yama, Varuna, Kuvera, and Vasava, with all their followers coming hither, unitedly protect the son of Pandu in this great battle, what need of many words, I will still vanquish him with them.' "

Sanjaya continued,—"Hearing these words of the bragging Karna who was exceedingly delighted with the prospect of battle, the valiant king of the Madras, deriding him, laughed aloud, and gave him the following reply for checking him.' "

"Salya said, 'Forbear, forbear, O Karna, from such brag. Thou art in transports of delight and sayest what thou shouldst never say. Where is Dhananjaya, that foremost of men, and where again, art thou, O lowest of men. Who else, save Arjuna, could take away the younger sister of (Kesava) that foremost of all persons, having forcibly agitated the home of the Yadus that was protected by the younger brother of Indra and that resembled heaven itself that is guarded by the chief of celestials? What man save Arjuna who is endued with prowess that is equal to the prowess of the chief of the celestials, could on the occasion of the dispute caused by the slaughter of an animal, summon Bhava the Lord of Lords, the Creator of the worlds, to battle? For the sake of honouring Agni, Jaya had vanquished *Asuras* and gods and great snakes and men and birds and *Pisachas* and *Yakshas* and *Rakshasas* with his shafts and gave unto that god the food he had desired. Dost thou remember, O Karna, the occasion when, slaughtering those foes in large numbers with his excellent shafts endued with the effulgence of the Sun, Phalguna liberated Dhritarashtra's son himself among the Kuru's? Dost thou remember the occasion when, thyself having been the first to fly away, the quarrelsome sons of Dhritarashtra were liberated by the Pandavas after the latter had defeated those rangers of the skies (*viz.*, the *Gandharvas* headed by Chitraratha)? On the occasion also of the seizure of (Virata's) kine, the Kauravas, swelling with numbers in respect of both men and animals, and having the preceptor and the preceptor's son and Bhishma amongst them, were vanquished by that foremost of men. Why, O son of Suta, didst thou not vanquish Arjuna then? For thy destruction another excellent battle has now presented itself. If thou dost not fly away from fear of thy

enemy, know O Suta's son, that as soon as thou goest to battle thou wilt be slain."

Sanjaya continued, "When the ruler of the Madras was most heartily engaged in addressing these harsh speeches to Karna and uttering these praises of the latter's foe, that scorcher of foes, *viz.*, the commander of the Kuru army, excited with rage, said these words unto the Madra king—

"Karna said, 'Let it be so, let it be so. Why, however, dost thou indulge in Arjuna's praises? A battle is about to ensue between myself and him. If he vanquishes me in fight, then will these thy praises be regarded as well-uttered.' "

Sanjaya continued, "The ruler of the Madras said, 'Let it be so.' and gave no reply. When Karna, from desire of fight, addressed Salya, saying,—Proceed—then that great car-warrior, having white steeds yoked unto his vehicle and owning Salya as his charioteer, proceeded against his foes, slaying large numbers in battle along his way, like the Sun destroying the darkness. Indeed, on that car covered with tiger-skins and having white steeds yoked unto it, Karna proceeded with a cheerful heart, and beholding the army of the Pandavas, speedily enquired after Dhananjaya.

SECTION XXXVIII

Sanjaya said "After Karna, gladdening thy army, had set out for battle, he spoke unto every Pandava soldier that he met with, even these words: 'Unto him that will today point out the high-souled Dhananjaya of white steeds to me, I will give whatever wealth he desires. If having got it he does not become satisfied, I shall in addition, give him,—him that is, that will discover Arjuna to me, a cart-load of jewels and gems. If that does not satisfy the person who discovers Arjuna to me, I will give him a century of kine with as many vessels of brass for milking those animals. I will give a hundred foremost of villages unto the person that discovers Arjuna to me. I will also give him that shows Arjuna to me a number of long-tressed damsels of black eyes and a car unto which shall be yoked white mules. If that does not satisfy the person that discovers Arjuna to me, I shall give him another foremost of cars, made of gold, and having six bulls yoked unto it that shall be as large as elephants.[1] I shall also give unto him a hundred damsels decked with ornaments, with collars of gold, fair-complexioned [2] and accomplished in singing and

[1]Or, it may mean, "that shall have six elephants attached to it and acting as its bulls."

[2]The word *Shyama*, as applied to a damsel, means one whose skin is warm in winter and cold in summer, and whose complexion is bright as heated gold.

dancing. If that does not satisfy the person that discovers Arjuna to me, I shall give him a hundred elephants, a hundred villages and a hundred cars, and ten thousand steeds of the foremost of breed, fat, docile, endued with many excellent qualities, capable of dragging cars and well-trained. I shall also give to the person that discovers Arjuna to me four hundred kine, each with golden horns and her calf. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, *viz.*, five hundred steeds, adorned with trappings of gold and decked with jewelled ornaments. I shall also give eighteen other steeds of great docility. I shall also give the person that discovers Arjuna to me a bright car made of gold and adorned with diverse ornaments and having foremost of Kamvoja steeds yoked unto it. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, *viz.*, six hundred elephants, with chains of gold around their necks, and covered with housings of gold, born in the western shores of the ocean,[1] and trained by elephant trainers. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, *viz.*, fourteen Vaisya villages, teeming with people, full of wealth, situated in the proximity of forests and rivers, free from all sorts of danger, well furnished (with other necessaries), and worthy of being enjoyed by kings. To him that will discover Dhananjaya to me, I shall also give a hundred female slaves, with golden collars, belonging to the country of the Magadhas, and of very youthful age. If that does not satisfy the person that discovers Arjuna to me, I will make him a more valuable gift, that, indeed, which he himself will solicit. Sons, wives and articles of pleasure and enjoyment that I have, these all, I shall give him if he desires them. Indeed, unto him who discovers Kesava and Arjuna to me, I shall, after slaying those two, give all the wealth that may be left by them.' Having uttered those diverse speeches in that battle, Karna blew his excellent conch, sea-born and producing a sweet blare. Hearing these words of Suta's son that were suitable to his disposition, Duryodhana, O king, with all his followers became filled with joy. At that juncture the beat of cymbals and drums and leonine shouts, and grunts of elephants with the sounds of diverse musical instruments, arose there, O king, among the (Kaurava) troops, O bull among men. The shouts also of warriors filled with joy arose there. When the (Kaurava) troops were thus filled with joy, the ruler of the Madras, laughing in scorn, said these words unto that grinder of foes, *viz.*, the son of Radha, that mighty car-warrior who was about to plunge into that ocean of battle and who was indulging in such vain brag."

[1] I think one can trace a reference to Africa in this expression. The original is *aparanteshu, i.e.*, on the other end; very probably, it means, as I have put it, the other shore of the ocean.

SECTION XXXIX

"Salya said, 'Do not, O Suta's son, give away to any man a golden car with six bulls of elephantine proportions. Thou wilt obtain a sight of Dhananjaya today. From foolishness thou art giving away wealth as if thou wert the Lord of treasures. Without any trouble, however, O son of Radha, thou wilt behold Dhananjaya today. Thou art for giving away this wealth like a senseless person; but thou seest not the demerits attaching to those gifts that are made to undeserving persons. With that large wealth which thou art desirous of giving away, thou art certainly able to perform many sacrifices. Therefore, O Suta's son, do thou perform those sacrifices. As regards thy desire, entertained from folly, that is surely vain. We have never heard of a couple of lions having been overthrown by a fox. Thou seekest what should never be sought by thee. It seems that thou hast no friends for forbidding thee that art speedily falling into a blazing fire. Thou art unable to discriminate between what thou shouldst do and what thou shouldst not. Without doubt thy period is full. What man desirous of living would utter speeches that are so incoherent and undeserving of being listened to? This thy endeavour is like that of a person desirous of crossing the ocean by the aid of only his two arms after having attached to his neck a heavy stone, or of one desirous of leaping down from the summit of a mountain. If thou art desirous of winning what is for thy good, fight with Dhananjaya, well protected from within thy arrayed division, and aided by all thy warriors. I say this to thee for the good of Dhritarashtra's son and not from any ill will to thee. If thou hast any wish for preserving thy life then accept the words spoken by me.'

"Karna said, 'Relying on the might of my own arms I seek Arjuna in battle. Thou, however, that art a foe with the face of a friend desirest to frighten me. No person shall deter me from this resolution, not even Indra himself uplifting his thunder, what then need be said of a mortal.' "

Sanjaya continued, 'At the conclusion of these words of Karna, Salya, the ruler of the Madras, desirous of provoking Karna exceedingly, said these words in reply, 'When keen-pointed shafts winged with *Kanka* feathers, shot by Phalguna of mighty arms and impelled from his bowstring and sped with all his energy will seek thee then wilt thou lament thy encounter with that hero. When Partha, called also Savyasachin, taking up his celestial bow, will scorch the (Kuru) army and afflict thee exceedingly with keen shafts, then, O Suta's son, wilt thou repent (of thy folly). As a child lying on the lap of its mother seeks to seize the Moon, even so dost thou from folly seek to vanquish the resplendent Arjuna stationed on his car. In desiring, O Karna, to fight to-day with Arjuna of keen-edged feats, thou art for rubbing all thy limbs against the keen edges of a trident. This thy challenge of Arjuna, O Suta's son, is like that of a foolish young little deer of activity challenging a huge lion excited

with wrath. Do not, O Suta's son, challenge that prince of mighty energy like a fox gratified with meat in the forest challenging the maned monarch of the forest. Do not be destroyed, encountering Arjuna. Thou, O Karna, challengest Dhananjaya, the son of Pritha, even like a hare challenging a mighty elephant with tusks large as plough-shafts, and with the juice issuing out of its mouth and rent cheeks. From folly thou art piercing, with a piece of wood, the black cobra of virulent poison excited to fury within its hole, in desiring to fight with Partha. Endued with little understanding, thou, O Karna, disregarding that lion among men, *viz.*, the son of Pandu, yellest at him, like a jackal that, disregarding a maned lion excited with wrath, yells at him. As a snake, for its own destruction, challenges that foremost of birds, *viz.*, Vinata's son, possessed of beautiful plumage and great activity, even so dost thou, O Karna, challenge Dhananjaya the son of Pandu. Thou desirest to cross without a raft the terrible ocean, the receptacle of all the waters, with its mountain waves and teeming with aquatic animals, when at its height at the rise of the Moon. O Karna, thou challengest Dhananjaya, the son of Pritha, to battle even like a calf challenging a smiting bull of keen horns and neck thick as a drum. Like a frog croaking at a terrible and mighty cloud yielding copious showers of rain, thou croakest at Arjuna who is even like *Parjanya*[1] among men. As a dog from within the precincts of the house of his master barks at a forest-roaming tiger, even so, O Karna, thou barkest at Dhananjaya, that tiger among men. A jackal, O Karna, residing in the forest in the midst of hares, regardeth himself a lion till he actually sees a lion. Even so, O son of Radha, thou regardest thyself a lion for thou dost not behold that repressor of foes, that tiger among men, *viz.*, Dhananjaya. Thou regardest thyself a lion till thou beholdest the two Krishnas stationed on the same car like *Surya* and *Chandramas*. As long as thou dost not hear the twang of *Gandiva* in great battle, so long art thou able to do what thou pleasest. Beholding Partha, causing the ten points of the compass to resound with the roar of his car and the twang of his bow, and beholding him roaring like a tiger, thou wilt become a jackal. Thou art always a jackal, and Dhananjaya always a lion. O fool, in consequence of thy envy and hatred for heroes, thou always, seemest to be like a jackal. As a mouse and a car are to each other in strength, or a dog and a tiger, a fox and a lion, or a hare and an elephant, as falsehood and truth, as poison and nectar, even so art thou and Partha known to all by your respective deeds.' "

SECTION XL

Sanjaya said, "Thus rebuked by Salya of immeasurable energy, the son of Radha, feeling the propriety of his rebuker's name in consequence of his

[1] *Parjanya* is the deity of the clouds.

wordy darts, and becoming filled with rage, answered him thus:[1]

"Karna said, 'The merits of meritorious men, O Salya, are known to them that are themselves meritorious but not to them that are destitute of merit. Thou, however, art destitute of every merit. How then canst thou judge of merit and demerit ? The mighty weapons of Arjuna, his wrath, his energy, his bow, his shafts and the prowess also of that high-souled hero are, O Salya, well known to me. So also, O Salya, thou dost not know, so as well as I myself, the greatness of Krishna, that bull among the lords of Earth. But knowing my own energy as also that of Pandu's son, I challenge him to battle, O Salya, I do not act like an insect in respect of a blazing fire. I have this shaft, O Salya, of keen mouth, blood-drinking, lying alone within one quiver, equipt with wings, well-steeped in oil and well-adorned. It lieth amid sandal dust, worshipped by me for long years. Partaking of the nature and form of a snake, it is poisonous and fierce and capable of killing large numbers of men and steeds and elephants of terrible form, and exceedingly awful, it is capable of piercing coats of mail and bones. Inspired with wrath, I may pierce even the mighty mountains of Meru with it. That shaft I will never shoot at any other person save Phalguna or Krishna, the son of Devaki. In this I tell thee the truth. Listen to it. With that shaft, O Salya, I will, inspired with rage, fight with Vasudeva and Dhananjaya. That would be a feat worthy of me. Of all the heroes in the Vrishni race, it is Krishna in whom Prosperity is always established. Among all the sons of Pandu, it is Partha in whom Victory is always established. Those two tigers among men, stationed together on the same car, will advance against my single self for battle. Thou shalt, O Salya, behold to-day the nobility of my lineage. Those two cousins, one of whom is the son of the aunt and the other the son of the maternal uncle,[2] those two invincible warriors, thou shalt see, will be slain by me (with one shaft) and will look like two pearls strung together in the same string. Arjuna's *Gandiva* and the ape-bearing banner, and Krishna's discus and the Garuda-bearing banner, inspire with fear only those that are timid. To me, however, O Salya, they are causes of delight. Thou art a fool, of evil disposition, and unskilled in the ways of great battle. Overcome with terror, thou utterest these ravings. Or, thou art praising them for some reason not known to me. Having slain those two first, I shall then slay thee to-day with all thy kinsmen. Born in a sinful country thou art wicked-souled and mean, and a wretch amongst Kshatriyas. Being a friend, why dost thou, like an enemy, frighten me with these praises of the two Krishnas? Either they two will slay me to-day or I will slay them two. Knowing as I do my own might, I do not cherish any fear of the two Krishnas. A thousand Vasudevas and hundreds of Phalgunas, I shall, single-handed, slay. Hold thy tongue, O thou that art born in a sinful country. Hear from me, O Salya, the sayings,

[1]An allusion to the word *Salya*, which means a dart.
[2]Kunti and Vasudeva were sister and brother.

already passed into proverbs, that men, young and old, and women, and persons arrived in course of their listless wanderings, generally utter, as if those sayings formed part of their studies, about the wicked Madrakas. Brahmanas also duly narrated the same things formerly in the courts of kings. Listening to those sayings attentively, O fool, thou mayst forgive or rejoin. The Madraka is always a hater of friends. He that hateth us is a Madraka. There is no friendship in the Madraka who is mean in speech and is the lowest of mankind. The Madraka is always a person of wicked soul, is always untruthful and crooked. It hath been heard by us that till the moment of death the Madrakas are wicked. (Amongst the Madrakas) the sire, the son, the mother, the mother-in-law, the brother, the grand-son, and other kinsmen, companions, strangers arrived at their homes, slaves male and female, mingle together. The women of the Madrakas mingle, at their own will, with men known and unknown. Of unrighteous conduct, and subsisting upon fried and powdered corn and fish, in their homes, they laugh and cry having drunk spirits and eaten beef. They sing incoherent songs and mingle lustfully with one another, indulging the while in the freest speeches. How then can virtue have a place amongst the Madrakas who are arrogant and notorious for all kinds of evil acts? No one should make friends with a Madraka or provoke hostilities with him. In the Madraka land there is no friendship. The Madraka is always the dirt of humanity. Amongst the Madrakas all acts of friendship are lost as purity amongst the Gandharakas and the libations poured in a sacrifice in which the king is himself the sacrificer and priest.—Then again, it is truly seen that wise men treat a person bit by a scorpion and affected by its poison, even with these words : —As a Brahmana that assists at the religious ceremonies of a Sudra suffereth degradation, as one that hateth Brahmanas always suffereth degradation, even so a person by making an alliance with the Madrakas becometh fallen. As there is no friendship in the Madraka, so, O scorpion, thy poison is nought. With these *mantras* of the *Atharvan* I have duly performed the rite of exorcism. Knowing this, O learned one, hold thy tongue, or listen to something further that I will say. Those women that, intoxicated by spirits, cast off their robes and dance,—Those women that are not attached (to particular individuals) in the matter of intercourse and that they do as they please without owning any restrictions, I say, that being as thou art the child of one of those women, how canst thou, O Madraka, be a fit person for declaring the duties of men? Those women that live and answer calls of nature like camels and asses, being as thou art the child of one of those sinful and shameless creatures, how canst thou wish to declare the duties of men? When a Madraka woman is solicited for the gift of a little quantity of vinegar, she scratches her hips and without being desirous of giving it, says these cruel words, 'Let no man ask any vinegar of me that is so dear to me. I would give him my son, I would give him my husband, but vinegar I would not give.' The young Madraka maidens, we hear, are generally very shameless and hairy and gluttonous and impure.

These and many other things of a like nature, in respect of all their acts, from the crown of their heads to the tip of their toes, are capable of being asserted of them by myself and others. How, indeed, would the Madrakas and the Sindhu-Sauviras know anything of duty, being born, as they are, in a sinful country, being *mlechhas* in their practices, and being totally regardless of all duties? It hath been heard by us that even this is the highest duty of a Kshatriya, *viz.*, that slain in battle, he should lie down on the Earth, applauded by the righteous. That I should lay down (my life) in this clash of arms is my foremost wish, desirous as I am of heaven through Death. I am also the dear friend of the intelligent son of Dhritarashtra. For his sake, are my life-breaths and whatever wealth I have ! As regards thyself, O thou that art born in a sinful country, it is evident that thou hast been tempered with by the Pandavas, since thou behavest towards us in everything like a foe. Like a righteous man that is incapable of being led astray by atheists, surely I am incapable of being dissuaded from this battle by hundreds of person like thee. Like a deer, covered with sweat, thou art at liberty to weep or thirst. Observant as I am of the duties of a Kshatriya, I am incapable of being frightened by thee. I recall to my mind the end, declared unto me in past times by my preceptor Rama, of those lions among men, those unreturning heroes, that laid down their lives in battle. Prepared for rescuing the Kauravas and slaying our foes, know that I am now determined to imitate the excellent behaviour of Pururavas. I do not, O ruler of the Madrakas, behold the person in the three worlds that can, I think, dissuade me from this purpose. Forbear to speak, knowing all this. Why dost thou rave in such a way from fear? O wretch amongst the Madrakas, I shall not now slay thee and present thy carcase as an offering to carnivorous creatures. From regard for friend, O Salya, for the sake of Dhritarashtra's son, and for avoiding blame,—for these three reasons,—thou still livest. If, O ruler of the Madras, thou speakest such words again, I shall then crush thy head with my mace that is as hard as the thunder. People will to-day see or hear, O thou that art born in a sinful country, either that the two Krishnas have slain Karna or that Karna has slain the two Krishnas.' Having said these words, the son of Radha, O monarch, once more addressed the king of the Madras, fearlessly saying, 'Proceed, proceed."

SECTION XLI

Sanjaya said, "Hearing, O sire, these words of Radha's son who delighted in battle, Salya once more addressed Karna, citing an example, 'I am born in the race of men who performed great sacrifices, who never retreated from battle, who were kings whose coronal locks underwent

the sacred bath. I am also myself devoted to the practice of virtue. Thou, O Vrisha, seemest to be like one that is intoxicated with spirits. For all that, I will, from friendship, seek to cure thy erring and intoxicated self. Listen, O Karna, to this simile of a crow that I am about to narrate. Having heard it, thou mayest do what thou choosest, O thou that art destitute of intelligence and that art a wretch of thy race. I do not, O Karna, remember the slightest fault in me for which, O thou of mighty arms, thou mayst desire to slay my innocent self. I must tell thee what is for thy good and what is for thy ill, acquainted as I am with both, especially as I am the driver of thy car and desirous of the good of king Duryodhana. What land is level and what not, the strength or weakness of the warrior (on my vehicle), the fatigue and faintness, at all times, of the steeds and the warrior (I am driving), a knowledge of the weapons that are available, the cries of animals and birds, what would be heavy for the steeds and what exceedingly heavy for them, the extraction of arrows and the curing of wounds, which weapons counteract which, the several methods of battle, and all kinds of omens and indications, I who am so nearly connected with this car, being none else than its driver, should be familiar with. For this, O Karna, I narrate this instance to thee once more. There lived on the other side of the ocean a Vaisya who had abundance of wealth and corn. He performed sacrifices, made liberal gifts, was peaceful, devoted to the duties of his own order, and pure in habits and mind. He had many sons whom he loved, and was kind unto all creatures. He lived fearlessly in the dominions of a king that was guided by virtue. There was a crow that lived on the refuse of the dishes set before those well-behaved young children of the Vaisya. Those Vaisya children always gave the crow meat and curds, and milk, and sugared milk with rice, and honey, and butter. Thus fed with the refuse of their dishes by the young children of that Vaisya, the crow became arrogant and came to disregard all birds that were equal to him or even superior. It chanced that once certain swans of cheerful hearts, of great speed and capable of going everywhere at will and equal unto Garuda himself in range and speed of flight, came to that side of the ocean. The Vaisya boys, beholding those swans, addressed the crow and said, 'O ranger of the skies, thou art superior to all winged creatures.' Deceived by those children of little understanding , that oviparous creature from folly and pride, regarded their words to be true. Proud of the refuse of the children's dishes upon which he fed, the crow then, alighting in the midst of those swans capable of traversing great distances, desired to enquire as to who amongst them was their leader. The foolish crow at last challenged him amongst those birds of tireless wings whom he regarded their leader, saying, 'Let us compete in flight.' Hearing those words of the raving crow, the swans that had assembled there, those foremost of birds endued with great strength, began to laugh. The swans then, that were capable of going everywhere at will, addressed the crow, saying. 'We are swans, having our abode in the Manasa lake. We traverse the whole Earth, and amongst winged creatures we are always

applauded for the length of the distances we traverse. Being, as thou art, only a crow, how canst thou, O fool, challenge a swan endued with might, capable of going everywhere at will, and doing large distances in course of his flight? Tell us, O crow, how thou shalt fly with us.' The boastful crow, in consequence of the foolishness of his species, repeatedly finding fault with the words of that swan, at last gave this answer.—The crow said, 'I shall without doubt, fly displaying a hundred and one different kinds of motion. Doing every hundred *Yojanas* in a separate and beautiful kind of motion, I shall display all those motions. Rising up, and swooping down, and whirling around, and coursing straight, and proceeding gently, and advancing steadily, and performing the diverse courses up and receding back, and soaring high, and darting forward and soaring upwards with fiercer velocity, and once more proceeding gently and then proceeding with great impetuosity, and once again swooping down and whirling around and advancing steadily, and rising up by the jerks, and soaring straight, and once more falling down and wheeling in a circle and rushing proudly, and diverse other kinds of motion,—these all I shall display in the sight of all you. Ye shall then witness my strength. With one of these different kinds of motion I shall presently rise into the sky. Point out duly, ye swans, by which of these motions I shall course through space. Settling the kind of motion amongst yourselves, you will have to course with me. Adopting all those different motion, ye shall have to course with me through supportless space.' The crow having said these words, one of the swans addressed him,—Listen, O son of Radha, to the words that the swan said. The swan spoke, "Thou, O crow, wilt doubtless fly the hundred and one different kinds of flight. I shall, however, fly in that one kind of motion that all (other) birds know, for I do not, O crow, know any other. As regards thee, O thou of red eyes, fly thou in any kind of course that thou likest.' At these words, those crows that had been assembled there laughed aloud, saying, 'How will the swan with only one kind of flight get the better of a hundred different kinds of flight?'—

"Then those two, *viz.*, the swan and the crow, rose into the sky, challenging each other. Capable of going everywhere at will, the swan proceeded in one kind of motion, while the crow coursed in a hundred different kinds. And the swan flew and the crow also flew, causing each other to wonder (at his skill) and each speaking highly of his own achievements. Beholding the diverse kinds of flight at successive instants of time, the crows that were there were filled with great joy and began to caw more loudly. The swans also laughed in mockery, uttering many remarks disagreeable (to the crows). And they began to soar and alight repeatedly, here and there. And they began to come down and rise up from tree-tops and the surface of the earth. And they uttered diverse cries indicative of their victory. The swan, however, with that one kind of slow motion (with which he was familiar) began to traverse the skies. For a moment, therefore, O sire, he seemed to yield to the crow. The

crows, at this, disregarding the swans, said these words : 'That swan amongst you which has soared into the sky, is evidently yielding'. Hearing these words, the (soaring) swan flew westwards with great velocity to the ocean, that abode of *Makaras*. Then fear entered the heart of the crow who became almost senseless at not seeing any island or trees whereon to perch when tired. And the crow thought within his heart as to where he should alight when tired, upon that vast expanse of water. The ocean, being as it is the abode of countless creatures, is irresistible. Dwelt in by hundreds of monsters, it is grander than space. Nothing can exceed it in depth, O Suta's son. Men know, O Karna, that the waters of the ocean are as limitless as space. For the extent of its waters, O Karna, what is a crow to it ? The swan, having traversed a great distance in a moment, looked back at the crow, and (though capable) could not leave him behind. Having transgressed the crow, the swan cast his eyes on him and waited, thinking, 'Let the crow come up.' The crow then, exceedingly tired, came up to the swan. Beholding him succumbing, and about to sink, and desirous of rescuing him in remembrance of the practices of good folks, the swan addressed him in these words,—'Thou hadst repeatedly spoken of many kinds of flight while speaking on the subject. Thou wouldst not speak of this (thy present motion) because of its having been a mystery to us? What is the name of this kind of flight, O crow, that thou hast now adopted? Thou touchest the waters with thy wings and beak repeatedly. Which amongst those diverse kinds of flight is this, O crow, that thou art now practising? Come, come, quickly, O crow, for I am waiting for thee.'

"Salya continued, 'Exceedingly afflicted, and touching the water with his wings and beak, O thou of wicked soul, the crow, beheld in that state by the swan, addressed the latter. Indeed, not seeing the limit of that watery expanse and sinking down in fatigue, and exhausted with the effort of his flight the crow said unto the swan, 'We are crows, we wander hither and thither, crying—*caw, caw*.—O swan, I seek thy protection, placing my life-breaths at thy hands. Oh, take me to the shores of the ocean with the wings and beak.' The crow, very much fatigued, suddenly fell down. Beholding him fallen upon the waters of the ocean with a melancholy heart, the swan, addressing the crow who was on the point of death, said these words, 'Remember, O crow, what thou hadst said in praise of thyself. The words even were that thou wouldst course through the sky in a hundred and one different kinds of flight. Thou, therefore that wouldst fly a hundred different kinds of flight, thou that art superior to me, alas, why then art thou tired and fallen down on the ocean?' Overcome with weakness, the crow then, casting his eyes upwards at the swan, and seeking to gratify him, replied, saying, 'Proud of the remains of others' dishes upon which I fed, I had, O swan, regarded myself as the equal of Garuda and disregarded all crows and many other birds . I now, however, seek thy protection and place my life-breaths at thy hands. Oh, take me to the shores of some island. If, O swan, I can, O lord, return

in safety to my own country, I will never again disregard anybody. Oh rescue me now from this calamity.'—'Him that said so and was so melancholy and weeping and deprived of senses, him that was sinking in the ocean, uttering cries *caw, caw*, him so drenched by the water and so disgusting to look at and trembling with fear, the swan, without a word, took up with his feet, and slowly caused him to ride on his back. Having caused the crow whose senses had deserted him to ride upon his back, the swan quickly returned to that island whence they had both flown, challenging each other. Placing down that ranger of the sky on dry land and comforting him, the swan, fleet as the mind, proceeded to the region he desired. Thus was that crow, fed on the remains of others' dinners, vanquished by the swan. The crow, then, casting off the pride of might and energy, adopted a life of peace and quiet. Indeed, even, as that crow, fed upon the remains of the dinners of the Vaisya children, disregarded his equals and superiors, so dost thou, O Karna, that art fed by the sons of Dhritarashtra upon the remains of their dishes, disregard all thy equals and superiors. Why didst thou not slay Partha at Virata's city when thou hadst the advantage of being protected by Drona and Drona's son and Kripa and Bhishma and the other Kauravas? There were, like a pack of jackals defeated by a lion, ye all were defeated with great slaughter by the diadem-decked Arjuna, what became of your prowess? Beholding also they brother slain by Savyasachin, in the very sight of the Kuru heroes, it was thou that didst fly away first. By the skirts also of the *Dwaitya* lake, O Karna, when thou wert assailed by the *Gandharvas,* it was thou that, deserting all the Kurus, didst first run away. Having vanquished in battle the *Gandharvas* headed by Chitrasena, with great slaughter, it was Partha, O Karna, that liberated Duryodhana with his wife. Rama himself, O Karna, before the kings in the (Kuru) assembly spake of the great prowess of both Partha and Kesava. Thou didst frequently hear the words of Drona and Bhishma, speaking in the presence of all the kings, that the two Krishnas are unslayable. I have told thee a little only regarding those matters in which Dhananjaya is superior to thee like the Brahmana who is superior to all created beings. Soon wilt thou see, stationed on that foremost of cars, the son of Vasudeva and the son of Kunti and Pandu. As the crow (in the story), acting with intelligence, had sought the protection of the swan, so do thou seek the protection of him of Vrishni's race, and of Pandu's son Dhananjaya. When thou shalt in battle behold Vasudeva and Dhananjaya, those two endued with great prowess, stationed together on the same car, thou shalt not then, O Karna, utter such speeches. When Partha will, with hundreds of arrows, quell thy pride, then wilt thou behold the difference between thyself and Dhananjaya. Those two best of persons are celebrated among the gods, the *Asuras* and human beings. Thou that art a fire-fly, do not, from folly, think disrespectfully of those two resplendent luminaries. Like the Sun and moon, Kesava and Arjuna are celebrated for their resplendence. Thou, however, art like a fire-fly among men. O learned one, O son of a *Suta*, do not think disrespectfully of

Achyuta and Arjuna. Those two high-souled persons are lions among men. Forbear indulging in such boasts."

SECTION XLII

Sanjaya said, "The high-souled son of Adhiratha, having listened unconvinced to these words of the ruler of the Madras, addressed Salya, saying, 'That which Vasudeva and Arjuna are is well-known to me. The skill of Saurin in the management of cars, and the might and the high weapons of Arjuna, the son Pandu are well-known to me at this hour. Thou however, O Salya, hast no ocular proof of those matters. I shall fearlessly fight with the two Krishnas, those two foremost of all wielders of weapons. The curse, however, of Rama that best of regenerate persons, paineth me greatly to-day.' I dwelt, in the disguise of a Brahmana with Rama in former days, desirous of obtaining celestial weapons from him. On that occasion, O Salya, the chief of the gods wishing to benefit Phalguna, caused an obstacle, by approaching my thigh and piercing it, having assumed the dire form of a worm. When my preceptor slept having laid his head thereon, that worm, approaching my thigh, began to pierce it through. In consequence of the piercing of my thigh, a pool of thick blood flowed from my body. For fear of (disturbing the slumber of) my preceptor I did not move my limb. Awaking, the Brahmana, however, beheld what had taken place. Witnessing my patience he addressed me, saying, 'Thou art never a Brahmana. Tell me truly who thou art.' I then, O Salya, truly informed him of myself, saying that I was a *Suta*. Hearing my words, the great ascetic, his heart filled with rage, cursed me, saying, 'In consequence of the deception, O Suta, by which thou hast obtained this weapon, it will never, at the time of need, when the hour of thy death comes, occur to thy memory. Brahma cannot certainly reside in one that is not a Brahmana.' I have forgotten that great weapon in this fierce and terrible battle. He amongst the Bharatas, O Salya, who is accomplished, who is an effectual smiter, who is universal destroyer, and who is exceedingly terrible, (*viz.*, Arjuna),—that mighty crusher,—I think, will burn many foremost of Kshatriyas. Know, however, O Salya, that I will slay in battle that fierce bowman, that foremost of warriors, that hero endued with activity, that terrible person whose energy is unbearable, that warrior whose promises are accomplished, that son of Pandu, *viz.*, Dhananjaya. I have that weapon (at least) under my control to-day with which I will be able to destroy large numbers of foes. I will slay in battle that scorcher of enemies, that mighty warrior accomplished in weapons, that fierce bowman of immeasurable energy, that cruel and terrible hero, that great resister of enemies, *viz.*, Dhananjaya. The immeasurable

Ocean, that lord of all waters, rusheth with fierce impetuosity for overwhelming innumerable creatures. The continent, however, holds and checks him. To-day, in this world, I will resist in fight the son of Kunti, that foremost of all drawers of the bow-string while he will be engaged in ceaselessly shooting his countless shafts equipt with goodly wings, destructive of heroes, capable of penetrating into every limb and none of which becomes futile. Like the continent resisting the Ocean, I will to-day resist that mightiest of the mighty, that great warrior possessing the highest weapons, that hero like unto the Ocean's self of far-reaching arrows, fierce, and having shafts for his waves, while he will be engaged in overwhelming (hostile) kings. Behold today the fierce battle I fight with him that hath no equal, I think, among men wielding the bow, and that would vanquish the very gods united with the *Asuras*. Exceedingly proud is that son of Pandu. Desirous of battle he will approach me with his mighty and super-human weapons. Baffling his weapons with my own weapons in battle, I shall today overthrow that Partha with my own excellent shafts. Scorching his foes like the Sun endued with fiery rays, and blazing with flame like that dispeller of the darkness, I shall, like a mass of clouds, completely shroud Dhananjaya today with my shafts. Like the clouds extinguishing a blazing fire of great energy and smoke-mixed flames, that seems ready to consume the whole Earth, I shall, with my showers of arrows, extinguish the son of Kunti in battle. With my broad-headed shafts I shall still the son of Kunti, that terrible snake of virulent poison, that is exceedingly difficult of being captured, that is endued with keen fangs, that is even like a blazing fire that flames up in wrath, and that always consumes his foes. Like Himavat bearing the mighty, all-crushing, fierce and smiting god of wind, I shall, without moving, bear the angry and vindictive Dhananjaya. I shall resist in battle Dhananjaya, that foremost of all wielders of bows in the world, that hero in fight, that warrior who is always in the van and who is competent to meet all foes, that car-warrior who is conversant with all car-tracks. Today I shall fight in battle with that person who hath I think, no equal among men wielding the bow and who conquered the entire Earth. What other man desirous of saving his life, except myself, will fight with that Savyasachin who vanquished all creatures including the very gods in the country called Khandava? Arjuna is proud; his weapons strike deep; he is endued with great lightness of hands; he is conversant with steeds; he agitates vast hosts; he is regarded an *Atiratha*. Though such, I shall yet, with my sharp shafts, strike his head from off his trunk to-day. O Salya, ever keeping Death or victory in battle before me, I shall to-day fight with Dhananjaya. There is none else save myself that would on a single car fight with that Pandava who resembles the destroyer himself. I myself will gladly speak of the prowess of Phalguna in the midst of an assembly of Kshatriyas. Why however, dost thou, a fool as thou art and of foolish understanding, speak to me of Phalguna's prowess. Thou art a doer of disagreeable deeds. Thou art cruel and mean and being thyself

unforgiving, thou art a detractor of one that is forgiving. I can slay a hundred persons like thee, but I forgive thee in consequence of my forgiving disposition, owing to the excigency of the times. Thou art of sinful deeds. Like a fool thou hast, for the sake of Pandu's son, rebuked me and told me many disagreeable things. Crooked-hearted as thou art, thou hast said all these words unto me, that am of a sincere heart. Cursed art thou for thou art an injurer of friends,—of friends, because friendship is seven-paced. Terrible is the hour that is now passing. Duryodhana hath himself come to battle. I am solicitous of seeing his purposes achieved. Thou, however, art acting in such a way that it shows thee to have no friendship (for the Kuru king)! He is a friend who shows affection for another, who gladdens another, who makes himself agreeable to another, who protects another, who honours another, and who rejoices in the joys of another. I tell thee that I have all those attributes, and the king himself knows all this. He, on the other hand, that destroys, chastises, sharpens his weapons, injures, causes us to sigh, makes us cheerless, and wrongs us in diverse ways, is a foe. All these attributes are to be found in thee and thou discoverest all of them in me. For the sake of Duryodhana, for the sake of doing what is agreeable to thee, for the sake of victory, for the sake of myself, and for the sake of God himself, I will with vigorous exertion, fight with Partha and Vasudeva. Witness today my feats. Behold today my excellent weapons , *viz.*, my *Brahma* and other celestial weapons, as also those that are human. I will to-day slay that hero of fierce prowess, like an exceedingly infuriate elephant slaying an infuriate compeer. I shall, by my mind alone, hurl to-day at Partha, for my victory, that weapon of immeasurable energy, called the *Brahma*. Arjuna will never be able to escape that weapon, if only the wheels of my car do not sink into the Earth in battle to-day. Know this, O Salya, that I would not take fright at Yama himself armed with his rod, or Varuna himself armed with his noose, or Kuvera himself armed with his mace, or Vasava himself armed with the thunder-bolt, or at any other foe whatever that may approach for slaying me. Therefore, I have no fear from Partha, nor from Janardana. On the other hand, I shall encounter them both in to-day's destructive battle. Once on a time, while wandering for the sake of practising weapons on my bow called *Vijaya*, O king, I had, by shooting many fierce shafts of terrible forms, heedlessly struck the calf of a (Brahmanas') *Homa* cow with one of those shafts, and unwillingly killed it while it was wandering in a solitary forest. The Brahmana then addressed me, saying, 'Since, becoming insensate, thou hast slain the offspring of my *Homa* cow, the wheel (of thy car) will sink into the Earth while at the time of battle fear will enter thy heart.' From these words of the Brahmana I am experiencing great fear. These kings of the Lunar race that are lords of (other people's) weal and woe, offered to give that Brahmana a thousand kine and six hundred bovine bulls. With even such a gift, O Salya, the Brahmana would not be gratified, O ruler of the Madras. I was then for giving him seven hundred elephants of large tusks and many hundred of slaves

male and female. That foremost of Brahmanas would not still be gratified. Collecting next full fourteen thousand kine, each black in hue and having a white calf I was still unable to obtain the grace of that best of Brahmanas. A wealthy mansion full of every object of desire, in fact, whatever wealth I had, I wished to give him with due worship, but he refused to accept the gift. Unto me then that had offended and that had begged so importunately for his pardon, the Brahmana said, 'That which, O Suta, hath been uttered by me is sure to happen. It cannot be otherwise. A false speech would destroy creatures, and sin also would be mine. Therefore, for the preservation of virtue I do not venture to speak what is false. Do not, again, destroy the means of a Brahmana's support. There is none in the world that would be able to falsify my speech. Accept those words. It will be thy atonement. (for the sin of having slain a calf) —Though rebuked by thee, still for friendship's sake, I have disclosed to thee all this. I know thee that art rebuking me thus. Be silent now, and hear what I will presently say.' "

SECTION XLIII

Sanjaya said, "That chastiser of foes, *viz.*, the son of Radha, thus silencing the ruler of the Madras, once more addressed him, O monarch, saying these words, 'In answer to that which, O Salya, thou hast said unto me by way of instance, I tell thee that I am incapable of being frightened by thee in battle with thy words. If all the gods themselves with Vasava would fight with me, I would not still feel any fear, what need be said then of my fears from Pritha and Kesava? I am incapable of being frightened by means of words alone. He, O Salya, whom thou wouldst be able to frighten in battle is some other person (and not myself) ! Thou hast spoken many bitter words to me. Therein lieth the strength of a person that is low. Incapable of speaking of my merits, thou sayst many bitter things, O thou of wicked heart, Karna was never born, O Madraka, for fear in battle. On the other hand, I was born for displaying valour as also for achieving glory for my own self? For the sake of my friendship for thee, for my affection, and for thy being an ally,—for these three reasons —thou still livest, O Salya. Important is the task that has now to be done for king Dhritarashtra. That task, O Salya, depends on me. For this, thou livest a moment. Before this, I made a compact with thee that any disagreeable speeches thou mightest utter would be pardoned by me. That compact should be observed. It is for this that thou livest, O Madraka. Without a thousand Salyas I would vanquish my foes. He that injureth a friend is sinful. It is for this that thou livest for the present.' "

SECTION XLIV

"Salya said, 'These, O Karna, are ravings that thou utterest regarding the foe. As regards myself without a thousand Karnas I am able to vanquish the foe in battle.' "[1]

Sanjaya continued, "Unto the ruler of Madras, of harsh features, who was saying such disagreeable things unto Karna, the latter once more said words that were twice bitter."

"Karna said, 'Listen with devoted attention to this, O ruler of the Madras, that was heard by me while it was recited in the presence of Dhritarashtra. In Dhritarashtra's abode the Brahmanas used to narrate the accounts of diverse delightful regions and many kings of ancient times. A foremost one among Brahmanas, venerable in years while reciting old histories, said these words, blaming the Vahikas and Madrakas, 'One should always avoid the Vahikas, those impure people that are out of the pail of virtue, and that live away from the Himavat and the Ganga and Saraswati and Yamuna and Kurukshetra and the Sindhu and its five tributary rivers. I remember from the days of my youth that a slaughter-ground for kine and a space for storing intoxicating spirits always distinguish the entrances of the abodes of the (Vahika) kings. On some very secret mission I had to live among the Vahikas. In consequence of such residence the conduct of these people is well known to me. There is a town of the name of Sakala, a river of the name of Apaga, and a clan of the Vahikas known by the name of the Jarttikas. The practices of these people are very censurable. They drink the liquor called *Gauda*, and eat fried barley with it. They also eat beef with garlics. They also eat cakes of flour mixed with meat, and boiled rice that is bought from others.[2] Of righteous practices they have none. Their women, intoxicated with drink and divested of robes, laugh and dance outside the walls of the houses in cities, without garlands and unguents, singing while drunken obscence songs of diverse kinds that are as musical as the bray of the ass or the bleat of the camel. In intercourse they are absolutely without any restraint, and in all other matters they act as they like. Maddened with drink, they call upon one another, using many endearing epithets. Addressing many drunken exclamations to their husbands and lords, the fallen women among the Vahikas, without observing restrictions even on sacred days, give themselves up to dancing. One of those wicked Vahikas,—one that is, that lived amongst those arrogant women,—who happened to live for some days in Kurujangala, burst out with cheerless heart, saying, 'Alas, that (Vahika) maiden of large proportions, dressed in thin blankets, is thinking of me,—her Vahika lover—that is now passing his days in Kurujangala,

[1]The sense seems to be that "if thou wert absent a thousand times, I would still vanquish the Pandavas."

[2]Orthodox Hindus must boil their own rice, without purchasing boiled rice from others. To this day the practice is observed.

at the hour of her going to bed. Crossing the Sutlej and the delightful Iravati, and arriving at my own country, when shall I cast my eyes upon those beautiful women with thick frontal bones, with blazing circlets of red arsenic on their foreheads, with streaks of jet black collyrium on their eyes, and their beautiful forms attired in blankets and skins and themselves uttering shrill cries! When shall I be happy, in the company of those intoxicated ladies amid the music of drums and kettle-drums and conchs sweet as the cries of asses and camels and mules! When shall I be amongst those ladies eating cakes of flour and meat and balls of pounded barley mixed with skimmed milk, in the forests, having many pleasant paths of *Sami* and *Pilu* and *Karira* ! When shall I, amid my own countrymen, mustering in strength on the high-roads, fall upon passengers, and snatching their robes and attires beat them repeatedly! What man is there that would willingly dwell, even for a moment amongst the Vahikas that are so fallen and wicked, and so depraved in their practises?' Even thus did that Brahmana describe the Vahikas of base behaviour, a sixth of whose merits and demerits is thine, O Salya,[1] Having said this, that pious Brahmana began once more to say what I am about to repeat respecting the wicked Vahikas. Listen to what I say, 'In the large and populous town of Sakala, a Rakshasa woman used to sing on every fourteenth day of the dark fortnight, in accompaniment with a drum,—When shall I next sing the songs of the Vahikas in this Sakala town, having gorged myself with beef and drunk the *Gauda* liquor? When shall I again, decked in ornaments, and with those maidens and ladies of large proportions, gorge upon a large number of sheep and large quantities of pork and beef and the meat of fowls and asses and camels? They who do not eat sheep live in vain!' Even thus, O Salya, the young and old, among the inhabitants of Sakala, intoxicated with spirits, sing and cry. How can virtue be met with among such a people? Thou shouldst know this. I must, however, speak again to thee about what another Brahmana had said unto us in the Kuru court, 'There where forests of *Pilus* stand, and those five rivers flow, *viz.*, the Satadru, the Vipasa, the Iravati, the Chandrabhaga, and the Vitasa and which have the Sindhu for their sixth, there in those regions removed from the Himavat, are the countries called by the name of the Arattas. Those regions are without virtue and religion. No one should go thither. The gods, the *Pitris*, and the Brahmanas, never accept gifts from those that are fallen, or those that are begotten by Sudras on the girls of other castes, or the Vahikas who never perform sacrifices and are exceedingly irreligious.' That learned Brahmana had also said in the Kuru court, 'The Vahikas, without any feelings of revulsion, eat of wooden vessels having deep stomachs and earthen plates and vessels that have been licked by dogs and that are stained with pounded barley and other corn. The Vahikas drink the milk of sheep and camels and asses and eat curds and other pre-

[1]A king takes a sixth of the merits and demerits of his subjects. Hence, it is his interest to see them become righteous and abstain from sin.

parations from those different kinds of milk. Those degraded people number many bastards among them. There is no food and no milk that they do not take. The Aratta-Vahikas that are steeped in ignorance, should be avoided.' Thou shouldst know this, O Salya. I must, however, again speak to thee about what another Brahmana had said unto me in the Kuru court, 'How can one go to heaven, having drunk milk in the town called Yugandhara, and resided in the place called Achyutasthala, and bathed in the spot called Bhutilaya?[1] There where the five rivers flow just after issuing from the mountains, there among the Aratta-Vahikas, no respectable person should dwell even for two days. There are two *Pisachas* named Vahi and Hika in the river Vipasa. The Vahikas are the offspring of those two *Pisachas*. They are not creatures created by the Creator. Being of such low origin, how can they be conversant with the duties ordained in the scriptures? The Karashakas, the Mahishakas, the Kalingas, the Keralas, the Karkotakas, the Virakas, and other peoples of no religion, one should always avoid.' Even thus did a *Rakshasa* woman of gigantic hips speak unto a Brahmana who on a certain occasion went to that country for bathing in a sacred water and passed a single night there. The regions are called by the name of Arattas. The people residing there are called the Vahikas. The lowest of Brahmanas also are residing there from very remote times. They are without the *Veda* and without knowledge, without sacrifice and without the power to assist at other's sacrifices. They are all fallen and many amongst them have been begotten by Sudras upon other peoples' girls. The gods never accept any gifts from them. The Prasthalas, the Madras, the Gandharas, the Arattas, those called Khasas, the Vasatis, the Sindhus and the Sauviras are almost as blamable in their practices.' "

SECTION XLV

"Karna continued, 'Thou shouldst know all this, O Salya. I shall however, again speak unto thee. Listen with close attention to what I say. Once on a time a Brahmana came to our house as a guest. Observing our practices he became highly gratified and said unto us, 'I dwelt for a long time on a peak of the Himavat quite alone. Since then I have seen diverse countries following diverse religions. Never, however, have I seen all the people of a country act unrighteously. All the races I have

[1]In Yugandhara all kinds of milk were sold and taken. No one drinking milk in that town could be sure that what he took was pure vaccine milk. In Achyutasthala, women were unchaste and the conduct of the people irreligious. For a resident it was impossible to escape the contamination. In Bhutilaya, there was only one piece of water in which Brahmanas and Chandalas used to bathe together. Thus Nilakantha.

met will admit that to be true religion which has been declared by persons conversant with the *Vedas*. Travelling through various countries following various religions, I at last, O king, came among the Vahikas. There I heard that one at first becomes a Brahmana and then he becomes a Kshatriya. Indeed, a Vahika would, after that, become a Vaisya, add then a Sudra, and then a barber. Having become a barber, he would then again become a Brahmana. Returning to the status of a Brahmana, he would again become a slave. One person in a family becomes a Brahmana: all the others, falling off from virtue, act as they like. The Gandharas, the Madrakas, and the Vahikas of little understanding are even such. Having travelled through the whole world I heard of these practices, destructive of virtue, of these sinful irregularities amongst the Vahikas.' Thou shouldst know all this, O Salya. I shall, however, again speak to thee about those ugly words that another said unto me regarding the Vahikas. In former days a chaste woman was abducted by robbers (hailing) from Aratta. Sinfully was she violated by them, upon which she cursed them, saying, 'Since ye have sinfully violated a helpless girl who am not without a husband, therefore, the women of your families shall all become unchaste. Ye lowest of men, never shall ye escape from the consequences of this dreadful sin.' It is for this, O Salya, that the sisters' sons of the Arattas, and not their own sons, become their heirs. The Kauravas with the Panchalas, the Salwas, the Matsyas, the Naimishas, the Koshalas, the Kasapaundras, the Kalingas, the Magadhas, and the Chedis who are all highly blessed, know what the eternal religion is. The wicked even of these various countries know what religion is. The Vahikas, however, live without righteousness. Beginning with the Matsyas, the residents of the Kuru and the Panchala countries, the Naimishas as well and the other respectable peoples, the pious among all races are conversant with the eternal truths of religion. This cannot be said of the Madrakas and the crooked-hearted race that resides in the country of the five rivers. Knowing all these things, O king, hold thy tongue, O Salya, like one deprived of utterance, in all matters connected with religion and virtue. Thou art the protector and king of that people, and, therefore, the partaker of sixth part of their merits and demerits. Or perhaps, thou art the partaker of a sixth part of their demerits only, for thou never protectest them. A king that protects is a sharer in the merits of his subjects. Thou art not a sharer in their merits. In days of yore, when the eternal religion was reverenced in all countries, the Grandsire, observing the practices of the country of the five rivers, cried fie on them. When even in the *krita* age, Brahman had censured the practices of those fallen people of evil deeds who were begotten by Sudras on others' wives, what would you now say to men in the world ?[1] Even thus did the Grandsire condemn the practices of the country of the five waters. When all people were observant of the duties of their respective

[1]The Bengal reading at the end of the second line is "who is there that would succeed in shaming them?"

orders, the Grandsire had to find fault with these men. Thou shouldst know all this, O Salya. I shall, however, again speak to thee. A *Rakshasa* of the name of Kalmashapada, while plunging in a tank, said, 'Eleemosynation is a Kshatriya's dirt, while the non-observance of vows is a Brahmana's dirt. The Vahikas are the dirt of the Earth, and the Madra women are the dirt of the whole female sex.[1] While sinking in the stream, a king rescued the *Rakshasa.* Asked by the former, the latter gave this answer. I will recite it to you . Listen to me. 'The *Mlecchas* are the dirt of mankind: the oilmen are the dirt of the *Mlecchas*; eunuchs are the dirt of oilmen; they who avail of the priestly ministrations of Kshatriyas, in their sacrifices, are the dirt of eunuchs. The sin of those again that have the last named persons for their priests, of also of the Madrakas, shall be thine if thou do not abandon me.' Even this was declared by the *Rakshasa* to be the formula that should be used for curing a person possessed by a *Rakshasa* or one killed by the energy of a poison. The words that follow are all very true. The Panchalas observe the duties enjoined in the *Vedas*; the Kauravas observe truth; the Matsyas and the Surasenas perform sacrifices, the Easterners follow the practices of the Sudras; the Southerners are fallen; the Vahikas are thieves; the Saurashtras are bastards. They that are defiled by ingratitude, theft, drunkenness, adultery with the wives of their preceptors, harshness of speech, slaughter of kine, lustful wanderings during the night out of home, and the wearing of other people's ornaments,—what sin is there that they do not incur? Fie on the Arattas and the people of the country of the five rivers! Commencing with the Panchalas, the Kauravas, the Naimishas, the Matsyas,—all these,—know what religion is. The old men among the Northerners, the Angas, the Magadhas, (without themselves knowing what virtue is) follow the practices of the pious. Many gods, headed by Agni, dwell in the East. The *Pitris* dwell in the South that is presided over by Yama of righteous deeds. The West is protected by the mighty Varuna who overlooks the other gods there. The north is protected by the divine Soma along with the Brahmanas. So *Rakshasas* and *Pisachas* protect the Himavat, the best of mountains. The *Guhyakas*, O great king, protect the mountains of Gandhamadana. Without doubt, Vishnu, otherwise called Janardana, protects all creatures. (For all that the Vahikas have no especial protectors among the gods). The Magadhas are comprehenders of signs; the Koshalas comprehend from what they see; the Kurus and the Panchalas comprehend from a half-uttered speech; the Salwas cannot comprehend till the whole speech is uttered. The Mountaineers, like the Sivis, are very stupid.[2] The Yavanas,

[1]The sense seems to be that a Kshatriya subsisting on eleemosynary alms is the dirt of all his order; so a Brahmana living without observing any vows is the dirt of his order.

[2]Literally—'can with difficulty be made to understand the meaning.'

O king, are omniscient; the Suras are particularly so.[1] The *Mlecchas* are wedded to the creations of their own fancy. Other peoples cannot understand. The Vahikas resent beneficial counsels; as regards the Madrakas there are none amongst those (mentioned above.) Thou, O Salya, art so. Thou shouldst not reply to me. The Madrakas are regarded on Earth as the dirt of every nation. So the Madra woman is called the dirt of the whole female sex. They that have for their practices the drinking of spirits, the violation of the beds of their preceptors, the destruction of the embryo by procuring miscarriage, and the robbing of other people's wealth, there is no sin that they have not. Fie on the Arattas and the people of the country of the five rivers. Knowing this, be silent. Do not seek to oppose me. Do not let me slay Keshava and Arjuna, having slain thee first.' "

"Salya said, 'The abandonment of the afflicted and the sale of wives and children are, O Karna, prevalent amongst the Angas whose king thou art. Recollecting those faults of thine that Bhishma recited on the occasion of the tale of *Rathas* and *Atirathas,* drive away thy wrath. Do not be angry. Brahmanas may be found everywhere; Kshatriyas may be found everywhere; so also Vaisyas and Sudras, O Karna, women of chastity and excellant vows may also be found everywhere. Everywhere men take delight in jesting with men and wounding one another. Lustful men also may be found everywhere. Every one on every occasion can command skill in speaking of the faults of others. No one, however, knows his own faults, or knowing them, feels shame. Everywhere are kings devoted to their respective religions, and employed in chastising the wicked. Everywhere may be found virtuous men. It cannot be, O Karna, that all the people of a country are sinful. There are men in many countries that surpass the very gods by their behaviour.' "

Sanjaya continued, "Then king Duryodhana stopped Karna and Salya (from going on with their wordy warfare), addressing the son of Radha as a friend, and beseeching Salya with joined hands, Karna, O sire, was quieted by thy son and forbore saying anything more. Salya also then faced the enemy. Then Radha's son, smiling, once more urged Salya, saying,—Proceed.—"

SECTION XLVI

Sanjaya said, "Beholding then that unrivalled array of the Parthas made by Dhrishtadyumna which was capable of resisting all hostile armies,

[1] A high compliment to the Yavanas and the Suras, probably the Greeks. Nilakantha makes a desperate attempt to explain away the force of the passage, but fails miserably.

Karna proceeded, uttering leonine shouts and causing his car to produce a loud rattle. And he made the Earth to tremble with the loud din of musical instruments. And that chastiser of foes, that hero in battle, seemed to tremble in rage. Duly disposing his own troops in counter-array, O bull of Bharata's race, that hero of great energy made a great slaughter of the Pandava forces like Maghavat slaughtering the *Asura* host. Striking Yudhisthira then with many arrows, he placed the eldest son of Pandu to his right."

Dhritarashtra said, "How, O Sanjaya, did the son of Radha dispose his forces in counter array to all the Pandavas headed by Dhristadyumna and protected by Bhimasena, *viz.,* all those great bowmen invincible by the very gods? Who, O Sanjaya, stood in the wings and the further wings of our army? Dividing themselves properly, how were the warriors stationed? How also did the sons of Pandu dispose their army in counter-array to mine? How also did that great and awful battle commence? Where was Vibhatsu when Karna proceeded against Yudhishthira? Who could succeed in assailing Yudhishthira in the presence of Arjuna? That Arjuna who had vanquished, single-handed in former days, all creatures at Khandava,—who else that is desirous of life, save the son of Radha, would fight with him?"

Sanjaya said, "Hear now of the formation of the arrays, the manner in which Arjuna came and how the battle was fought by both sides surrounding their respective kings. Saradwat's son Kripa, O king, and the Magadhas endued with great activity, and Kritavarman of Satwata race, took up their position in the right wing. Sakuni, and the mighty car-warrior Uluka, standing on the right of these, and accompanied by many fearless Gandhara horsemen armed with bright lances, and many mountaineers difficult to defeat, numerous as flights of locusts, and grim-looking as *Pisachas,* protected the (Kaurava) army. Four and thirty thousand unreturning cars of the *Samsaptakas,* mad with desire of battle, with thy sons in their midst, and all desirous of slaying Krishna and Arjuna, protected the left side (of the Kaurava army). On their left, the Kamvojas, the Sakas, and the Yavanas, with cars and horse and foot, at the command of the Suta's son, stood, challenging Arjuna and the mighty Keshava. In the centre, at the head of that host, stood Karna, clad in armour with beautiful coat of mail and adorned with *Angadas* and garlands, for protecting that point. Supported by his own angry sons, that foremost of all wielders of weapons, that hero, shone resplendent at the head of the army as he drew his bow repeatedly. The mighty-armed Dussasana, possessed of the effulgence of the sun or fire with tawny eyes and handsome features, riding on the neck of a huge elephant, surrounded by many troops, and stationed at the rear of the army gradually approached for fight. Behind him came Duryodhana himself, O monarch, protected by his uterine brothers riding on beautiful steeds and cased in beautiful mail. Protected by the united Madrakas and the Kekayas of exceeding energy, the king, O monarch, looked resplendent like Indra of a hundred sacrifices when surrounded by the celestials.

Aswatthaman and the other foremost of mighty car-warriors, and many ever-infuriate elephants shedding temporal secretions like the very clouds and ridden by brave *Mlecchas,* followed behind that car-force. Decked with triumphal standards and blazing weapons, those huge creatures, ridden by warriors skilled in fighting from their backs, looked beautiful like hills overgrown with trees. Many thousands of brave and unreturning warriors, armed with axes and swords, became the footguards of those elephants. Gorgeously decked with horsemen and car-warriors and elephants, that foremost of arrays looked exceedingly beautiful like the array of the celestials or of the *Asuras.* That great array, formed according to the scheme of Vrihaspati by its commander, well-versed in ways of battle, seemed to dance (as it advanced) and struck terror into the hearts of foes. Like ever-appearing clouds in the season of rains, foot-soldiers and horsemen and car-warriors and elephants, longing for battle began to issue from the wings and further wings of that array. Then king Yudhishthira, beholding Karna at the head of the (hostile) army, addressed Dhananjaya, that slayer of foes, that one hero in the world, and said these words, 'Behold, O Arjuna, the mighty array formed by Karna in battle. The hostile force looks resplendent with its wings and further wings. At sight of this vast hostile force, let such measures be adopted that it may not vanquish us.' Thus addressed by the king, Arjuna replied with joined hands, 'Everything will be done as thou sayest. Nothing will be otherwise. I will, O Bharata, do that by which the destruction of the enemy may be compassed. By slaying their foremost of warriors, I will achieve their destruction.' "

"Yudhishthira said, 'With that view, do thou proceed against the son of Radha, and let Bhimasena proceed against Suyodhana, Nakula against Virshasena, Sahadeva against the son of Suvala, Satanika against Dussasana, that bull amongst the Sinis, *viz.,* Satyaki, against the son of Hridika, and Pandya against the son of Drona. I myself will fight with Kripa. Let the sons of Draupadi with Sikhandin amongst them, proceed against the rest of the Dhartarashtras. Let the other warriors of our army encounter our other foes.' "

Sanjaya continued, "Thus addressed by Yudhishthira the just, Dhananjaya saying, 'So be it'—ordered his troops (to do the needful) and himself proceeded to the head of the army. That car for which the Leader of the universe, *viz.,* Agni, who derives his effulgence from Brahman, became the steeds, that car which was known amongst the gods as belonging to Brahman because it sprang first from Brahman himself, that car which in days of old had successively borne Brahman and Ishana and Indra and Varuna one after another,—riding on that primeval car, Keshava and Arjuna now proceeded to battle. Beholding that advancing car of wonderful aspect, Salya once more said unto Adhiratha's son, that warrior of great energy in battle, these words—'Yonder comes that car having white steeds yoked unto it and owning Krishna for its driver, that vehicle incapable

of being resisted by all the troops, like the inevitable fruit of work.[1] There comes the son of Kunti, slaughtering his foes along the way,—he, that is, about whom thou hadst been enquiring. Since tremendous is the uproar that is being heard, deep as the roar of the clouds, it is, without doubt, those high-souled ones, *viz.*, Vasudeva and Dhanañjaya. Yonder ascends a cloud of dust that overspreads the welkin like a canopy. The whole Earth, O Karna, seems to tremble, cut deep by the circumference of Arjuna's wheels. These violent winds are blowing on both sides of thy army. These carnivorous creatures are yelling aloud and these animals are uttering fearful cries. Behold, O Karna, the terrible and portentuous *Ketu* of vapoury form, making the hair to stand on end, hath appeared, covering the Sun.[2] Behold, diverse kinds of animals, all around in large packs, and many mighty wolves and tigers, are looking at the Sun. Behold those terrible *Kankas* and those vultures, assembled together in thousands, sitting with faces towards one another, in seeming discourse. Those coloured yaktails attached to thy great car are waving unquietly.[3] Thy standard also is trembling. Behold these thy beautiful steeds, of huge limbs and great speed resembling that of soaring birds, are also quivering. From these portents, it is certain that kings, in hundreds and thousands, O Karna, deprived of life, will lie down on the ground for eternal sleep. The loud uproar of conchs, making the hair to stand on end, is being heard. The sound also of drums and cymbals, O son of Radha, is being heard on all sides, as also the whizz of diverse kinds of arrows, and the din made by cars and steeds and men. Listen also, O Karna, to the loud twang produced by the bow-strings of high-souled warriors. Behold, O Karna, those banners of Arjuna, that are equipt with rows of bells, and decked with golden moons and stars. Made by skilful artists out of cloths embroidered with gold and of diverse hues, they are blazing with resplendence on Arjuna's car as they are shaken by the wind, like flashes of lightning in a mass of clouds. Behold those (other) banners producing sharp sounds as they wave in the air. Those car-warriors of the high-souled Panchalas, with flag-decked standards on their vehicles, are looking resplendent, O Karna, like the very gods on their celestial cars. Behold the heroic son of Kunti, the unvanquished Vibhatsu (Arjuna) with that foremost of apes on his standard, advancing for the destruction of the foe. There, on the top of Partha's standard, is to be seen that terrible ape, that enhancer of the fears of foes, attracting the gaze (of warriors) from every side. The discus, the mace, the bow called *Saranga* and the conch (called *Panchajanya*) of the intelligent Krishna, as also his gem *Kaustubha*, look exceedingly beautiful in him. The wielder of *Saranga* and the mace, *viz.*, Vasudeva, of great energy, cometh, urging those white steeds endued with the fleetness of the wind. Yonder twangs *Gandiva*, drawn by Savyasachin. Those whetted shafts, sped by that strong-armed hero, are destroying

[1]Work must be followed by fruit.
[2]The malignant planet known by that name.
[3]Another reading, "are blazing".

his enemies. The Earth is strewn with the heads of unretreating kings, with faces beautiful as the moon at full, and decked with large and expansive eyes of coppery hue. There the arms, looking like spiked maces, with weapons in grasp, and smeared with excellent perfumes, of warriors delighting in battle and contending with uplifted weapons, are falling. Steeds with eyes, tongues, and entrails drawn out along with their riders, are falling and fallen and deprived of life lie prostrate on the Earth. Those lifeless elephants huge as mountain summits, torn, mangled, and pierced by Partha, are falling down like veritable hills. Those cars, looking like the changeful forms of vapour in the sky, with their royal riders slain, are falling down like the celestial cars of the denizens of heaven upon the exhaustion of the latter's merits. Behold, the army is exceedingly agitated by the diadem-decked Arjuna, like herds of countless cattle by a maned lion. There the Pandava heroes, advancing for the attack, are slaying kings and large numbers of elephants and steeds and car-warriors and foot-soldiers of thy army engaged in battle. There Partha, shrouded (by friends and foes and weapons and dust) is not to be seen, like the Sun shrouded by clouds. Only the top of his standard may be seen and the twang of his bow string may be heard. Thou art sure, O Karna, to behold today that hero of white steed with Krishna for his driver, engaged in slaughtering his foes in battle. Thou art sure of beholding him about whom thou hadst been enquiring. Today, O Karna, thou art sure to behold those two tigers among men, both of red eyes, both chastisers of foes, *viz.*, Vasudeva and Arjuna, stationed on the same car. If, O son of Radha, thou succeedest in slaying him that hath Kesava for his driver and *Gandiva* for his bow, then thou shalt be our king. Challenged by the *Samsaptakas,* Partha now proceedeth against them. That mighty warrior is engaged in making a great slaughter of his foes in battle.' Unto the ruler of the Madras who was saying so, Karna, in rage, said,—'Behold, Partha is assailed on all sides by the angry *Samsaptakas.* Like the Sun shrouded by the clouds, Partha is no longer visible. Plunged, into that ocean of warriors, O Salya, Arjuna is sure to perish.'—

"Salya said,—'Who is there that would slay Varuna with water, or quench fire with fuel ? Who is there that would seize the wind, or drink off the ocean? I regard thy act of afflicting Partha to be even such. Arjuna is incapable of being vanquished in battle by the very gods and the *Asuras* united together and having Indra himself at their head. Or, suffer thyself to be gratified, and be of easy mind, having said those words (about thy capacity to slay Partha. Partha cannot be conquered in battle. Accomplish some other purpose thou mayst have in thy mind. He that would uplift this Earth on his two arms, or burn all creatures in wrath, or hurl the gods from heaven, may vanquish Arjuna in battle. Behold that other heroic son of Kunti, *viz.*, Bhima, who is never fatigued with exertion, blazing with resplendence, mighty-armed, and standing like another Meru. With wrath ever kindled and longing for revenge, Bhima of great energy

stands there desirous of victory in battle, and remembering all his injuries. There that foremost of virtuous men, *viz.*, king Yudhishthira the just, that subjugator of hostile towns, stands difficult of being resisted by foes in battle. There stand those two tigers among men, the twin Aswins, the two uterine brothers Nakula and Sahadeva, both invincible in battle. Yonder may be seen the five sons of Krishna, that have the features of Panchala princes. All of them, equal to Arjuna in battle, are standing, desirous of fight. There the sons of Drupada, headed by Dhristadyumna, swelling with pride and energy,—heroes endued with great energy,—have taken up their stand. There, that foremost one among the Satwatas, *viz.*, Satyaki, irresistible like Indra, advanceth against us, from desire of fight, like the destroyer himself in wrath before our eyes.'—While those two lions among men were thus addressing each other, the two armies mingled fiercely in battle, like the currents of the Ganga and Yamuna."

SECTION XLVII

Dhritarashtra said,—"When the two armies, duly arrayed, thus mingled with each other for battle, O Sanjaya, how did Partha assail the *Samsaptakas,* and how Karna, the Pandavas? Tell me the incidents of the battle in detail, for thou art skilled in narration. Listening to the accounts of the prowess of heroes in battle, I am never satiated."

Sanjaya said,—"Observing the vast hostile force stationed in that manner, Arjuna arrayed his troops in proper form, in consequence of the evil policy of thy son. The vast Pandava force then, teeming with horsemen and elephants and foot-soldiers and cars, and headed by Dhrishtadyumna, looked exceedingly magnificent. With his steeds white as pigeons, the son of Prishata, equal in splendour to the Sun or the Moon, armed with bow, looked resplendent like Death himself in embodied form. The sons of Draupadi, desirous of battle, stood by the side of the son of Prishata. They were clad in excellent coats of mail, and armed with excellent weapons, and all of them were endued with the prowess of tigers. Possessed of effulgent bodies, they followed their maternal uncle like the stars appearing with the Moon. Beholding the *Samsaptakas* standing in array, Arjuna, with wrath excited, rushed against them, drawing his bow *Gandiva.* The *Samsaptakas* then, desirous of slaying Arjuna, rushed against Partha, firmly resolved on victory, and making death their goal. That brave host of heroes, teeming with men, steeds, infuriate elephants, and cars, began very quickly to afflict Arjuna. Their encounter with Kiritin (Arjuna) became exceedingly furious. That encounter resembled the one that took place between Arjuna and the Nivatakavachas as we have heard. Partha cut off cars and steeds and standards and ele-

phants and foot-soldiers engaged in fight, with shafts and bows and swords and discs and battle-axes, and unlifted arms with weapons in grasp, and the heads also of foes, by thousands upon thousands. The *Samsaptakas*, regarding the car of Partha sunk it that of deep vortex of warriors, uttered loud roars. Partha, however, slaying all his foes in front, slew those that stood further off, and then those that were on his right and his back, like Rudra himself in rage slaughtering all created things endued with life. The encounter that took place between the Panchalas, the Chedis, and the Srinjayas, with thy troops, was exceedingly fierce. Kripa and Kritavarman, and Sakuni the son of Suvala, those heroes difficult of defeat in battle, accompanied by troops that were all cheerful, themselves filled with rage, and capable of smiting down thick ranks of cars, fought with the Koshalas, the Kasis, the Matsyas, the Karusas, the Kaikayas, and the Surasenas, all of whom were possessed of great courage. That battle fraught with great slaughter, and destructive of body, life and sins, became conducive to fame, heaven, and virtue, in respect of the Kshatriya, the Vaisya, and the Sudra heroes that were engaged in it. Meanwhile the Kuru king Duryodhana with his brothers, O bull of Bharata's race, and supported by many Kuru heroes and many mighty Madraka car-warriors, protected Karna while the latter was engaged in battle with the Pandavas, the Panchalas, the Chedis, and Satyaki. Destroying that vast division with his sharp arrows, and causing many foremost of car-warriors Karna succeeded in afflicting Yudhishthira. Cutting off the armour, the weapons, and the bodies of thousands of foes and slaying his foes by thousands and sending them to heaven and making them earn great fame, Karna caused his friends great joy. Thus, O sire, that battle destructive of men, steeds, and cars, between the Kurus and the Srinjayas, resembled the battle between the gods and the *Asuras* of old."

SECTION XLVIII

Dhritarashtra said, "Tell me, O Sanjaya, how Karna, having caused a great slaughter penetrated into the midst of the Pandava troops, and struck and afflicted king Yudhishthira. Who were those foremost of heroes among the Parthas that resisted Karna? Who were they whom Karna crushed before he could succeed in afflicting Yudhishthira?"

Sanjaya said, "Beholding the Parthas headed by Dhrishtadyumna stationed for battle, that crusher of foes, *viz.*, Karna, rushed impetuously against the Panchalas. Like swans rushing towards the sea, the Panchalas, longing for victory, rushed as quickly against that high-souled warrior advancing to the encounter. Then the blare of thousands of conchs, as if piercing the heart by its shrillness, arose from both hosts, and the fierce peal

also of thousands of drums. The sound also of diverse musical instruments and the noise made by elephants and steeds and cars, and the leonine shouts of heroes, that arose there, became exceedingly awful. It seemed that the whole Earth with her mountains and trees and oceans, the entire welkin covered with wind tossed clouds, and the whole firmament with the Sun, the Moon, and the stars, trembled with that sound. All creatures regarded that noise to be even such and became agitated. Those amongst them that were endued with little strength fell dead. Then Karna, excited with great wrath, quickly invoking his weapons, began to smite the Pandava army like Maghavat smiting the army of the *Asuras*. Penetrating then into the Pandava host and shooting his arrows, Karna slew seven and seventy foremost of warriors among the Prabhadrakas. Then that foremost of car-warriors, with five and twenty sharp shafts equipt with goodly wings, slew five and twenty Panchalas. With many cloth-yard shafts equipt with wings of gold and capable of piercing the bodies of all foes, that hero slew the Chedis by hundreds and thousands. While he was employed in achieving those superhuman feats in battle, large throngs of Panchala cars, O king, quickly surrounded him on all sides. Aiming then, O Bharata, five irresistible shafts, Karna, otherwise called Vaikartana or Vrisha, slew five Panchala warriors. The five Panchalas, O Bharata, that he slew in that battle were Bhanudeva and Chitrasena and Senavindu and Tapana and Surasena. While the Panchala heroes were thus being slaughtered with arrows in that great battle, loud cries of *Oh* and *Alas* arose from among the Panchala host. Then ten car-warriors among the Panchalas, O monarch, surrounded Karna. Them, too, Karna speedily slew with his shafts. The two protectors of Karna's car-wheels, *viz.*, his two invincible sons, O sire, that were named Sushena and Satyasena, began to fight, reckless of their very lives. The eldest son of Karna, *viz.*, the mighty car-warrior Vrishasena, himself protected his father's rear. Then Dhrishtadyumna, Satyaki, and the five sons of Draupadi, and Vrikodara, Janamejaya, and Sikhandin, and many foremost warriors among the Prabhadrakas, and many amongst the Chedis, the Kaikayas, and the Panchalas, the twins (Nakula and Sahadeva), and the Matsyas, all clad in mail, rushed fiercely upon Radha's son skilled in smiting from desire of slaying him. Pouring upon him diverse kinds of weapons and thick showers of arrows, they began to afflict him like the clouds afflicting the mountain-breast in the season of rains. Desirous of rescuing their father, the sons of Karna, all of whom were effectual smiters, and many other heroes, O king, of thy army, resisted those (Pandava) heroes. Sushena, cutting off with a broad-headed arrow the bow of Bhimasena, pierced Bhima himself with seven cloth-yard shafts in the chest, and uttered a loud roar. Then Vrikodara of terrible prowess, taking up another tough bow and stringing it quickly, cut off Sushena's bow. Excited with rage and as if dancing (on his car), he quickly pierced Sushena himself with ten arrows, and then pierced Karna, within the twinkling of an eye, with seventy sharp shafts. With ten other shafts, Bhima then felled Bhanusena, another son

of Karna, with his steeds, driver, weapons, and standard, in the very sight of the latter's friends. The sightly head of that youth, graced with a face as beautiful as the Moon, cut off with a razor-headed arrow, looked like a lotus plucked from its stalk. Having slain Karna's son, Bhima began to afflict thy troops once more. Cutting off the bows then of Kripa and Hridika's son, he began to afflict those two also. Piercing Dussasana with three arrows made wholly of iron, and Sakuni with six, he deprived both Uluka and his brother Patatri of their cars. Addressing Sushena next in these words, *viz.*,—'Thou art slain.' Bhima took up an arrow. Karna, however, cut off that arrow and struck Bhima himself with three shafts. Then Bhima took up another straight arrow of great impetuosity and sped it at Sushena. But Vrisha cut that arrow also. Then Karna, desirous of rescuing his son, and wishing to make an end of the cruel Bhimasena, struck the latter with three and seventy fierce arrows. Then Sushena taking up an excellent bow capable of bearing a great strain, pierced Nakula with five arrows in the arms and the chest. Nakula, then piercing his antagonist with twenty strong shafts capable of bearing a great strain, uttered a loud roar and inspired Karna with fright. The mighty car-warrior Sushena, however, O king, piercing Nakula with ten shafts, quickly cut off the latter's bow with a razor-headed arrow. Then Nakula, insensate with rage, took up another bow, and resisted Sushena in that battle with nine shafts. That slayer of hostile heroes, O king, shrouding all the quarters with showers of arrows, slew Sushena's driver, and piercing Sushena himself again with three shafts, and then with three other broad-headed arrows, cut off his bow of great strength into three fragments. Sushena also, deprived of his senses in rage, took up another bow and pierced Nakula with sixty arrows and Sahadeva with seven. The battle raged fiercely, like that of the gods and the *Asuras* between those heroes striking one another. Satyaki, slaying the driver of Vrishasena with three arrows, cut off the latter's bow with a broad-headed shaft and struck his steeds with seven arrows. Crushing his standard then with another arrow, he struck Vrishasena himself with three arrows in the chest. Thus struck Vrishasena became senseless on his car, but within the twinkling of an eye, stood up again. Deprived of his driver and steeds and car standard by Yuyudhana (Satyaki), Vrishasena then, armed with sword and shield, rushed against Yuyudhana from desire of slaying him. Satyaki, however, as his antagonist rushed towards him, struck at his sword and shield with ten arrows equipt with heads like a boar's ear. Then Dussasana, beholding Vrishasena made carless and weaponless, quickly caused him to ascend his own car, and bearing him away from the spot, caused him to ride another vehicle. The mighty car-warrier Vrishasena then, riding on another vehicle, pierced the five sons of Draupadi with seventy and Yuyudhana with five, and Bhimasena with four and sixty, and Sahadeva with five, and Nakula with thirty, and Satanica with seven arrows, and Sikhandin with ten, and king Yudhishthira with a hundred. These and many other foremost of heroes, O king, all inspired with desire

of victory—that great bowman, *viz.*, the son of Karna, O monarch, continued to afflict with his shafts. Then, in that battle, the invincible Vrishasena continued to protect the rear of Karna. The grandson of Sini, having made Dussasana driverless and steedless and carless by means of nine times nine arrows made wholly of iron, struck Dussasana with ten shafts in the forehead. The Kuru prince then, riding on another car that was duly equipt (with all necessary implements), once more began to fight with the Pandavas, from within the division of Karna. Then Dhristadyumna pierced Karna with ten arrows, and the sons of Draupadi pierced him with three and seventy, and Yuyudhana with seven. And Bhimasena pierced him with four and sixty arrows, and Sahadeva with seven. And Nakula pierced him with thirty arrows, and Satanika with seven. And the heroic Sikhandin pierced him with ten and king Yudhishthira with a hundred. These and other foremost of men, O monarch, all inspired with desire of victory, began to grind that great bowman, *viz.*, the Suta's son, in that dreadful battle. That chastiser of foes, *viz.*, the Suta's son of great heroism, performing quick evolutions with his car, pierced every one of those warriors with ten arrows. We then, O king, witnessed the lightness of hand displayed by the high-souled Karna and the power of his weapons. Indeed, what we saw appeared to be highly wonderful. People could not notice when he took up his arrows, when he aimed them, and when he let them off. They only beheld his enemies dying fast in consequence of his wrath. The sky, the firmament, the Earth, and all the quarters, seemed to be entirely shrouded with sharp arrows. The firmament looked resplendent as if covered with red clouds. The valiant son of Radha, armed with the bow, and as if dancing (on his car), pierced each of his assailants with thrice as many arrows as each of them had pierced him with. And once more piercing each of them, and his steeds, driver, car, and standard with ten arrows, he uttered a loud roar. His assailants then gave him a way (through which he passed out). Having crushed those mighty bowmen with showers of arrows, the son of Radha, that crusher of foes, then penetrated, unresisted, into the midst of the division commanded by the Pandava king. Having destroyed thirty cars of the unreturning Chedis, the son of Radha struck Yudhishthira with many sharp arrows. Then many Pandava warriors, O king, with Sikhandin and Satyaki, desirous of rescuing the king from the son of Radha, surrounded the former. Similarly all the brave and mighty bowmen of thy army resolutely protected the irresistible Karna in that battle. The noise of diverse musical instrument arose then, O king, and the leonine shouts of brave warriors rent the sky. And the Kurus and the Pandavas once more fearlessly encountered each other, the former headed by the Suta's son and the latter by Yudhishthira."

SECTION XLIX

Sanjaya said,—Piercing through the Pandava host, Karna, surrounded by thousands of cars and elephants and steeds and foot-soldiers, rushed towards king Yudhishthira, the just. Cutting off which hundreds of fierce shafts the thousands of weapons sped at him by his foes, Vrisha fearlessly pierced through that host. Indeed, the Suta's son cut off the heads, the arms and the thighs of his enemies, who deprived of life, fell down on the Earth. Others, finding their divisions broken, fled away. The Dravida, the Andhaka, and the Nishada foot-soldiers, urged on by Satyaki, once more rushed towards Karna in that battle, from desire of slaying him. Deprived of arms and head-gears, and slain by Karna with his shafts, they fell down simultaneously on the Earth, like a forest of *Sala* tree cut down (with the axe). Thus hundreds, thousands and ten thousands of combatants, deprived of life and filling the whole welkin with their fame, fell down with their bodies on the Earth. The Pandus and the Panchalas obstructed Karna, otherwise called Vaikartana, who careered wrathfully in battle like the Destroyer himself, even as people seek to obstruct a disease with incantations and drugs. Crushing all those assailants Karna once more rushed towards Yudhishthira, like an irresistible disease unchecked by incantations and drugs and (propitiatory) rites. At last checked by the Pandus, the Panchalas, and the Kekayas, all of whom were desirous of rescuing the king, Karna could not succeed in passing them over like Death that is unable to vanquish persons conversant with *Brahma*. Then Yudhishthira, with eyes red in wrath, addressed Karna, that slayer of hostile heroes, who was held in check at a little distance from him, and said these words—'O Karna, O Karna, O thou of vain sight, O son of a Suta, listen to my words. Thou always challengest the active Phalguna in battle. Obedient to the counsels of Dhritarashtra's son, thou always seekest to oppose us. Mustering thy great prowess, show thou to-day all thy might, all thy energy, and all the hatred thou bearest towards the sons of Pandu. To-day in dreadful encounter, I will purge thee of thy desire for battle.'—Having said these words, the son of Pandu, O king, pierced Karna with ten shafts made entirely of iron and equipt with wings of gold. That chastiser of foes, and great bowman, *viz.*, the Suta's son, O Bharata, pierced Yudhishthira, with the greatest care, in return, with ten arrows equipt with heads like the calf's tooth. Thus pierced by the Suta's son in contempt, O sire, the mighty-armed Yudhishthira, blazed up with wrath like a fire upon receiving butter. Bending his formidable bow decked with gold, the son of Pandu placed on his bow string a whetted arrow capable of piercing the very hills. Drawing the bow to its fullest stretch, the king quickly sped that arrow, fatal as the rod of the Destroyer, from desire of slaying the Suta's son. Sped by the king endued with great might, that arrow whose whizz resembled the noise of the thunder, suddenly pierced Karna, that

mighty car-warrior, on his left side. Deeply afflicted by the violence of that stroke, the mighty-armed Karna with weakened limbs, fell into a swoon on his car, his bow dropping from his hand. Beholding Karna in that plight, the vast Dhritarashtra host uttered cries of *Oh* and *Alas,* and the faces of all the combatants became colourless. Beholding the prowess of their king, on the other hand, O monarch, amongst the Pandavas, leonine roar and shouts and confused cries of joy arose. The son of Radha, however, of cruel prowess, recovering his senses soon enough, set his heart on the destruction of Yudhishthira. Drawing his formidable bow called *Vijaya* that was decked with gold, the Suta's son of immeasurable soul began to resist the son of Pandu with his sharp shafts. With a couple of razor-headed arrows he slew in that encounter Chandradeva and Dandadhara, the two Panchala princes, that protected the two car wheels of the high-souled Yudhishthira. Each of those heroes, standing by the side of Yudhishthira's car, looked resplendent like the constellation *Punarvasu* by the side of the moon. Yudhishthira, however, once more pierced Karna with thirty arrows. And he struck Sushena and Satyasena, each with three arrows. And he pierced every one of the protectors of Karna with three straight arrows. The son of Adhiratha then, laughing and shaking his bow inflicted a cutting wound on the king's body with a broad-headed arrow, and again pierced him with sixty arrows and then uttered a loud shout. Then many foremost heroes amongst the Pandavas, desirous of rescuing the king, rushed in wrath towards Karna and began to grind him with their arrows. Satyaki and Chekitana and Yuyutsu and Sikhandin and the sons of Draupadi and the Prabhadrakas, and the twins (Nakula and Sahadeva) and Bhimasena and Sisupala and the Karushas, Matsyas, the Suras, the Kaikayas, the Kasis and the Kosalas, all these brave heroes, endued with great activity, assailed Vasushena. The Panchala prince Janamejaya then pierced Karna with many arrows. The Pandava heroes, armed with diverse kinds of arrows[1] and diverse weapons and accompanied by cars and elephants and steeds, rushing towards Karna, encompassed him on all sides, from desire of slaying him. Thus assailed on all sides by the foremost of Pandava warriors, Karna invoked into existence the *Brahma* weapon and filled all the points of the compass with arrows. The heroic Karna then, like unto a blazing fire having shafts for its scorching flame, careered in battle, burning that forest of Pandavas troops. The high-souled Karna, that great bowman, aiming some mighty weapons, and laughing the while, cut off the bow of that foremost of men, *viz.,* Yudhishthira. Then aiming ninety straight arrows within the twinkling of an eye, Karna cut off, with those sharp shafts the armour of his antagonist. That armour, decked with gold and set with gems, looked beautiful, as it fell down, like a wind-tossed cloud penetrated by the rays of the Sun. Indeed, that armour, adorned with costly brilliants, fallen off from the body of that foremost of men, looked

[1] I do not render the names of the several kinds of arrows mentioned here as those names have in several instances been rendered before.

beautiful like the firmament in the night, bespangled with stars. His armour cut off with those arrows, the son of Pritha, covered with blood, wrathfully hurled at the son of Adhiratha a dart made wholly of iron. Karna, however, cut (into pieces) that blazing dart, as it coursed through the welkin, with seven shafts. That dart, thus cut off with those shafts of great bowman, fell down on the Earth. Then Yudhishthira, striking Karna with four lances in his two arms and forehead and chest, repeatedly uttered loud shouts. Thereupon blood spouted forth from the wounds of Karna, and the latter, filled with rage and breathing like a snake, cut off his antagonist's standard and pierced the Pandava himself with three broad-headed arrows. And he also cut off the couple of quivers (that his foe had) and the car (he rode) into minute fragments. Thereupon the king, riding on another car unto which were yoked those steeds, white as ivory and having black hair on their tails, that used to bear him (to battle), turned his face and began to fly. Thus did Yudhishthira began to retreat. His *Parshni* driver had been slain. He became exceedingly cheerless and unable to stay before Karna. The son of Radha then, pursuing Yudhishthira, the son of Pandu, cleansed himself by touching him in the shoulder with his own fair hand (the palm of which was) graced with the auspicious signs of the thunder-bolt, the umbrella, the hook, the fish, the tortoise, and the conchshell, and desired to seize him by force. He then remembered the words of Kunti. Then Salya addressed him and said, 'Do not, O Karna, seize this best of kings. As soon as thou seizest him, he will reduce both thee and me to ashes.' Then Karna, O king, laughing in mockery, addressed the son of Pandu and thus spoke unto him disparagingly. 'How, indeed, born though thou art in a noble race, and observant though thou art of Kshatriya duties, wouldst thou leave the battle in fear, desiring to save thy life? I think that thou art not well-acquainted with the duties of Kshatriyas. Endued with *Brahma* force, thou art indeed, devoted to the study of the *Vedas* and the performance of sacrificial rites. Do not, O son of Kunti, fight again, and do not again approach brave warriors. Do not use harsh language towards heroes and do not come to great battles. Thou mayst use such words, O sire, towards others, but thou shouldst never address persons like us in that way. By using such words towards persons like us, thou wouldst in battle meet with this and other kinds of behaviour. Go back to thy quarters, O son of Kunti, or thither where those two, *viz.*, Kesava and Arjuna, are. Indeed, O king, Karna will never slay one like thee.' Having said these words unto the son of Pritha, the mighty Karna, setting Yudhishthira free, began to slaughter the Pandava host like the wielder of the thunder-bolt slaughtering the *Asura* host. That ruler of men, (*viz.*, Yudhishthira,) then, O king, quickly fled away. Beholding the king flying away, the Chedis, the Pandavas, the Panchalas, and the mighty car-warrior Satyaki, all followed that monarch of unfading glory. And the sons of Draupadi, and the Suras, and the twin sons of Madri by Pandu, also followed the king. Beholding the division of Yudhishthira

retreating, the heroic Karna became highly glad with all the Kurus and began to pursue the retreating force. The din of battle-drums and conchs and cymbals and bows, and leonine shouts, arose from among the Dhratarashtra troops. Meanwhile Yudhishthira, O thou of Kuru's race, quickly riding on the car of Srutakirti, began to behold the prowess of Karna. Then king Yudhishthira, the just, seeing his troops fast slaughtered, became filled with rage, and addressing his warriors, commanded them, saying, 'Slay these enemies. Why are ye inactive?— Then the mighty car-warriors of the Pandavas, headed by Bhimasena, thus commanded by the king, all rushed against thy sons. The shouts then, O Bharata, of the warriors (of both hosts), and the noise made by cars and elephants and steeds and foot-soldiers, and the clash of weapons, became tremendous. Exert, Strike, Face the foe,—were the words that the combatants addressed to one another as they began to slay one another in that dreadful battle. And in consequence of the showers of shafts shot by them a shadow as that of the clouds seemed to spread over the field. And in consequence of those rulers of men, covered with arrows, striking one another, they became divested of banners and standards and umbrellas and steeds and drivers and weapons in that battle. Indeed, those lords of Earth, deprived of life and limbs, fell down on the Earth. Looking like the mountain-summits in consequence of their uneven backs, huge elephants with their riders, deprived of life, fell down like mountains riven by thunder. Thousands of steeds, with their armour, equipments, and adornments all torn and broken and displaced, fell down, along with their heroic riders, deprived of life. Car-warriors with weapons loosened from their grasp, and deprived by (hostile) car-warriors of cars and life, and large bands of foot-soldiers, slain by hostile heroes in that dreadful clash, fell down in thousands. The Earth became covered with the heads of heroic combatants intoxicated with battle, heads that were adorned with large and expansive eyes of coppery hue and faces as beautiful as the lotus or the moon. And people heard noises as loud in the sky as on the surface of the Earth, in consequence of the sound of music and song proceeding from large bands of *Apsaras* on their celestial cars, with which those bands of heavenly choristers continually greeted the newly arrived heroes slain in hundreds and thousands by brave enemies on Earth, and with which, placing them on celestial cars, they repaired on those vehicles (towards the region of Indra). Witnessing with their own eyes those wonderful sights, and actuated by the desire of going to heaven, heroes, with cheerful hearts, speedily slew one another. Car-warriors fought beautifully with car-warriors in that battle, and foot-soldiers with foot-soldiers, and elephants with elephants, and steeds with steeds. Indeed, when that battle, destructive of elephants and steeds and men, raged in this way, the field became covered with the dust raised by the troops. Then enemies slew enemies and friends slew friends. The combatants dragged one another by their locks, bit one another with their teeth, tore one another with their nails, and struck

one another with clenched fists, and fought one another with bare arms in that fierce battle destructive of both life and sins. Indeed, as that battle, fraught with carnage of elephants and steeds and men, raged on so fiercely, a river of blood ran from the bodies of (slain) human beings and steeds and elephants. And that current carried away a large number of dead bodies of elephants and steeds and men. Indeed, in that vast host teeming with men, steeds, and elephants, that river formed by the blood of men and steeds and elephants and horsemen and elephant-men, became miry with flesh and exceedingly terrible. And on that current, inspiring the timid with terror, floated the bodies of men and steeds and elephants. Impelled by the desire of victory, some combatants forded it and some remained on the other side. And some plunged into its depths, and some sank in it and some rose above its surface as they swam through it. Smeared all over with blood, their armour and weapons and robes—all became bloody. Some bathed in it and some drank the liquid and some became strengthless, O bull of Bharata's race. Cars and steeds, and men and elephants and weapons and ornaments, and robes and armour, and combatants that were slain, or about to be slain and the Earth, the welkin, the firmament, and all the points of the compass, became red. With the odour, the touch, the taste, and the exceedingly red sight of that blood and its rushing sound, almost all the combatants, O Bharata, became very cheerless. The Pandava heroes then, headed by Bhimasena and Satyaki, once more rushed impetuously against that army already beaten. Beholding the impetuosity of that rush of the Pandava heroes to be irresistible, the vast force of thy sons, O king, turned its back on the field. Indeed, that host of thine, teeming with cars and steeds and elephants and men no longer in compact array, with armour and coats of mail displaced and weapons and bows loosened from their grasp, fled away in all directions, whilst being agitated by the enemy, even like a herd of elephants in the forest afflicted by lions."

SECTION L

Sanjaya said, "Beholding the Pandava heroes rushing impetuously towards thy host, Duryodhana, O monarch endeavoured to check the warriors of his army on all sides, O bull of Bharata race. Although, however, thy son cried at the top of his voice, his flying troops, O king, still refused to stop. Then one of the wings of the army and its further wing, and Sakuni, the son of Suvala, and the Kauravas well-armed against Bhimasena in that battle. Karna also, beholding the Dhartarashtra force with all its kings flying away, addressed the ruler of the Madras, saying, 'Proceed towards the car of Bhima.' Thus addressed by Karna, the ruler

of the Madras began to urge those foremost of steeds, of the hue of swans, towards the spot where Vrikodara was. Thus urged by Salya, that ornament of battle, those steeds approaching the car of Bhimasena, mingled in battle. Meanwhile, Bhima, beholding Karna approach, became filled with rage, and set his heart on the destruction of Karna, O bull of Bharata's race. Addressing the heroic Satyaki and Dhrishtadyumna, the son of Prishata, he said, 'Go you to protect king Yudhishthira of virtuous soul. With difficulty he escaped from a situation of great peril before my very eyes. In my sight have the armour and robes of the king been cut off and torn, for Duryodhana's gratification, by Radha's son of wicked soul. I shall today reach the end of that woe, O son of Prishata. Today, either I shall slay Karna in battle, or he will slay me in dreadful battle. I tell thee truly. Today I make over the king to you as sacred pledge. With cheerful hearts exert ye today for protecting the king.' Having said these words, the mighty-armed Bhima proceeded towards Adhiratha's son, making all the points of the compass resound with a loud leonine shout. Beholding Bhima, that delighter in battle, advancing quickly, the puissant king of the Madras addressed the Suta's son in the following words:

"Salya said, 'Behold, O Karna, the mighty-armed son of Pandu, who is filled with rage. Without doubt, he is desirous of vomiting upon thee that wrath which he has cherished for many years. Never before did I see him assume such a form, not even when Abhimanyu was slain and the *Rakshasa* Ghatotkacha. Filled with wrath, the form he hath now assumed endued with the splendour of the all-destroying fire at the end of the *Yuga*, is such that it seems he is capable of resisting the three worlds united together.' "

Sanjaya continued, "While the ruler of the Madras was saying these words unto the son of Radha, Vrikodara, excited with rage, came upon Karna. Beholding Bhima, that delighter in battle, approaching him in that way, the son of Radha laughingly said unto Salya these words, 'The words that thou, O ruler of the Madras, hast to-day spoken to me regarding Bhima, O lord, are without doubt all true. This Vrikodara is brave and is a hero full of wrath. He is reckless in protecting his body, and in strength of limbs he is superior to all. While leading a life of concealment in the city of Virata, relying then on the might of his bare arms, for doing what was agreeable to Draupadi, he secretly slew Kichaka with all his relatives. Even he stands to-day at the head of battle clad in mail and insensate with wrath. He is ready to engage in battle with the Destroyer armed with uplifted mace. This desire, however, hath been cherished through all my days, *viz.*, that either I shall slay Arjuna or Arjuna will slay me. That desire of mine may be fulfilled to-day in consequence of my encounter with Bhima. If I slay Bhima or make him carless, Partha may come against me. That will be well for me. Settle that without delay which thou thinkest to be suitable to the hour.' Hearing these words of Radha's son of immeasurable energy Salya

replied, saying, 'O thou of mighty arms, proceed against Bhimasena of great might. Having checked Bhimasena, thou mayst then obtain Phalguna. That which is thy purpose, that desire which for many long years thou hast cherished in thy heart, will be accomplished, O Karna. I tell the truth.' Thus addressed, Karna once more said unto Salya, 'Either I shall slay Arjuna in battle, or he will slay me. Setting thy heart on battle proceed to the spot where Vrikodara is.' "

Sanjaya continued, 'Then, O king, Salya speedily proceeded on that car to the spot where that great bowman, *viz.*, Bhima, was engaged in routing thy army. There rose then the blare of trumpets and the peal of drums, O monarch, when Bhima and Karna met. The mighty Bhimasena, filled with rage, began to scatter thy troops difficult of defeat, with his sharp and polished shafts, to all sides. That collision in battle, O monarch, between Karna and the son of Pandu became, O king, fierce and awful. and the noise that arose was tremendous. Beholding Bhima coming towards him, Karna, otherwise called Vaikartana or Vrisha, filled with rage, struck him with shafts in the centre of the chest. And once more, Karna of immeasurable soul, covered him with a shower of arrows. Thus pierced by the Suta's son, Bhima covered the former with winged arrows. And he once more pierced Karna with nine straight and keen shafts. Then Karna, with a number of arrows, cut in twain Bhima's bow at the handle. And after cutting off his bow, he pierced him once again in the centre of the chest with a shaft of great keenness and capable of penetrating every kind of armour. Then Vrikodara, taking up another bow. O king, and knowing full well what the vital parts of the body are, pierced the Suta's son with many keen arrows. Then Karna pierced him with five and twenty arrows, like a hunter striking a proud and infuriate elephant in the forest with a number of blazing brands. His limbs mangled with those shafts, his eyes red with rage and the desire of revenge, the son of Pandu, insensate with wrath, and impelled by the desire of slaying the Suta's son, fixed on his bow an excellent shaft of great impetuosity, capable of bearing a great strain, and competent to pierce the very mountains. Forcibly drawing the bow-string to his very ear, the son of the Windgod, that great bowman, filled with wrath and desirous of making an end of Karna, sped that shaft. Thus sped by the mighty Bhima, that shaft, making a noise loud as that of the thunder, pierced through Karna in that battle, like the thunder-bolt itself piercing through a mountain. Struck by Bhimasena, O perpetuator of Kuru's race, the Suta's son, that commander (of thy forces), sat down senseless on the terrace of his car. The ruler of the Madras then, beholding the Suta's son deprived of his senses, bore that ornament of battle away on his car, from that fight. Then after Karna's defeat, Bhimasena began to rout the vast Dhartarashtra host like Indra routing the *Danavas.*"

SECTION LI

Dhritarashtra said, "Exceedingly difficult of accomplishment was that feat, O Sanjaya, which was achieved by Bhima who caused the mighty-armed Karna himself to measure his length on the terrace of his car. There is only one person, *viz.*, Karna, who will slay the Pandavas along with the Srinjayas—even this is what Duryodhana, O Suta, used very often to say unto me. Beholding, however, that son of Radha now defeated by Bhima in battle, what did my son Duryodhana next do?"

Sanjaya said, "Beholding Radha's son of the Suta caste turned back from the fight in that great battle, thy son, O monarch, addressed his uterine brothers, saying, 'Go ye quickly, blessed be ye, and protect the son of Radha who is plunged into that fathomless ocean of calamity represented by the fear of Bhimasena.' Thus commanded by the king, those princes, excited with wrath and desirous of slaying Bhimasena, rushed towards him like insects towards a blazing fire. They were Srutarvan and Durddhara and Kratha and Vivitsu and Vikata and Soma, and Nishangin and Kavashin and Pasin and Nanda and Upanandaka, and Duspradharsha and Suvahu and Vatavega and Suvarchasas, and Dhanurgraha and Durmada and Jalasandha and Sala and Saha. Surrounded by large car-force, those princes, endued with great energy and might, approached Bhimasena and encompassed him on all sides. They sped at him from every side showers of arrows of diverse kinds. Thus afflicted by them, Bhima of great strength, O king, quickly slew fifty foremost car-warriors with five hundred others, amongst those sons of thine that advanced against him. Filled with rage, Bhimasena then, O king, with a broad-headed arrow, struck off the head of Vivitsu adorned with ear-rings and head-gear, and graced with a face resembling the full moon. Thus cut off that prince fell down on the Earth. Beholding that heroic brother of theirs slain, the (other) brothers there, O lord, rushed in that battle, from every side, upon Bhima of terrible prowess. With two other broad-headed arrows then, Bhima of terrible prowess took the lives of two other sons of thine in that dreadful battle. Those two *viz.*, Vikata and Saha, looking like a couple of celestial youths, O king, thereupon fell down on the Earth like a couple of trees uprooted by the tempest. Then Bhima, without losing a moment, despatched Kratha to the abode of Yama, with a long arrow of keen point. Deprived of life, that prince fell down on the Earth. Loud cries of woe then, O ruler of men, arose there when those heroic sons of thine, all great bowmen, were being thus slaughtered. When those troops were once more agitated, the mighty Bhima, O monarch, then despatched Nanda and Upananda in that battle to Yama's abode. Thereupon thy sons, exceedingly agitated and inspired with fear, fled away seeing that Bhimasena in that battle behaved like the Destroyer himself at the end of the *Yuga*. Beholding those sons of thine slain, the Suta's son with a cheerless heart, once more urged his steeds of the hue of swans to that place where the son of Pandu was. Those steeds, O king, urged on by

the ruler of Madras, approached with great speed the car of Bhimasena and mingled in battle. The collision, O monarch, that once more took place between Karna and the son of Pandu in battle, became, O king, exceedingly fierce and awful and fraught with a loud din. Beholding, O king, those two mighty car-warriors close with each other, I became very curious to observe the course of the battle. Then Bhima, boasting of his prowess in battle covered Karna in that encounter, O king, with showers of winged shafts in the very sight of thy sons. Then Karna, that warrior acquainted with the highest of weapons, filled with wrath, pierced Bhima with nine broad-headed and straight arrows made entirely of iron. Thereupon the mighty-armed Bhima of terrible prowess, thus struck by Karna, pierced his assailant in return with seven shafts sped from his bow-string drawn to his ear. Then Karna, O monarch, sighing like a snake of virulent poison, shrouded the son of Pandu with a thick shower of arrows. The mighty Bhima also, shrouding that mighty car-warrior with dense arrowy downpours in the very sight of the Kauravas, uttered a loud shout. Then Karna, filled with rage, grasped his bow, strong and pierced Bhima with ten arrows whetted on stone and equipt with *Kanka* feathers. With another broad-headed arrow of great sharpness, he also cut off Bhima's bow. Then the mighty-armed Bhima of great strength, taking up a terrible *Parigha,* twined round with hempen cords and decked with gold and resembling a second bludgeon of Death himself, and desiring to slay Karna outright, hurled it at him with a loud roar. Karna, however, with a number of arrows resembling snakes of virulent poison, cut off into many fragments that spiked mace as it coursed towards him with the tremendous peal of thunder. Then Bhima, that grinder of hostile troops, grasping his bow with greater strength, covered Karna with keen shafts. The battle that took place between Karna and the son of Pandu in that meeting, became awful for a moment, like that of a couple of huge lions desirous of slaying each other. Then Karna, O king, drawing the bow with great force and stretching the string to his very ear, pierced Bhimasena with three arrows. Deeply pierced by Karna, that great bowman and foremost of all persons endued with might then took up a terrible shaft capable of piercing through the body of his antagonist. That shaft, cutting through Karna's armour and piercing through his body, passed out and entered the Earth like a snake into ant-hill. In consequence of the violence of that stroke, Karna felt great pain and became exceedingly agitated. Indeed, he trembled on his car like a mountain during an earthquake. Then Karna, O king, filled with rage and the desire to retaliate, struck Bhima with five and twenty shafts, and then with many more. With one arrow he then cut off Bhimasena's standard, and with another broad-headed arrow he despatched Bhima's driver to the presence of Yama. Next quickly cutting off the bow of Pandu's son with another winged arrow, Karna deprived Bhima of terrible feats of his car. Deprived of his car, O chief of Bharata's race, the mighty-armed Bhima, who resembled the Wind-god (in prowess) took up a mace and jumped down from his excellent vehicle. Indeed, jumping down from his car with great fury, Bhima began to slay thy troops,

O king, like the wind destroying the clouds of autumn. Suddenly the son of Pandu, that scorcher of foes, filled with wrath routed seven hundred elephants, O king, endued with tusks as large as plough-shafts, and all skilled in smiting hostile troops. Possessed of great strength and a knowledge of what the vital parts of an elephant are, he struck them on their temples and frontal globes and eyes and the parts above their gums. Thereupon those animals, inspired with fear, ran away. But urged again by their drivers they surrounded Bhimasena once more, like the clouds covering the Sun. Like Indra felling mountains with thunder, Bhima with his mace prostrated those seven hundred elephants with their riders and weapons and standards. That chastiser of foes, *viz.*, the son of Kunti, next pressed down two and fifty elephants of great strength belonging to the son of Suvala. Scorching thy army, the son of Pandu then destroyed a century of foremost cars and several hundreds of foot-soldiers in that battle. Scorched by the Sun as also by the high-souled Bhima, thy army began to shrink like a piece of leather spread over a fire. Those troops of thine, O bull of Bharata's race, filled with anxiety through fear of Bhimasena, avoided Bhima in that battle and fled away in all directions. Then five hundred car-warriors, cased in excellent mail, rushed towards Bhima with loud shouts, shooting thick showers of arrows on all sides. Like Vishnu destroying the *Asuras,* Bhima destroyed with his mace all those brave warriors with their drivers and cars and banners and standards and weapons. Then three thousand horsemen, despatched by Sakuni, respected by all brave men and armed with darts and swords and lances, rushed towards Bhima. That slayer of foes, advancing impetuously towards them, and coursing in diverse tracks, slew them with his mace. Loud sounds arose from among them while they were being assailed by Bhima, like those that arise from among herd of elephants struck with large pieces of rocks. Having slain those three thousand excellent horses of Suvala's son in that way, he rode upon another car, and filled with rage proceeded against the son of Radha. Meanwhile, Karna also, O king, covered Dharma's son (Yudhishthira) that chastiser of foes, with thick showers of arrows, and felled his driver. Then that mighty car-warrior beholding Yudhihshthira fly away in that battle, pursued him, shooting many straight-coursing shafts equipt with *Kanka* feathers. The son of the Wind-god, filled with wrath, and covering the entire welkin with his shafts, shrouded Karna with thick showers of arrows as the latter pursued the king from behind. The son of Radha then, that crusher of foes, turning back from the pursuit, quickly covered Bhima himself with sharp arrows from every side. Then Satyaki, of immeasurable soul, O Bharata, placing himself on the side of Bhima's car, began to afflict Karna who was in front of Bhima. Though exceedingly afflicted by Satyaki, Karna still approached Bhima. Approaching each other those two bulls among all wielders of bows, those two heroes endued with great energy, looked exceedingly resplendent as they sped their beautiful arrows at each other. Spread by them, O monarch, in the welkin, those flights of arrows, blazing as the backs of cranes, looked exceedingly fierce and terrible. In

consequence of those thousands of arrows, O king, neither the rays of the Sun nor the points of the compass, cardinal and subsidiary, could any longer be noticed either by ourselves or by the enemy. Indeed, the blazing effulgence of the Sun shining at mid-day was dispelled by those dense showers of arrows shot by Karna and the son of Pandu. Beholding the son of Suvala, and Kritavarman, and Drona's son, and Adhiratha's son, and Kripa, engaged with the Pandavas, the Kauravas rallied and came back to the fight. Tremendous became the din, O monarch, that was made by that host as it rushed impetuously against their foes, resembling that terrible noise that is made by many oceans swollen with rains. Furiously engaged in battle, the two hosts became filled with great joy as the warriors beheld and seized one another in that dreadful *melee*. The battle that commenced at that hour when the Sun had reached the meridian was such that its like had never been heard or seen by us. One vast host rushed against another, like a vast reservoir of water rushing towards the ocean. The din that arose from the two hosts as they roared at each other, was loud and deep as that which may be heard when several oceans mingle with one another. Indeed, the two furious hosts, approaching each other, mingled into one mass like two furious rivers that run into each other.

"The battle then commenced, awful and terrible, between the Kurus and the Pandavas, both of whom were inspired with the desire of winning great fame. A perfect Babel of voices of the shouting warriors was incessantly heard there, O royal Bharata, as they addressed one another by name. He who had anything, by his father's or mother's side or in respect of his acts or conduct, that could furnish matter for ridicule, was in that battle made to hear it by his antagonist. Beholding those brave warriors loudly rebuking one another in that battle, I thought, O king, that their periods of life had been run out. Beholding the bodies of those angry heroes of immeasurable energy a great fear entered my heart, respecting the dire consequences that would ensue. Then the Pandavas, O king, and the Kauravas also, mighty car-warriors all, striking one another, began to mangle one another with their keen shafts."

SECTION LII

Sanjaya said, "Those Kshatriyas, O monarch, harbouring feelings of animosity against one another and longing to take one another's life, began to slay one another in that battle. Throngs of cars, and large bodies of horses, and teeming divisions of infantry and elephants in large numbers mingled with one another, O king, for battle. We beheld the falling of maces and spiked bludgeons and *Kunapas* and lances and short arrows and rockets hurled at one another in that dreadful engagement. Arrowy showers.

terrible to look at coursed like flights of locusts. Elephants approaching elephants routed one another. Horsemen encountering horsemen in that battle, and car-warriors encountering car-warriors, and foot-soldiers encountering foot-soldiers, and foot-soldiers meeting with horsemen, and foot-soldiers meeting with cars and elephants, and cars meeting with elephants and horsemen, and elephants of great speed meeting with the three other kinds of forces, began, O king, to crush and grind one another. In consequence of those brave combatants striking one another and shouting at the top of their voices, the field of battle became awful, resembling the slaughter-ground of creatures (of Rudra himself). The Earth, O Bharata, covered with blood, looked beautiful like a vast plain in the season of rains covered with the red coccinella. Indeed, the Earth assumed the aspect of a youthful maiden of great beauty, attired in white robes dyed with deep red. Variegated with flesh and blood, the field of battle looked as if decked all over with gold. Large numbers of heads severed from trunks and arms and thighs and ear-rings and other ornaments displaced from the bodies of warriors, O Bharata, and collars and cuirasses and bodies of brave bowmen, and coats of mail, and banners, lay scattered on the ground. Elephants, coming against elephants, tore one another with their tusks, O king. Struck with the tusks of hostile compeers, elephants looked exceedingly beautiful. Bathed in blood, those huge creatures looked resplendent like moving hills decked with metals, down whose breasts ran streams of liquid chalk. Lances hurled by horsemen, or those held horizontally by hostile combatants, were seized by many of those beasts, while many amongst them twisted and broke those weapons. Many huge elephants, whose armour had been cut off with shafts, looked, O king, like mountains divested of clouds at the advent of winter. Many foremost of elephants pierced with arrows winged with gold, looked beautiful like mountains, O sire, whose summits are lighted with blazing brands. Some of those creatures, huge as hills, struck by hostile compeers, fell down in that battle, like winged mountains (when clipt of their wings). Others, afflicted with arrows and much pained by their wounds, fell down touching the Earth, in that dreadful battle, at their frontal globes or the parts between their tusks. Other roared aloud like lions. And many, uttering terrible sounds, ran hither and thither, and many, O king, uttered cries of pain. Steeds also, in golden trappings, struck with arrows, fell down, or became weak, or ran in all directions. Others, struck with arrows and lances or dragged down, fell on the Earth and writhed in agony, making diverse kinds of motion. Men also, struck down, fell on the Earth, utterring diverse cries of pain, O sire, others, beholding their relatives and sires and grandsires, and others seeing retreating foes, shouted to one another their well known names and the names of their races. The arms of many combatants, decked with ornaments of gold, cut off, O king by foes, writhed on the ground, making diverse kinds of motion. Thousands of such arms fell down and sprang up, and many seemed to dart forward like five-headed snakes. Those arms, looking like the tapering bodies of snakes, and smeared with sandal paste, O king, looked beautiful,

when drenched with blood, like little standards of gold. When the battle, becoming general, raged so furiously on all sides, the warriors fought with and slew one another without distinct perceptions of those they fought with or struck. A dusty cloud overspread the field of battle, and the weapons used fell in thick showers. The scene being thus darkened, the combatants could no longer distinguish friends from foes. Indeed, that fierce and awful battle proceeded thus. And soon there began to flow many mighty rivers of the bloody currents. And they abounded with the heads of combatants that formed their rocks. And the hair of the warriors constituted their floating weeds and moss. Bones formed the fishes with which they teemed, and bows and arrows and maces formed the rafts by which to cross them. Flesh and blood forming their mire, those terrible and awful rivers, with currents swelled by blood, were thus formed there, enhancing the fears of the timid and the joy of the brave. Those awful rivers led to the abode of Yama. Many plunged into those streams inspiring Kshatriyas with fear, and perished. And in consequence of various carnivorous creatures, O tiger among men, roaring and yelling on all sides, the field of battle became terrible like the domains of the king of the dead. And innumerable headless trunks rose up on all sides. And terrible creatures, gorging on flesh and drinking fat, and blood, O Bharata, began to dance around. And crows and vulures and cranes, gratified with fat and marrow and other animals relishing flesh, were seen to move about in glee. They, however, O king, that were heroes, casting off all fear which is so difficult of being cast off, and observing the vow of warriors, fearlessly did their duty. Indeed, on that field where countless arrows and darts coursed through the air, and which was crowded with carnivorous creatures of diverse kinds, brave warriors careered fearlessly, displaying their prowess. Addressing one another, O Bharata, they declared their names and families. And many amongst them, declaring the names of their sires and families, O lord, began to crush one another, O king, with darts and lances and battle-axes. During the progress of that fierce and awful battle, the Kaurava army became strengthless and unable to bear up any longer like a foundered vessel on the bosom of the ocean."

SECTION LIII

Sanjaya said, "During the progress of that battle in which so many Kshatriyas sank down, the loud twang of *Gandiva,* O sire, was heard above the din on that spot, O king, where the son of Pandu was engaged in slaughtering the *Samsaptakas,* the Kosalas, and the Narayana forces. Filled with rage and longing for victory, the *Samsaptakas,* in that battle, began to pour showers of arrows on Arjuna's head. The puissant Partha, however,

quickly checking those arrowy showers, O king, plunged into that battle, and began to slay many foremost of car-warriors. Plunging into the midst of that division of cars with the aid of his whetted shafts equipt with *Kanka* feathers. Partha came upon Susarman of excellent weapons. That foremost of car-warriors poured on Arjuna thick showers of arrows. Meanwhile the *Samsaptakas* also covered Partha with their shafts. Then Susarman, piercing Partha with ten shafts, struck Janardana with three in the right arm. With a broad-headed arrow then, O sire, he pierced the standard of Arjuna. Thereupon that foremost of apes, of huge dimensions, the handiwork of the celestial artificer himself, began to utter loud sounds and roared very fiercely, afrighting thy troops. Hearing the roars of the ape, thy army became inspired with fear. Indeed, under the influence of a great fear, that army became perfectly inactive. That army then, as it stood inactive, O king, looked beautiful like the *Chitraratha* forest with its flowery burthen of diverse kinds. Then those warriors, recovering their senses, O chief of the Kurus, began to drench Arjuna with their arrowy downpours like the clouds drenching the mountains. Then all of them encompassed the great car of the Pandava. Assailing him, they uttered loud roars although all the while they were being struck and slaughtered with sharp shafts. Assailing his steeds, his car-wheels, his car-shaft, and every other limb of his vehicle, with great force, O sire, they uttered many leonine roars. Some among them seized the massive arms of Kesava, and some among them, O king, seized Partha himself with great joy as he stood on his car. Then Kesava, shaking his arms on the field of battle, threw down all those that had seized them, like a wicked elephant shaking down all the riders from his back. Then Partha, encompassed by those great car-warriors, and beholding his car assailed and Kesava attacked in that manner became filled with rage, and overthrew a large number of car-warriors and foot-soldiers. And he covered all the combatants that were close to him with many arrows, that were fit for close encounters. Addressing Kesava then, he said, 'Behold, O Krishna, O thou of mighty arms, these countless *Samsaptakas* engaged in accomplishing a fearful task although slaughtered in thousands. O bull amongst the Yadus, there is none on Earth, save myself, that would be able to bear such a close attack on his car.' Having said these words, Vibhatsu blew his conch. Then Krishna also blew his conch filling the welkin with its blare. Hearing that blare the army of the *Samsaptakas* began to waver, O king, and became inspired with great fright. Then that slayer of hostile heroes, *viz.*, the son of Pandu, paralysed the legs of the *Samsaptakas* by repeatedly invoking, O monarch, the weapon called *Naga*. Thus tied with those foot-tying bands by the high-souled son of Pandu, all of them stood motionless, O king, as if they had been petrified. The son of Pandu then began to slay those motionless warriors like Indra in days of yore slaying the *Daityas* in the battle with Taraka. Thus slaughtered in that battle, they set the car free, and commenced to throw down all their weapons. Their legs being paralysed, they could not, O king, move a step. Then Partha slew them with his straight arrows. Indeed, all

these warriors in that battle, aiming at whom Partha had invoked that foot-tying weapon, had their lower limbs encircled with snakes. Then the mighty car-warrior Susarman, O monarch, beholding his army thus paralysed, quickly invoked the weapon called *Sauparna*. Thereupon numerous birds began to come down and devour those snakes. The latter again, at the sight of rangers of the sky, began, O king, to fly away. Freed from that foot-tying weapon, the *Samsaptaka* force, O monarch, looked like the Sun himself giving light unto all creatures, when freed from clouds. Thus liberated, those warriors once more shot their arrows, O sire, and hurled their weapons at Arjuna's car. And all of them pierced Partha with numerous weapons. Cutting off with his own arrowy downpour that shower of mighty weapons Vasava's son, that slayer of hostile heroes, began to slaughter those warriors. Then Susarman, O king, with a straight arrow, pierced Arjuna in the chest, and then he pierced him with three other shafts. Deeply pierced therewith, and feeling great pain, Arjuna sat down on the terrace of his car. Then all the troops loudly cried out, saying, 'Partha is slain'. At this the blare of conchs, and the peal of drums, and the sound of diverse musical instruments, and loud leonine shouts, arose there. Recovering his senses, Partha of immeasurable soul, owning white steeds and having Krishna for his driver, speedily invoked the *Aindra* weapon. Then thousands of arrows, O sire, issuing from that weapon, were seen on all sides to slay kings and elephants. And steeds and warriors, in hundreds and thousands, were also seen to be slaughtered in that battle, with these weapons. Then while the troops were thus being slaughtered, a great fear entered the hearts of all the *Samsaptakas* and *Gopalas,* O Bharata. There was no man amongst them that could fight with Arjuna. There in the very sight of all the heroes, Arjuna began to destroy thy troops. Beholding that slaughter, all of them remained perfectly inactive, without putting forth their prowess. Then the son of Pandu having slain full ten thousand combatants in that battle, looked resplendent, O monarch, like a blazing fire without smoke. And then he slew full fourteen thousand warriors, and three thousand warriors, and three thousand elephants. Then the *Samsaptakas* once more encompassed Dhananjaya, making death or victory their goal. The battle then that took place there between thy warriors and that mighty hero, *viz.*, the diadem-decked son of Pandu became awful."

SECTION LIV

Sanjaya said, "Then Kritavarman, and Kripa, and the son of Drona and the Suta's son, O sire, and Uluka, and Suvala's son (Sakuni), and the king himself, with his uterine brothers, beholding the (Kuru) army afflicted with the fear of Pandu's son, unable to stand together like a vessel wrecked

on the ocean, endeavoured to rescue it with great speed. For a short space of time, O Bharata, the battle that once more took place became exceedingly fierce, enhancing as it did the fears of timid and the joy of the brave. The dense showers of arrows shot in battle by Kripa, thick, as flights of locusts, covered the Srinjayas. Then Sikhandin, filled with rage, speedily proceeded against the grandson of Gautama (Kripa) and poured upon that bull amongst Brahmanas his arrowy downpours from all sides. Acquainted with the highest weapons Kripa then checked that arrowy downpour, and wrathfully pierced Sikhandin with ten arrows in that battle. Then Sikhandin filled with rage, deeply pierced Kripa, in that encounter, with seven straight arrows equipt with *Kanka* feathers. The twice-born Kripa then, that great car-warrior, deeply pierced with those keen arrows, deprived Sikhandin of his steeds, driver and car. Jumping down from his steedless vehicle, the mighty car-warrior (Sikhandin) rushed impetuously at the Brahmana, having taken up a sword and a shield. As the Panchala prince advanced, Kripa quickly covered him with many straight arrows in that encounter, which seemed exceedingly wonderful. Indeed, exceedingly wonderful was the sight that we then beheld, even like the flying of rocks, for Sikhandin, O king, (thus assailed) remained perfectly inactive in that battle. Beholding Sikhandin covered (with arrows) by Kripa, O best of the kings, the mighty car-warrior Dhrishtadyumna speedily proceeded against Kripa. The great car-warrior Kritavarman, however, rushing impetuously received Dhrishtadyumna as the latter proceeded against the son of Saradwat (Kripa). Then Drona's son checked Yudhishthira as the latter, with his son and troops, was rushing towards the car of Saradwat's son. Thy son Duryodhana, shooting a shower of arrows. received and checked Nakula and Sahadeva, those two great car-warriors endued with celerity. Karna too, otherwise called Vaikartana, O Bharata, in that battle, resisted Bhimasena, and the Karushas, the Kaikayas, and the Srinjayas. Meanwhile Saradwat's son, in that battle, O sire, with great activity, sped many arrows at Sikhandin, as if for the purpose of burning him outright. The Panchala prince, however, whirling his sword repeatedly, cut off all those arrows, decked with gold, that had been sped at him by Kripa from all sides. The grandson of Gautama (Kripa) then quickly cut off with his arrows the shield of Prishata's son, that was decked with hundred moons. At this feat of his, the troops made a loud uproar. Deprived of his shield, O monarch, and placed under Kripa's power Sikhandin still rushed, sword in hand, (towards Kripa), like a sick man towards the jaws of Death. Then Suketu, the son of Shitraketu, O king, quickly proceeded towards the mighty Sikhandin plunged into such distress and assailed in that manner by Kripa with his arrows. Indeed, the young prince of immeasurable soul rushed towards the car of Saradwat's son and poured upon that Brahmana, in that battle, innumerable shafts of great keenness. Beholding that Brahmana observant of vows thus engaged in battle (with another), Sikhandin, O best of kings, retreated hastily from that spot. Meanwhile Suketu, O king, piercing the son of Gautama with nine arrows, once more

pierced him with seventy and again with three. Then the prince, O sire, cut off Kripa's bow with arrow fixed thereon, and with another shaft struck hard the latter's driver in a vital limb. The grandson of Gautama then, filled with rage, took up a new and very strong bow and struck Suketu with thirty arrows in all his vital limbs. All his limbs exceedingly weakened, the prince trembled on his excellent car like a tree trembling exceedingly during an earthquake. With a razor-headed arrow then, Kripa struck off from the prince's trunk, while the latter was still trembling, his head decked with a pair of blazing ear-rings and head-protector. That head thereupon fell down on the Earth like a piece of meat from the claws of a hawk, and then his trunk also fell down, O thou of great glory. Upon the fall of Suketu, O monarch, his troops became frightened, and avoiding Kripa, fled away on all sides.

"Encompassing the mighty Dhrishtadyumna, Kritavarman cheerfully addressed him saying,—Wait, Wait !—The encounter then that took place between the Vrishni and the Panchala warriors in that battle became exceedingly fierce, like that between two hawks, O king, for a piece of meat. Filled with rage, Dhrishtadyumna, in that battle, struck the son of Hridika (Kritavarman, the ruler of Bhoja) with nine arrows in the chest, and succeeded in afflicting him greatly. Then Kritavarman, thus deeply struck by Prishata's son in that encounter, covered his assailant, his steeds, and his car with his shafts. Thus shrouded, O king, along with his car, Dhrishtadyumna became invisible like the Sun shrouded by rain-charged clouds. Baffling all those shafts decked with gold, Dhrishtadyumna, O king, looked resplendent in that battle in his wounds. The commander of the Pandava forces, *viz.*, the son of Prishata, then, filled with rage, approached Kritavarman and poured upon him a fierce shower of arrows. The son of Hridika, however, in that battle, with many thousands of his own arrows, destroyed that fierce arrowy shower coursing towards him with great impetuousity. Beholding his irresistible shower of arrows checked in that battle by Kritavarman, the son of Prishata, approaching his antagonist, began to resist him. And soon he despatched Kritavarman's driver to Yama's abode with a broad-headed arrow of great-sharpness. Deprived of life, the driver fell down from the car. The mighty Dhrishtadyumna, having vanquished his mighty antagonist, began then to resist the Kauravas with shafts, without losing a moment. Then thy warriors, O king, rushed towards Dhrishtadyumna, uttering loud leonine roars. At this a battle once more took place between them."

SECTION LV

Sanjaya said, "Meanwhile the son of Drona (Aswatthaman), beholding Yudhishthira protected by the grandson of Sini (Satyaki) and by the heroic

sons of Draupadi, cheerfully advanced against the king, scattering many fierce arrows equipt with wings of gold and whetted on stone, and displaying diverse manoeuvres of his car and the great skill he had acquired and his exceeding lightness of hands. He filled the entire welkin with shafts inspired with the force of celestial weapons. Conversant with all weapons, Drona's son encompassed Yudhishthira in that battle. The welkin being covered with the shafts of Drona's son, nothing could be seen. The vast space in front of Aswatthaman became one expanse of arrows. The welkin then, thus covered with that dense shower of arrows decked with gold, looked beautiful, O chief of the Bharatas, as if a canopy embroidered with gold had been spread there. Indeed, the firmament, O king, having been covered with that bright shower of arrows, a shadow, as that of the clouds, appeared there on the occasion. Wonderful was the sight that we then beheld when the sky had thus become one expanse of arrows, for not one creature ranging the sky could course through his element. Then Satyaki, though struggling resolutely, and Pandu's son king Yudhishthira the just, as also all the other warriors, could not display their prowess. Beholding the great lightness of hands displayed by the son of Drona, the mighty car-warriors (of the Pandava army) were filled with wonder. All the kings became incapable of even looking at Aswatthaman, O monarch, who then resembled the scorching Sun himself in the sky. While the Pandava troops were thus being slaughtered, those mighty car-warriors, *viz.*, the sons of Draupadi, and Satyaki, and king Yudhishthira the just, and the Panchala warriors, all uniting together, cast off their fears of death and rushed against the son of Drona. Then Satyaki, piercing the son of Drona with seventy arrows, once more pierced him with seven long shafts decked with gold. And Yudhishthira pierced him with three and seventy arrows, and Prativindya with seven, and Srutakarman pierced him with three arrows and Srutakirti with five. And Sutasoma pierced him with nine arrows, and Satanika with seven. And many other heroes pierced him with many arrows from every side. Filled then with rage and breathing, O king, like a snake of virulent poison, Drona's son pierced Satyaki in return with five and twenty arrows whetted on stone. And he pierced Srutakirti with nine arrows and Sutasoma with five, and with eight arrows he pierced Srutakarman, and Prativindya with three. And he pierced Satanika with nine arrows, and Dharma's son (Yudhishthira) with five. And each of the other warriors he pierced with a couple of shafts. With some keen arrows he then cut off the bow of Srutakirti. The latter then, that great car-warrior, taking up another bow, pierced Drona's son, first with three arrows and then with many others equipt with sharp points. Then, O monarch, the son of Drona covered, the Pandava troops, O sire, with thick showers of arrows, O bull of Bharata's race. Of immeasurable soul, the son of Drona, next smiling the while, cut off the bow of king Yudhishthira the just, and then pierced him with three arrows. The son of Dharma then, O king, taking up another formidable bow, pierced Drona's son with seventy arrows in the arms and the chest. Then Satyaki, filled with rage in that battle, cut off the bow of Drona's son, that great

smiter, with a sharp crescent-shaped arrow and uttered a loud roar. His bow cut off, that foremost of mighty men *viz.*, the son of Drona, quickly felled Satyaki's driver from his car with a dart. The valiant son of Drona then, taking up another bow, covered the grandson of Sini, O Bharata, with a shower of arrows. His driver having been slain, Satyaki's steeds were seen to run hither and thither, O Bharata, in that battle. Then the Pandava warriors headed by Yudhishthira, shooting sharp shafts, all rushed with impetuosity towards Drona's son, that foremost of all wielders of weapons. That scorcher of foes, however, *viz.*, the son of Drona, beholding those warriors wrathfully advancing against him received them all in that dreadful battle. Then like a fire in the forest consuming heaps of dry grass and straw, that mighty car-warrior, *viz.*, Drona's son, having showers of arrows for his flames, consumed the Pandava troops in that battle, who resembled a heap of dry grass and straw. That army of Pandu's son, thus scorched by the son of Drona, became exceedingly agitated, O chief of the Bharatas, like the mouth of a river by a whale. People then, O monarch, beholding the prowess of Drona's son, regarded all the Pandavas as already slain by him. Then Yudhishthira, that great car-warrior and disciple of Drona, filled with rage and the desire to retaliate, addressed Drona's son, saying—'O tiger among men, thou hast no affection, thou hast no gratitude, since thou desirest to slay *me* to-day. The duties of a Brahmana are asceticism and gift and study. The bow should be bent by the Kshatriya only. It seems, therefore, that thou art a Brahmana in name only. In thy very sight, however, O thou of mighty arms, I will vanquish the Kauravas in battle. Do what thou canst in battle. I tell thee that thou art a wretch amongst Brahmanas.' Thus addressed, the son of Drona, smiling, and reflecting upon what was proper and true, gave no reply. Without saying anything, he covered the son of Pandu in that battle with a shower of arrows like the destroyer himself in wrath while engaged in annihilating creatures. Thus covered by Drona's son, O sire, the son of Pritha quickly went away from that spot, leaving that large division of his. After Yudhishthira, the son of Dharma, had gone away, the high-souled son of Drona also, O king, left that spot. Then Yudhishthira, O king, avoiding the son of Drona in that great battle proceeded against thy army, resolved to achive the cruel task of slaughter."

SECTION LVI

Sanjaya said, 'Meanwhile Vikartana, himself, resisting Bhimasena supported by the Panchalas and the Chedis and the Kaikayas, covered him with many arrows. In the very sight of Bhimasena, Karna, slew in that battle many mighty car-warriors among the Chedis, the Karushas,

and the Srinjayas. Then Bhimasena, avoiding Karna, that best of car-warriors, proceeded against the Kaurava troops like a blazing fire towards a heap of dry grass. The Suta's son also in that battle, began to slay the mighty bowmen amongst the Panchalas, the Kaikayas, and the Srinjayas, in thousands. Indeed, the three mighty car-warriors *viz.*, Partha and Vrikodara and Karna, began to exterminate the *Samsaptakas,* the Kauravas, and the Panchalas, respectively. In consequence of thy evil policy, O king, all these Kshatriyas, scorched with excellent shafts by those three great warriors, began to be exterminated in that battle. Then Duryodhana, O chief of the Bharatas, filled with rage pierced Nakula and his four steeds with nine arrows. Of immeasurable soul, thy son next, O ruler of men, cut off the golden standard of Sahadeva with a razor-faced shaft. Filled with wrath, Nakula then, O king, struck thy son with three and seventy arrows in that battle, and Sahadeva struck him with five. Each of those foremost warriors of Bharata's race and foremost of all bowmen, was struck by Duryodhana in rage with five arrows. With a couple of broad-headed arrows, then, he cut off the bows of both those warriors; and then he suddenly pierced each of the twins with three and seventy arrows. Taking up then two other beautiful and foremost of bows each of which resembled the bow of Indra himself, those two heroes looked beautiful like a pair of celestial youths in that battle. Then those two brothers, both endued with great activity in battle, poured upon their cousin, O king, ceaseless showers of terrible shafts like two masses of clouds pouring rain upon a mountain breast. Thereupon thy son, that great car-warrior, O king filled with rage, resisted those two great bowmen, *viz.,* the twin sons of Pandu, with showers of winged arrows. The bow of Duryodhana in that battle, O Bharata, seemed to be continuously drawn into a circle, and shafts seemed to issue from it ceaselessly on all sides. Covered with Duryodhana's shafts the two sons of Pandu ceased to shine brightly, like the Sun and the Moon in the firmament, divested of splendour, when shrouded by masses of clouds. Indeed, those arrows, O king, equipt with wings of gold and whetted on stone, covered all the points of the compass like the rays of the Sun, when the welkin was thus shrouded and all that was seen was one uniform expanse of the Destroyer himself, at the end of the *Yuga.* Beholding on the other hand, the prowess of thy son, the great car-warriors all regarded the twin sons of Madri to be in the presence of Death. The commander then, O king, of the Pandava army, *viz.,* the mighty car-warrior Parshata (Son of Prishata) proceeded to that spot where Duryodhana was. Transgressing those two great car-warriors, *viz.,* the two brave sons of Madri, Dhrishtadyumna began to resist thy son with his shafts. Of immeasurable soul, that bull among men, *viz.,* thy son, filled with the desire to retaliate, and smiling the while, pierced the prince of Panchala with five and twenty arrows. Of immeasurable soul and filled with the desire to retaliate, thy son once more pierced the prince of Panchala with sixty shafts and once again with five, and uttered a loud roar. Then the king, with a sharp razor-faced arrow, cut

off, in that battle O sire, the bow with arrow fixed thereon and the leathern fence of his antagonist. Casting aside that broken bow, the prince of Panchala, that crusher of foes quickly took up another bow that was new and capable of bearing a great strain. Blazing with impetuosity, and with eyes red as blood from rage, the great bowman Dhrishtadyumna, with many wounds on his person looked resplendent on his car. Desirous of slaying Duryodhana, O chief of the Bharatas, the Panchala hero sped five and ten clothyard shafts that resembled hissing snakes. Those shafts, whetted on stone and equipt with the feathers of *Kankas* and peacocks, cutting through the armour decked with gold of the king passed through his body and entered the Earth in consequence of the force with which they had been shot. Deeply pierced, O monarch, thy son looked exceedingly beautiful like a gigantic *Kinsuka* in the season of spring with its flowery weight. His armour pierced with those shafts, and all his limbs rendered exceedingly infirm with wounds, he became filled with rage and cut off Dhrishtadyumna's bow, with a broad-headed arrow. Having cut off his assailant's bow the king then, O monarch, with great speed, struck him with ten shafts on the forehead between the two eye-brows. Those shafts, polished by the hands of the smith, adorned Dhrishtadyumna's face like a number of bees, desirous of honey, adorning a full-blown lotus. Throwing aside that broken bow, the high-souled Dhrishtadyumna quickly took up another, and with it, sixteen broad-headed arrows. With five he slew the four steeds and the driver of Duryodhana, and he cut off with another, his bow decked with gold. With the remaining ten shafts, the son of Prishata cut off the car with the *upashkara,* the umbrella, the dart, the sword, the mace, and the standard of thy son. Indeed, all the kings beheld the beautiful standard of the Kuru king, decked with golden *Angadas* and bearing the device of an elephant worked in jewels, cut off by the prince of the Panchalas. Then the uterine brothers of Duryodhana, O bull of Bharata's race, rescued the carless Duryodhana who had all his weapons, besides, cut off in that battle. In the very sight of Dhrishtadyumna, Durdhara, O monarch, causing that ruler of men to ride upon his car quickly bore him away from the battle.

"Meanwhile the mighty Karna, having vanquished Satyaki and desirous of rescuing the (Kuru) king, proceeded straight against the face of Drona's slayer, that warrior of fierce shafts. The grandson of Sini, however, quickly pursued him from behind, striking him with his arrows, like an elephant pursuing a rival and striking him at the hinder-limbs with his tusks. Then, O Bharata, fierce became the battle that raged between the high-souled warriors of the two armies, in the space that intervened between Karna and the son of Prishata. Not a single combatant of either the Pandavas nor ourselves turned his face from the battle. Then Karna proceeded against the Panchalas with great speed. At that hour when the Sun had ascended the meridian, great slaughter, O best of men, of elephants and steeds and men, took place on both sides. The Panchalas, O king, inspired with the desire of victory, all rushed with speed against

Karna like birds towards a tree. The son of Adhiratha, of great energy, filled with rage, began from their front to strike those Panchalas, with the keen points of his shafts, singling out their leaders, *viz.*, Vyaghraketu and Susarman and Chitra and Ugrayudha and Jaya and Sukla and Rochamana and the invincible Singhasena. Those heroes, speedily advancing with their cars, encompassed that foremost of men, and poured their shafts upon that angry warrior, *viz.*, Karna, that ornament of battle. That foremost of men endued with great valour, *viz.*, the son of Radha, afflicted those eight heroes engaged in battle with eight keen shafts. The Suta's son possessed of great prowess, O king, then slew many thousands of other warriors skilled in fight. Filled with rage, the son of Radha then slew Jishnu, and Jishnukarman, and Devapi, O king, in that battle, and Chitra, and Chitrayudha, and Hari, and Singhaketu and Rochamana and the great car-warrior Salabha, and many car-warriors among the Chedis bathed the form of Adhiratha's son in blood, while he was engaged in taking the lives of those heroes, himself. There, O Bharata, elephants, assailed with arrows by Karna, fled away on all sides in fear and caused a great agitation on the field of battle. Others assailed with the shafts of Karna, uttered diverse cries, and fell down like mountains riven with thunder. With the fallen bodies of elephants and steeds and men and with fallen cars, the Earth became strewn along the track of Karna's car. Indeed, neither Bhishma, nor Drona, nor any other warrior of thy army, had ever achieved such feats as were then achieved by Karna in that battle. Amongst elephants, amongst steeds, amongst cars and amongst men, the Suta's son caused a very great carnage, O tiger among men. As a lion is seen to career fearlessly among a herd of deer, even so Karna careered fearlessly among the Panchalas. As a lion routeth a herd of terrified deer to all points of the compass, even so Karna routed those throngs of Panchala cars to all sides. As a herd of deer that have approached the jaws of a lion, can never escape with life, even so those great car-warriors that approached Karna could not escape with their lives. As peoole are certainly burnt if they come in contact with a blazing fire, even so the Srinjayas, O Bharata, were burnt by the Karna-fire when they came in contact with it. Many warriors among the Chedis and the Panchalas, O Bharata, that were regarded as heroes, were slain by the single-handed Karna in that battle who fought with them, proclaiming his name, in every instance. Beholding the prowess of Karna, O king, I thought that a single Panchala even would not, in that battle, escape from the son of Adhiratha. Indeed, the Suta's son in that battle repeatedly routed the Panchalas.

"Beholding Karna thus slaughtering the Panchalas in that dreadful battle, King Yudhishthira the just, rushed in wrath towards him, Dhrishtadyumna and the sons of Draupadi also, O sire, and hundreds of warriors, encompassed that slayer of foes *viz.*, the son of Radha. And Sikhandin, and Sahadeva, and Nakula, and Nakula's son, and Janamejaya, and the grandson of Sini, and innumerable Prabhadrakas, all endued

with immeasurable energy,—advancing with Dhrishtadyumna in their van, looked magnificent as they struck Karna with shafts and diverse weapons. Like Garuda falling upon a large number of snakes, the son of Adhiratha, single-handed, fell upon all those Chedis and Panchalas and Pandavas in that encounter. The battle that took place between them and Karna, O monarch, became exceedingly fierce like that which had occurred in days of old between the gods and the *Danavas*. Like the Sun dispelling the surrounding darkness, Karna fearlessly and alone encountered all those great bowmen united together and pouring upon him repeated showers of arrows. While the son of Radha was thus engaged with the Pandavas, Bhimasena, filled with rage, began to slaughter the Kurus with shafts, every one of which resembled the lord of Yama. That great bowman, fighting single-handed with the Valhikas, and the Kaikayas, the Matsyas, the Vasatas, the Madras, and Saindhavas, looked exceedingly resplendent. There, elephants, assailed in their vital limbs by Bhima with his clothyard shafts fell down, with their riders slain, making the Earth tremble with the violence of their fall. Steeds also, with their riders slain, and foot-soldiers deprived of life, lay down, pierced with arrows and vomiting blood in large quantities. Car-warriors in thousands fell down, their weapons loosened from their hands. Inspired with the fear of Bhima, they lay deprived of life, their bodies mangled with sounds. The Earth became strewn with car-warriors and horsemen and elephant-men and drivers and foot-soldiers and steeds and elephants all mangled with the shafts of Bhimasena. The army of Duryodhana, O king, cheerless and mangled and afflicted with the fear of Bhimasena, stood as if stupefied. Indeed that melancholy host stood motionless in that dreadful battle like the Ocean, O king, during a calm in autumn. Stupefied, did that host stand even like the Ocean in calm. However endued with wrath and energy and might, the army of thy son then, divested of its pride, lost all its splendour. Indeed, the host, whilst thus being slaughtered[1] became drenched with gore and seemed to bathe in blood. The combatants, O chief of the Bharatas, drenched with blood, were seen to approach and slaughter one another. The Suta's son, filled with rage, routed the Pandava division, while Bhimasena in rage routed the Kurus. And both of them, while thus employed, looked exceedingly resplendent. During the progress of that fierce battle filling the spectators with wonder, Arjuna, that foremost of various persons, having slain a large number of *Samsaptakas* in the midst of their array, addressed Vasudeva, saying, 'This struggling force of *Samsaptakas*, O Janardana, is broken. Those great car-warriors amongst the *Samsaptakas* are flying away with their followers, unable to bear my shafts like deer unable to bear the roar of the lion. The vast force of the Srinjayas also seems to break in this great battle. There that banner of the intelligent Karna, bearing the

[1]The Bengal reading *Yudhyamanam* is erroneous. The Bombay reading is *Vadhyamanam*

device of the elephant's rope, O Krishna, is seen in the midst of Yudhishthira's division, where he is careering with activity. The other great car-warriors (of our army) are incapable of vanquishing Karna. Thou knowest that Karna is possessed of great energy as regards prowess in battle. Proceed thither where Karna is routing our force. Avoiding (other warriors) in battle, proceed against the Suta's son, that mighty car-warrior. This is what I wish, O Krishna. Do, however, that which thou likest.' Hearing these words of his, Govinda smiled, and addressing Arjuna, said,—'Slay the Kauravas, O son of Pandu, without delay.' Then those steeds, white as swans, urged by Govinda, and bearing Krishna and the son of Pandu penetrated thy vast force. Indeed, thy host broke on all sides as those white steeds in trappings of gold, urged by Kesava, penetrated into its midst. That ape-bannered car, the clatter of whose wheels resembled the deep roar of the clouds and whose flags waved in the air, penetrated into the host like a celestial car passing through the welkin. Kesava and Arjuna, filled with rage, and with eyes red, as blood, as they penetrated, piercing through thy vast host, looked exceedingly resplendent in their splendour. Both delighting in battle, as those two heroes, challenged by the Kurus, came to the field, they looked like the twin Aswins invoked with proper rites in a sacrifice by the officiating priests. Filled with rage, the impetuosity of those two tigers among men increased like that of two elephants in a large forest, enraged at the claps of hunters. Having penetrated into the midst of that car-force and those bodies of horse, Phalguna careered within those divisions like the Destroyer himself, armed with the fatal noose. Beholding him put forth such prowess within his army, thy son, O Bharata, once more urged the *Samsaptakas* against him. Thereupon, with a thousand cars, and three hundred elephants, and fourteen thousand horses, and two hundred thousands of foot-soldiers armed with the bow, endued with great courage, of sureness of aim and conversant with all the ways of battle, the leaders of the *Samsaptakas* rushed (from every side) towards the son of Kunti (in the great battle) covering the Pandava, O monarch, with showers of arrows from all sides. Thus covered with shafts in that battle, Partha, that grinder of hostile forces, exhibited himself in a fierce form like the Destroyer himself, armed with the noose. While engaged in slaughtering the *Samsaptakas,* Partha became a worthy object of sight to all. Then the welkin became filled with shafts decked with gold and possessed of the effulgence of lightning that were ceaselessly short by the diadem-decked Arjuna. Indeed, everything completely shrouded with mighty shafts sped from Arjuna's arms and falling ceaselessly all around, looked resplendent, O lord, as if covered with snakes. The son of Pandu, of immeasurable soul, shot on all sides his straight shafts equipt with wings of gold and furnished with keen points. In consequence of the sound of Partha's palms, people thought that the Earth, or the vault of the welkin, or all the points of the compass, or the several oceans, or the mountains seemed to split. Having slain ten thousand Kshatriyas, Kunti's son, that mighty car-warrior, then quickly

proceeded to the furtherer wing of the *Samsaptakas*. Repairing to that further wing which was protected by the Kamvojas, Partha began to grind it forcibly with his arrows like Vasava grinding the *Danavas*. With broad-headed arrows he began to quickly cut off the arms, with weapons in grasp, and also the heads of foes longing to slay him. Deprived of diverse limbs, and of weapons, they began to fall down on the Earth, like trees of many boughs broken by a hurricane. While he was engaged in thus slaughtering elephants and steeds and car-warriors and foot-soldiers, the younger brother of Sudakshina (the chief of the Kamvojas) began to pour showers of arrows on him. With a couple of crescent-shaped arrows, Arjuna cut off the two arms, looking like spiked maces, of his striking assailant, and then his head graced with a face as beautiful as the full moon, with a razor-headed arrow. Deprived of life, he fell down from his vehicle, his body bathed in blood, like the thunder-riven summit of a mountain of red arsenic. Indeed, people saw the tall and exceedingly handsome younger brother of Sudakshina, the chief of the Kamvojas of eyes resembling lotus petals, slain and fall down like a column of gold or like a summit of the golden Sumeru. Then commenced a battle there once more that was fierce and exceedingly wonderful. The condition of the struggling combatants varied repeatedly. Each slain with a single arrow, and combatants of the Kamvoja, the Yavana, and the Saka races, fell down bathed in blood, upon which the whole field of battle became one expanse of red, O monarch. In consequence of car-warriors deprived of steeds and drivers, and steeds deprived of riders, and elephants deprived of riders, and riders deprived of elephants, battling with one another, O king, a great carnage took place. When the wing and the further wing of the *Samsaptakas* had thus been exterminated by Savyasachin, the son of Drona quickly proceeded against Arjuna, that foremost of victorious warriors. Indeed, Drona's son rushed, shaking his formidable bow, and taking with him many terrible arrows like the Sun, himself appearing with his own rays. With mouth wide open from rage and with the desire to retaliate, and with red eyes, the mighty Aswatthaman looked formidable like death himself, armed with his mace and filled with wrath as at the end of the *Yuga*.[1] He then shot showers of fierce shafts. With those shafts sped by him, he began to rout the Pandava army. As soon as he beheld him of Dasarha's race (Keshava) on the car, O king, he once more sped at him, and repeated showers of fierce shafts. With those falling shafts, O monarch, sped by Drona's son, both Krishna and Dhananjaya were completely shrouded on the car. Then the valiant Aswatthaman, with hundreds of keen arrows, stupefied both Madhava and the son of Pandu in that battle. Beholding those two protectors of all mobile and immobile creatures thus covered with arrows, the universe of mobile and immobile beings uttered cries of *oh* and *alas*. Crowds of *Siddhas* and

[1] *Kinkaradandabhrit*—Nilakantha explains that *Kinkara* was probably the name of the mace or bludgeon that Yama had for his weapon.

Charanas began to repair to that spot from every side, mentally uttering this prayer, *viz.*, 'Let good be to all the worlds'. Never before, O king, did I see prowess like that of Drona's son in that battle while he was engaged in shrouding the two Krishnas with shafts. The sound of Aswatthaman's bow, inspiring foes with terror, was repeatedly heard by us in that battle, O king, to resemble that of a roaring lion. While careering in that battle and striking right and left the string of his bow looked beautiful like flashes of lightning in the midst of a mass of clouds. Though endued with great firmness and lightness of hand the son of Pandu, for all that, beholding the son of Drona then, became greatly stupefied. Indeed, Arjuna then regarded his own prowess to be destroyed by his high-souled assailant. The form of Aswatthaman became such in that battle that men could with difficulty gaze at it. During the progress of that dreadful battle between Drona's son and the Pandava, during that time when the mighty son of Drona, O monarch, thus prevailed over his antagonist and the son of Kunti lost his energy, Krishna became filled with rage. Inspired with wrath he drew deep breaths, O king, and seemed to burn with his eyes both Aswatthaman and Phalguna as he looked at them repeatedly. Filled with rage, Krishna addressed Partha in an affectionate tone, saying, 'This, O Partha, that I behold in battle regarding thee, is exceedingly strange, since Drona's son, O Partha, surpasseth thee to-day! Hast thou not now the energy and the might of thy arms thou hadst before? Hast thou not that *Gandiva* still in thy hands, and dost thou not stay on thy car now? Are not thy two arms sound? Hath thy fist suffered any hurt? Why is it then that I see the son of Drona prevail over thee in battle? Do not, O Partha, spare thy assailant, regarding him as the son of thy preceptor, O bull of Bharata's race. This is not the time for sparing him.' Thus addressed by Krishna, Partha speedily took up four and ten broad-headed arrows at a time, when speed was of the highest moment, and with them he cut off Aswatthaman's bow and standard and umbrella and banners and car and dart and mace. With a few calf-toothed arrows he then deeply struck the son of Drona in the latter's shoulder. Thereupon overcome with a deep swoon, Aswatthaman sat down, supporting himself on his flagstaff. The latter's driver then, O monarch, desirous of protecting him from Dhananjaya, bore him away insensible and thus deeply afflicted by the foe. Meanwhile that scorcher of foes, *viz.*, Vijaya, slaughtered thy troops by hundreds and thousands, in the very sight of that hero, *viz.*, thy son, O sire. Thus, O king, in consequence of thy evil counsels, a cruel and awful destruction and carnage commenced as thy warriors were engaged with the enemy. Within a short time Vibhatsu routed the *Samsaptakas*: Vrikodara, the Kurus, and Vasusena, the Panchalas. During the progress of the battle destructive of great heroes, there rose many headless trunks all around. Meanwhile Yudhishthira, O chief of the Bharatas, in great pain owing to his wounds, retreating about two miles from the battle, rested himself for some time."

SECTION LVII

Sanjaya said, "Then Duryodhana, O chief of Bharatas, repairing to Karna, said unto him as also unto the ruler of the Madras and the other lords of Earth present there, these words, 'Without seeking hath this occasion arrived, when the gates of heaven have become wide open. Happy are those Kshatriyas, O Karna, that obtain such a battle. Brave heroes fighting in battle with brave Kshatriyas equal to them in might and prowess, obtain great good, O son of Radha. The occasion that hath come is even such. Either let these brave Kshatriyas, slaying the Pandavas in battle, obtain the broad Earth, or let them, slain in battle by the foe, win the blessed region reserved for heroes.' Hearing these words of Duryodhana, those bulls among Kshatriyas cheerfully uttered loud shouts and beat and blew their musical instruments. When Duryodhana's force became thus filled with joy, the son of Drona, gladdening all thy warriors further said, 'In the very sight of all the troops, and before the eyes of you all, my father after he had laid aside his weapons, was slain by Dhrishtadyumna. By that wrath which such an act might kindle, and for the sake also of my friend, ye king, I swear truly before you all. Listen then to that oath of mine. *Without slaying Dhrishtadyumna I shall not doff my armour.* If this vow of mine be not fulfilled, let me not go to heaven. Be it Arjuna, be it Bhimasena, or be it anybody else, whoever will come against me I will crush him or all of them. There is no doubt in this.' After Aswatthaman had uttered these words, the entire Bharata army, united together, rushed against the Pandavas, and the latter also rushed against the former. The collision of brave leaders of car-divisions, O Bharata, became exceedingly awful. A destruction of life then set in at the van of the Kurus and the Srinjayas, that resembled what takes place at the last great universal dissolution.[1] Upon the commencement of that passage-at-arms, various (superior) beings, with the gods, came there accompanied by the *Apsaras,* for beholding those foremost of men. Filled with joy, the *Apsaras* began to cover those foremost of men devoted to the duties of their order, with celestial garlands, with diverse kinds of celestial perfumes, and with diverse species of gems. Soft winds bore those excellent odours to the nostrils of all the foremost of warriors. Having smelt those perfumes in consequence of the action of the wind, the warriors once more engaged in battle, and striking one another began to fall down on the Earth. Strewn with celestial flowers, with beautiful shafts equipt with wings of gold, and with many foremost of warriors, the Earth looked beautiful like the firmament bespangled with myriads of stars. Then in consequence of cheers coming from the welkin and the noise of musical instruments, the furious passage-at-arms distinguished by twang of bows and clatter of car-wheels and shouts of warriors became exceedingly fierce."

[1] I adopt the Bombay reading, *Kala-yuganta* is explained as the *Mahapralaya.*

SECTION LVIII

Sanjaya said, "Thus raged that great battle between those lords of Earth when Arjuna and Karna and Bhimasena, the son of Pandu became angry. Having vanquished the son of Drona, and other great car-warriors, Arjuna, O king, addressing Vasudeva, said, 'Behold, O Krishna of mighty arms, the Pandava army is flying away. Behold, Karna is slaying our great car-warriors in this battle. I do not, O thou of Dasaratha's race, see king Yudhishthira the just. Nor is the standard of Dharma's son, O foremost of warriors, visible. The third part of the day still remaineth, O Janardana. No one amongst the Dhartarashtras cometh against me for fight. For doing, therefore, what is agreeable to me, proceed to the spot where Yudhishthira is. Beholding Dharma's son safe and sound with his younger brothers in battle, I will again fight with the foe, O thou of Vrishni's race.' At these words of Vibhatsu, Hari (Krishna) quickly proceeded on that car to that spot where king Yudhishthira, along with the mighty Srinjaya car-warriors of great strength, were fighting with the foe, making death their goal. During the progress of that great carnage, Govinda, beholding the field of battle, addressed Savyasachin, saying, 'Behold, O Partha, how great and awful is this carnage, O Bharata, of Kshatriyas on Earth for the sake of Duryodhana. Behold, O Bharata, the gold-backed bows of slain warriors, as also their costly quivers displaced from their shoulders. Behold those straight shafts equipt with wings of gold, and those clothyard arrows washed with oil and looking like snakes freed from their sloughs. Behold, O Bharata, those scimitars, decked with gold, and having ivory handles, and those displaced shields embossed with gold. Behold those lances decked with gold, those darts having golden ornaments, and those huge maces twined round with gold. Behold those swords adorned with gold, those axes with golden ornaments, and the heads of those battle-axes fallen off from their golden handles. Behold those iron *Kuntas*, those short clubs exceedingly heavy, those beautiful rockets, those huge bludgeons with spiked heads, those discs displaced from the arms of their wielders, and those spears (that have been used) in this dreadful battle. Endued (while living) with great activity, warriors that came to battle, having taken up diverse weapons, are lying, though deprived of life, as if still alive. Behold, thousands of warriors lying on the field, with limbs crushed by means of maces, or heads broken by means of heavy clubs, or torn and mangled by elephants and steeds and cars. The field of battle is covered with shafts and darts and swords and axes and scimitars and spiked maces and lances and iron *Kuntas* and battle-axes, and the bodies of men and steeds and elephants, hacked with many wounds and covered with streams of blood and deprived of life, O slayer of foes. The Earth looks beautiful, O Bharata, with arms smeared with sandal, decked with *Angadas* of gold and with *Keyuras*, and having their ends cased in leathern fences. With hands

cased in leathern fences, with displaced ornaments, with severed thighs looking like elephants, trunks of many active warriors, with fallen heads, decked with costly gems and ear-rings, of heroes having large expansive eyes, the Earth looks exceedingly beautiful. With headless trunks smeared all over with blood with severed limbs and heads and hips, the Earth looks, O best of the Bharatas, like an altar strewn with extinguished fires. Behold those beautiful cars with rows of golden bells, broken in diverse ways, and those slain steeds lying scattered on the field, with arrows yet sticking to their bodies. Behold those bottoms of cars, those quivers, those banners, those diverse kinds of standards, those gigantic conchs of car-warriors, white in hue and scattered all over the field. Behold those elephants, huge as hills, lying on the Earth, with tongues lolling out, and those other elephants and steeds, deprived of life and decked with triumphal banners. Behold those housings of elephants, and those skins and blankets, and those other beautiful and variegated and torn blankets. Behold those rows of bells torn and broken in diverse ways in consequence of falling elephants of gigantic size, and those beautiful goads set with stones of *lapis lazuli,* and those hooks falling upon the ground. Behold those whips, adorned with gold, and variegated with gems, still in the grasp of (slain) horsemen, and those blankets and skins of the *Ranku* deer falling on the ground but which had served for seats on horse-back. Behold those gems for adorning the diadems of kings, and those beautiful necklaces of gold, and those displaced umbrellas and yak-tails for fanning. Behold the Earth, miry with blood, strewn with the faces of heroes, decked with beautiful ear-rings and well-cut beards and possessed of the splendour of the moon and stars. Behold those wounded warriors in whom life is not yet extinct and who, lying all around, are uttering wails of woe. Their relatives, O prince, casting aside their weapons are tending them, weeping incessantly. Having covered many warriors with arrows and deprived them of life, behold those combatants, endued with activity longing for victory, and swelling with rage, are once more proceeding for battle against their antagonists. Others are running hither and thither on the field. Being begged for water by fallen heroes, others related to them have gone in quest of drink. Many, O Arjuna, are breathing their last meanwhile. Returning their brave relatives, seeing them become senseless are throwing down the water they brought and are running wildly, shouting at one another. Behold, many have died after having slaked their thirst, and many, O Bharata, are dying while drinking. Others, though affectionate towards relatives, are still seen to rush towards foes in great battle deserting their dear relatives. Others, again, O best of men, biting their nether lips, and with faces rendered terrrible in consequence of the contraction of their brows, are surveying the field all around.' While saying these words unto Arjuna, Vasudeva proceeded towards Yudhishthira. Arjuna also, beholding the king in that great battle, repeatedly urged Govinda, saying,—*Proceed, Proceed.* Having shown the field of battle to Partha, Madhava, while proceeding quickly, slowly said unto Partha

once more, 'Behold those kings rushing towards king Yudhishthira. Behold Karna, who resembles a blazing fire, on the arena of the battle. Yonder the mighty-bowman Bhima is proceeding to battle. They that are the foremost among the Panchalas, the Srinjayas, and the Pandavas—they, that is, that have Dhrishtadyumna for their head, are following Bhima. The vast army of the enemy is again broken by the rushing Parthas. Behold, O Arjuna, Karna is trying to rally the flying Kauravas. Resembling the Destroyer himself in impetuosity and Indra himself in prowess, yonder proceedeth Drona's son, O thou of Kuru's race, that hero, *viz.*, who is the foremost of all wielders of weapons. The mighty car-warrior Dhrishtadyumna is rushing against that hero. The Srinjayas are following the lead of Dhristadyumna. Behold, the Srinjayas are falling, 'Thus did the invincible Vasudeva describe everything unto the diadem-decked Arjuna. Then, O king, commenced a terrible and awful battle. Loud leonine shouts arose as the two hosts encountered each other, O monarch, making death their goal. Even thus, O king, in consequence of thy evil counsels, did that destruction set in on Earth, O lord of Earth, of both thy warriors and those of the enemy."

SECTION LIX

Sanjaya said, "Then the Kurus and the Srinjayas once more fearlessly encountered each other in battle, the Parthas being headed by Yudhishthira, and ourselves headed by the Suta's son. Then commenced a terrible battle, making the hair to stand on end, between Karna and the Pandavas, that increased the population of Yama's kingdom. After that furious battle, producing rivers of blood, had commenced, and when a remnant only of the brave *Samsaptakas*, O Bharata, were left unslaughtered. Dhrishtadyumna, O monarch, with all the kings (on the Pandava side) and those mighty car-warriors—the Pandava themselves, all rushed against Karna only. Like the mountain receiving a vast body of water, Karna, unaided by any one received in that battle all those advancing warriors filled with joy and longing for victory. Those mighty car-warriors encountering Karna, were beat off and broken like a mass of water, and beat back on all sides when it encounters a mountain. The battle, however, that took place between them and Karna made the hair stand on end. Then Dhrishtadyumna assailed the son of Radha with a straight shaft in that battle, and addressing him said,—'Wait, Wait.'—The mighty car-warrior Karna, filled with rage, shook his foremost of bows called *Vijaya,* and cutting off the bow of Dhrishtadyumna, as also his arrows resembling snakes of virulent poison assailed Dhrishtadyumna, himself, with nine arrows. Those arrows, O sinless one, piercing

through the gold-decked armour of the high-souled son of Prishata, became bathed in blood and looked beautiful like so many cochineal. The mighty car-warrior Dhrishtadyumna, casting aside that broken bow, took up another bow and a number of shafts resembling snakes of virulent poison. With those straight shafts numbering seventy, he pierced Karna. Similarly, O king, Karna, in that battle, covered Prishata's son, that scorcher of foes, with many shafts resembling snakes of virulent poison. The slayer of Drona, that great bowman, retaliated by piercing Karna with many keen shafts. Filled with rage, Karna then, O monarch, sped at his antagonist a gold-decked shaft that resembled a second rod of death. That terrible shaft, O monarch, as it coursed impetuously towards Prishata's son, the grandson of Sini, O king, cut off into seven fragments, displaying great lightness of hand. Beholding his shaft baffled by the arrows of Satyaki, O king, Karna resisted Satyaki with showers of arrows from every side. And he pierced Satyaki in that encounter with seven clothyard shafts. The grandson of Sini, however, pierced him in return with many arrows decked with gold. The battle then that took place, O king, between those two warriors was such as to fill both spectators and listeners with fear. Though awful, soon it became beautiful and deserving objects of sight. Beholding the feats, in that encounter, of Karna and the grandson of Sini, the hair of all the creatures there present seemed to stand on end. Meanwhile the mighty son of Drona rushed against Prishata's son that chastiser of foes, and queller of the prowess of all enemies. Filled with rage, Drona's son, that subjugator of hostile towns, addressing Dhrishtadyumna, said, 'Wait, wait, O slayer of a Brahmana, thou shalt not escape me to-day with life.' Having said these words, that mighty car-warrior of great lightness of hand striving resolutely, deeply pierced the brave son of Prishata, who also strove to the utmost of his prowess, with many keen and terrible shafts endued with great impetuosity. As Drona (while alive), beholding the son of Prishata, O sire, had become cheerless and regarded him as his death, even so the son of Prishata, that slayer of hostile heroes, beholding Drona's son in that battle, now regarded him as his death. Soon, however, remembering that he was unslayable in battle by means of weapons, rushed with great speed against Drona's son, like the Destroyer running against the Destroyer at the time of the universal dissolution. Drona's heroic son, however, O monarch, beholding Dhrishtadyumna stationed before him, drew deep breaths, in wrath, and rushed towards him. Both of them were filled with great rage at the sight of each other. Endued with great activity, the valiant son of Drona then, O monarch, said these words unto Dhrishtadyumna staying not far from him, —'O wretch amongst the Panchalas, I shall to-day despatch thee to Yama. The sin thou hast committed before by slaying Drona will fill thee to-day with regret, to thy great evil, if thou stayest in battle without being protected by Partha, or if thou dost not fly away, O fool, I tell thee truly.'—Thus addressed, the valiant Dhrishtadyumna replied, saying, 'That same sword of mine which answered thy sire, resolutely

engaged in battle, will to-day answer this speech of thine. If Drona could be slain by me, O thou that art a Brahmana in name only, why should I not then, putting forth my prowess, slay thee also in battle to-day?' Having said these words, the wrathful commander of the Panadva forces, *viz.*, the son of Prishata, pierced Drona's son with a keen arrow. Then Drona's son filled with great rage, shrouded every side of Dhrishtadyumna, O king, in that battle, with straight arrows. Shrouded with thousands of arrows, neither the welkin, nor the points of the compass, nor the combatants all around, could, O monarch, be any longer seen. Similarly, the son of Prishata, O king, shrouded Drona's son, that ornament of battle, with arrows, in the very sight of Karna. The son of Radha, too, O monarch, singly resisted the Panchalas and the Pandavas and the (five) sons of Draupadi and Yudhamanyu and the mighty car-warrior Satyaki, in consequence of which feat he became the cynosure of all eyes. Then Dhrishtadyumna, in that battle cut off the very tough and formidable bow of Drona's son as also all his arrows resembling snakes of virulent poison. Drona's son, however, with his arrows, destroyed within the twinkling of an eye, the bow, the dart, the mace, the standard, the steeds, the driver, and the car of Prishata's son. Bowless and carless and steedless and driverless, the son of Prishata then took up a huge scimitar and a blazing shield decked with a hundred moons. Endued with great lightness of hand, and possessed of mighty weapons, that mighty car-warrior, *viz.*, the heroic son of Drona, O king, quickly cut off, in that battle, with many broad-headed arrows, those weapons also of Dhrishtadyumna before the latter could come down from his car. All this seemed exceedingly wonderful. The mighty car-warrior Aswatthaman, however, though struggling vigorously could not, O chief of the Bharatas, slay the carless and steedless and bowless Dhrishtadyumna, although pierced and exceedingly mangled with many arrows. When, therefore, O king, the son of Drona found that he could not slay his enemy with arrows, he laid aside his bow and quickly proceeded towards the son of Prishata. The impetuosity of that high-souled one, as he rushed towards his foe resembled that of Garuda swooping down for seizing a large snake. Meanwhile Madhava, addressing Arjuna, said, 'Behold, O Partha, how the son of Drona is rushing with great speed towards the car of Prishata's son. Without doubt, he will slay the prince. O mighty-armed one, O crusher of foes, rescue the son of Prishata, who is now within the jaws of Drona's son as if within the jaws of Death himself.' Having said these words, the valiant Vasudeva urged the steeds towards that spot where Drona's son was. Those steeds, of the splendour of the moon, urged by Kesava, proceeded towards the car of Drona's son, devouring the very skies. Beholding those two of great energy, *viz.*, Krishna and Dhananjaya, coming towards him, the mighty Aswatthaman made great efforts for slaying Dhrishtadyumna soon. Seeing Dhrishtadyumna dragged, O ruler of men by his enemy, the mighty Partha sped many arrows at the son of Drona. Those arrows, decked with gold and sped from *Gandiva,* approached the son of

Drona and pierced him deeply like snakes penetrating into an ant-hill. Thus pierced with those terrible arrows, the valiant son of Drona, O king, abandoned the Panchala prince of immeasurable energy. Indeed, the hero, thus afflicted with Dhananjaya's shafts, mounted on his car, and taking up his own excellent bow, began to pierce Partha with many shafts. Meanwhile, the heroic Sahadeva, O ruler of men, bore away on his car the son of Prishata, that scorcher of foes. Arjuna then, O king, pierced Drona's son with many arrows. Filled with rage, Drona's son struck Arjuna in the arms and the chest. Thus provoked, Partha, in that battle, sped at Drona's son, a long shaft that resembled a second rod of Death or rather, Death himself. That arrow of great splendour fell upon the shoulder of the Brahmana hero. Exceedingly agitated, O monarch, in that battle, by the violence of the stroke, he sat down on the terrace of his car and swooned away. Then Karna, O monarch, shook his bow *Vijaya* and, filled with rage, repeatedly eyed Arjuna in that battle, desiring a single combat with him. Meanwhile the driver of Drona's son, beholding the latter senseless, quickly bore him away on his car from the field of battle. Beholding Prishata's son rescued and Drona's son afflicted, the Panchalas, O king, expectant of victory, began to utter loud shouts. Thousands of sweet instruments began to be sounded. Seeing such wonderful feats in battle, the combatants uttered leonine roars. Having achieved that feat, Partha addressed Vasudeva, saying 'Proceed, O Krishna, towards the *Samsaptakas,* for this is greatly desired by me.' Hearing those words of Pandu's son, he of Dasarha's race proceeded on that car graced with many banners and whose speed resembled that of the wind or the mind."

SECTION LX

Sanjaya said, "Meanwhile Krishna, pointing out king Yudhishthira the just, unto Kunti's son Partha, addressed him in these words : 'Yonder, O son of Pandu, our brother (Yudhishthira) is being pursued by many mighty and great bowmen amongst the Dhartarashtras, all inspired with the desire of slaughtering him. The mighty Panchalas, difficult of defeat in battle, are proceeding after the high-souled Yudhishthira from desire of rescuing him. Yonder, Duryodhana, O Partha, the king of the whole world, clad in mail and accompanied by a large car force, is pursuing the Pandava king. Impelled by the desire of slaughtering his rival the mighty Duryodhana, O tiger among men, is pursuing him, accompanied by his brothers, the touch of whose weapons is as fatal as that of poisonous snakes and who are all conversant with every mode of warfare. Those Dhartarashtra elephants and horses and car-warriors and foot-

soldiers are advancing to seize Yudhishthira like poor men after a precious gem. Behold, checked by Satyaki and Bhima, they have again been stupefied, like the *Daityas*, that desired to take away the *Amrita*, made motionless by Sakra and Agni. The mighty car-warriors (of the Kuru army), however, in consequence of the vastness of their numbers, are again proceeding towards Yudhishthira like a vast quantity of water in the season of rains rushing towards the ocean. Those mighty bowmen are uttering leonine roars, blowing their conchs, and shaking their bows. I regard Kunti's son Yudhishthira, thus brought under the influence of Duryodhana, to be already within the jaws of Death or already poured as a libation on the sacrificial fire. The army of Dhritarashtra's son, O Pandava, is arrayed and equipt duly. Sakra himself, coming within the range of its arrows, can scarcely escape. Who will in battle bear the impetuosity of the heroic Duryodhana who shoots showers of arrows with the greatest celerity and who, when angry, resembles the Destroyer himself? The force of the heroic Duryodhana's shafts, or Drona's son's or Kripa's or Karna's would break down the very mountains. That scorcher of foes, *viz.*, king Yudhishthira, was once compelled by Karna to turn his back upon the field. The son of Radha is endued with great might and great lightness of hand. Possessed of great skill, he is accomplished in battle. He is competent to afflict the eldest son of Pandu in fight, specially when he is united with the mighty and brave son of Dhritarashtra. Of rigid vows, when the son of Pritha (Yudhishthira) had been engaged in battle with all those warriors, other great car-warriors had struck him and contributed to his defeat. The king, O best of the Bharatas, is exceedingly emaciated in consequence of his fasts. He is endued with Brahma force, but the puissant one is not endued with much of Kshatriya might. Assailed, however, by Karna, the royal son of Pandu, *viz.*, Yudhishthira, that scorcher of foes, hath been placed in a situation of great peril. I think, O Partha, that king Yudhishthira has fallen. Indeed, since that chastiser of foes, *viz.*, the wrathful Bhimasena, coolly beareth the leonine roars of the frequently shouting Dhartarashtras longing for victory and blowing their conchs, I think, O bull among men, that Pandu's son Yudhishthira is dead. Yonder Karna urges forward the mighty car-warriors of the Dhartarashtras towards the son of Pritha with the weapons called *Sthunakarna, Indrasjaha* and *Pasupata,* and with clubs and other weapons. The king, O Bharata, must be deeply afflicted and exceedingly weakened, because the Panchalas and the Pandavas, those foremost of all wielders of weapons, are seen to proceed with great speed towards him at a time when speed is of the highest moment like strong men rushing to the rescue of a person sinking in a bottomless sea. The king's standard is no longer visible. It has probably been struck down by Karna with his shafts. In the very sight of the twins, O Partha, and of Satyaki and Sikhandin, and Dhrishtadyumna and Bhima and Satanika, O lord, as also of all the Panchalas and the Chedis, O Bharata, yonder Karna is destroying the Pandava division with his arrows, like an elephant

destroying an assemblage of lotuses. There, those car-warriors of thy army, O son of Pandu, are flying away. See, see, O Partha, how those great warriors are retreating. Those elephants, O Bharata, assailed by Karna in battle, are flying away in all directions, uttering cries of pain. There those crowds of car-warriors, routed in battle, O Partha, by Karna, that crusher of foes, are flying away in all directions. Behold, O Partha, that foremost of standards, of the Suta's son, on his car, bearing the device of the elephant's rope, is seen to move all over the field. There, the son of Radha is now rushing against Bhimasena, scattering hundreds of shafts as he proceeds and slaughtering thy army therewith. There, those mighty car-warriors of the Panchalas are being routed (by Karna) even as the *Daityas* had been routed by Sakra in dreadful battle. There, Karna, having vanquished the Panchalas, the Pandus, and the Srinjayas, is casting his eyes on all sides, I think, for seeking thee. Behold, O Partha, Karna, as he beautifully draws his foremost of bows, looketh exceedingly beautiful even as Sakra in the midst of the celestials, after vanquishing his foes. There the Kauravas, beholding the prowess of Karna, are roaring and inspiring the Pandus and the Srinjayas with fear on every side. There, Karna himself, terrifying the Pandus with his whole soul, in dreadful battle, is addressing all the troops, O giver of honours, saying, 'Blessed be ye, advance , ye Kauravas and rush with such speed that no Srinjaya may, in this battle escape with life. United together, do this all of you. As regards ourselves, we will follow you behind.' Saying these words, he is advancing behind (his troops), scattering his shafts. Behold Karna, adorned with his white umbrella in this battle and looking like the Udaya hills adorned by the moon. With his beautiful umbrella of a hundred ribs, resembling the moon in full, held over his head, O Bharata, in this battle, Karna, O prince, is casting his glances after thee. Without doubt, he will, in this battle, come hither, with great speed. Behold him, O mighty-armed one, as he shaketh his formidable bow and shooteth, in this dreadful battle, his shafts resembling snakes of virulent poison. There, the son of Radha turneth towards this direction, beholding thy banner bearing the ape, and desiring, O Partha, an encounter with thee, O scorcher of foes. Indeed, he cometh for his own destruction, even like an insect into the mouth of a lamp. Wrathful and brave, he is ever engaged in the good of Dhritarashtra's son. Of wicked understanding, he is always unable to put up with thee. Beholding Karna alone and unsupported, Dhritarashtra's son, O Bharata, turneth towards him with great resolution, accompanied by his car-force, for protecting him. Let that wicked-souled one, along with all those allies of his, be slain by thee, putting forth thy vigour, from desire of winning fame, kingdom and happiness. Both of you are endued with great strength. Both of you are possessed of great celebrity. When encountering each other in battle, O Partha, like a celestial and a *Danava* in the great battle between the gods and the *Asuras*, let all the Kauravas behold thy prowess. Beholding thee filled with great rage and Karna also excited to fury, O bull of

Bharata's race, Duryodhana in wrath will not be able to do anything. Remembering thyself to be of purified soul, O bull of Bharata's race, and remembering also that the son of Radha harboureth a great animosity for the virtuous Yudhishthira, achieve that, O son of Kunti, which should now be achieved. Righteously setting thy heart on battle, advance against that leader of car-warriors. There, five hundred foremost of car-warriors, O thou best of car-warriors, that are endued with great might and fierce-energy, and five thousand elephants, and twice as many horses, and innumerable foot-soldiers, all united together, O son of Kunti, and protecting one another, O hero, are advancing against thee. Show thyself, or thy own will, unto that great bowman, *viz.*, the Suta's son. Advance, O bull of Bharata's race, towards him with great speed. There, Karna, filled with great wrath is rushing against the Panchalas. I see his standard approaching towards the car of Dhrishtadyumna. I think he will exterminate the Panchalas. I will tell thee, O bull of Bharata's race, some good news, O Partha. King Yudhishthira the just is living. There, the mighty-armed Bhima, having returned, is stationed at the head of the army, supported by the Srinjayas and by Satyaki, O Bharata. There, the Kauravas are being slaughtered with keen shafts by Bhimasena, O son of Kunti, and the high-souled Panchalas. The troops of Dhritarashtra's son, with their faces turned from the field, and with blood streaming down from their wounds, are speedily flying away from battle, struck by Bhima with his shafts. Bathed in blood, the Bharata army, O chief of Bharata's race, presents an exceedingly cheerless aspect like that of the Earth when divested of crops. Behold, O son of Kunti, Bhimasena, that foremost of combatants, filled with rage like a snake of virulent poison, and engaged in routing the (Kaurava) host. Yellow and red and black and white banners, adorned with stars and moons and suns as also many umbrellas, O Arjuna, lie scattered about. Made of gold or silver or brass and other metals, standards are lying about, and elephants and steeds also, scattered all over the field. There, those car-warriors are falling from their cars, deprived of life by the unreturning Panchalas with shafts of diverse kinds. There the Panchalas of great speed, O Dhananjaya, are rushing against the riderless Dhartarashtra elephants and steeds and cars. Reckless of their very lives, O chastiser of foes, those warriors, difficult of defeat in battle aided by the might of Bhimasena are crushing, O tiger among men, the hostile force. There, the Panchalas are uttering loud roars and blowing their conchs as they are rushing against their foes and crushing them with their shafts in battle. Behold their great energy and power. Through sheer valour, the Panchalas are slaughtering the Dhartarashtras like angry lions slaying elephants. Unarmed they are snatching the weapons of their armed foes and with those weapons thus snatched, are slaying their foes that are effectual smiters, and uttering loud roars. The heads and arms of their foes are being struck off and felled on the field. The Panchala cars and elephants and horses are all worthy of the highest praise. Like swans of great speed

leaving the Manasa lake and rushing into the Ganges, the Panchalas are rushing against the Kauravas, and every part of the vast Dhartarashtra force is assailed by them. Like bulls resisting bulls, the heroic Kripa and Karna and other leaders are putting forth all their valour for resisting the Panchalas. The Panchala heroes headed by Dhrishtadyumna are slaying thousands of their foes, *viz.*, the great car-warriors of the Dhartarashtra army already sinking in the ocean of Bhima's weapons. Beholding the Panchalas overwhelmed by their foes, the fearless son of the Wind-god, assailing the hostile force is shooting his shafts and uttering loud roars. The greater portion of the vast Dhartarashtra army has become exceedingly frightened. Behold those elephants, pierced by Bhima with his clothyard shafts, are falling down like mountain-summits riven by the thunder-bolt of Indra. There, those huge elephants, deeply pierced with the straight shafts of Bhimasena are flying away, crushing their own ranks. Dost thou not recognise the unbearable leonine shouts, O Arjuna, of the terribly-roaring Bhimasena inspired with desire of victory in battle? There, the prince of the Nishadas, filled with rage, is coming against the son of Pandu, on his foremost of elephants, from desire of slaying him with his lances, even like Destroyer himself armed with his bludgeon. Struck by Bhima with ten keen clothyard shafts endued with the splendour of the fire or the Sun, the two arms of the roaring prince, with lances in grasp, are lopped off. Slaying the prince, Bhima proceedeth against other elephants looking like masses of blue clouds and ridden by riders guiding them with skill. Behold those riders striking Vrikodara with darts and lances in profusion. Slaying with his keen shafts those elephants, seven at a time, their triumphal standards also, O Partha, are cut down by thy elder brother. As regards those other elephants, each of them is being slain with ten shafts by him. The shouts of the Dhartarashtras are no longer heard, now that Bhima, O bull of Bharata's race, who is equal to Purandara himself, is engaged in battle. Full three *Akshauhinis* of Duryodhana's soldiers had been assembled together (in front of Bhima). They have all been checked by that lion among men, *viz.*, Bhimasena, in wrath."

Sanjaya continued, "Behold that feat, difficult of accomplishment, achieved by Bhimasena, Arjuna, with his keen shafts, destroyed the remnant of his foes. The mighty *Samsaptakas,* O lord, slaughtered in battle and routed (by Arjuna), fled away in all directions, overcome with fear. Many amongst them (that fell), became the guests of Sakra and attained to great happiness. As regards Partha, that tiger among men, continued, with his straight shafts, to slaughter the Dhartarashtra host consisting of four kinds of forces."

SECTION LXI

Dhritarashtra said, "When Bhima and Pandu's son Yudhishthira were engaged in battle, when my troops were being slaughtered by the Pandus and the Srinjayas, when, indeed, my vast army being broken and routed repeatedly became cheerless, tell me, O Sanjaya, what the Kauravas did."

Sanjaya said, "Beholding the mighty-armed Bhima, the Suta's son of great valour, with eyes red in wrath, O king, rushed towards him. Seeing thy army fly away from Bhimasena, the mighty Karna, O king, rallied it with great efforts. The mighty-armed Karna, having rallied thy son's host, proceeded against the Pandavas, those heroes difficult of defeat in battle. The great car-warriors of the Pandavas also, shaking their bows and shooting their shafts, proceeded against the son of Radha. Bhimasena, and the grandson of Sini, and Sikhandin and Janamejaya, and Dhrishtadyumna of great strength, and all the Prabhadrakas, and those tigers among men, *viz.*, the Panchalas, filled with rage and inspired with desire of victory, rushed in that battle, from every side, against thy army. Similarly, the great car-warriors of thy army, O king, quickly proceeded against the Pandava host, desirous of slaughtering it. Teeming with cars and elephants and horses, and abounding with foot-soldiers and standards, the two armies then, O tiger among men, assumed a wonderful aspect. Sikhandin proceeded against Karna, and Dhrishtadyumna proceeded against thy son Dussasana, accompanied by a large force. Nakula proceeded against Vrishasena, while Yudhishthira against Chitrasena. Sahadeva, O king, in that battle, proceeded against Uluka. Satyaki proceeded against Sakuni, and the sons of Draupadi against the other Kauravas. The mighty car-warrior Aswatthaman proceeded, with great care, against Arjuna. Saradwat's son Kripa proceeded against the mighty bowman Yudhamanyu while Kritavarman of great strength proceeded against Uttamaujas. The mighty-armed Bhimasena, O sire, alone and unsupported, resisted all the Kurus and thy sons at the head of their division. The slayer of Bhishma, *viz.*, Sikhandin, then, O monarch, with his winged arrows, resisted Karna, careering fearlessly in that battle. Held in check, Karna then, his lips trembling in rage, assailed Sikhandin with three arrows in the midst of his eyebrows. With those three arrows sticking on his fore-head, Sikhandin looked highly beautiful like a silver mountain with three elevated crests. Deeply pierced by the Suta's son in that encounter, the mighty bowman Sikhandin pierced Karna, in return, with ninety keen shafts. The mighty car-warrior Karna then, slaying Sikhandin's steeds and next his driver with three arrows, cut off his standard with a razor-faced arrow. That mighty car-warrior then, that scorcher of foes, filled with rage, jumped down from his steedless car and hurled a dart at Karna. Cutting off that dart with three shafts in that encounter, Karna then, O Bharata, pierced Sikhandin with nine keen arrows. Avoiding then the

shafts sped from Karna's bow, that best of men, *viz.*, Sikhandin, exceedingly mangled, retreated speedily from that spot. Then Karna, O monarch, began to scatter the troops of the Pandavas, like a mighty wind scattering a heap of cotton. Meanwhile Dhrishtadyumna, O monarch, afflicted by thy son, pierced Dussasana, in return, with three arrows in the centre of the chest. Then Dussasana, O sire, pierced his assailant's left arm with a broad-headed shaft, sharp and straight and equipt with wings of gold. Thus pierced, Dhrishtadyumna, filled with wrath and the desire to retaliate, sped a terrible shaft, O Bharata, at Dussasana. Thy son, however, O king, with three shafts of his, cut off that impetuous arrow sped by Dhrishtadyumna as it coursed towards him. Approaching Dhrishtadyumna then, he struck him in the arms and the chest with seventeen other broad-headed shafts adorned with gold. Thereat Prishata's son, filled with rage, cut off Dussasana's bow, O sire, with a sharp razor-headed arrow, at which all the troops there uttered a loud shout. Taking up then another bow, thy son, as if smiling, held Dhrishtadyumna in check with showers of arrows from every side. Beholding the prowess of that high-souled son of thine, the combatants as also the *Siddhas* and the *Apsaras,* became all filled with wonder. We then saw the mighty Dhrishtadyumna thus assailed by Dussasana to resemble a huge elephant, held in check by a lion. Then many Panchala car-warriors and elephants and horses, O elder brother of Pandu, desirous of rescuing the commander (of the Pandava army) encompassed thy son. The battle that commenced, O scorcher of foes, between thy warriors and the enemy, presented as frightful a sight as that which may be seen at the destruction of all creatures at the end of the *Yuga.*

"Vrishasena, staying by the side of his father, having pierced Nakula with five arrows made wholly of iron, pierced him once again with three other arrows. The heroic Nakula then, as if smiling, deeply pierced Vrishasena in the chest with a clothyard shaft of great keenness. Thus pierced by his mighty foe, that scorcher of foes, *viz.,* Vrishasena, pierced his assailant with twenty arrows and was himself pierced by him with five. Then those two bulls among men shrouded each other with thousands of arrows, at which the divisions that supported them broke. Beholding the troops of Dhritarashtra's son flying away, the Suta's son, following them, O king, began to forcibly stop them. After Karna had gone away, Nakula proceeded against the Kauravas. Karna's son also, avoiding Nakula, proceeded quickly, O sire, to where his father, the son of Radha, was for protecting his car-wheel.

"The angry Uluka was held in check by Sahadeva. Having slain his four steeds, the valiant Sahadeva then despatched his foe's driver to the abode of Yama. Uluka then, that delighter of his father, jumping down from his car, O king, quickly proceeded and entered the division of the Trigartas. Satyaki, having pierced Sakuni with twenty keen arrows, easily cut off the standard of Suvala's son with a broad-headed arrow. The valiant son of Suvala, filled with rage, O king, in that encounter, pierced

Satyaki's armour and then cut off his golden standard. Then Satyaki pierced him in return with many keen arrows, and struck his driver, O monarch, with three arrows. With great speed then, he despatched with other shafts the steeds of Sakuni to Yama's abode. Speedily alighting then, O bull among men, from his car, Sakuni, that mighty car-warrior, quickly ascended the car of Uluka. The latter then bore away with great speed his father from Sini's grandson, that warrior skilled in battle. Then Satyaki, O king, rushed in that battle against thy army with great impetuosity, at which that army broke. Shrouded with the arrows of Sini's grandson, thy army, O monarch, fled away on all sides with great speed, and fell down deprived of life.

"Thy son resisted Bhimasena in that battle, in a trice Bhima made that ruler of men steedless and driverless and carless and standardless, at which the (Pandava) troops became highly glad. Then thy son, O king, went away from Bhimasena's presence. The whole Kuru army, at this, rushed against Bhimasena. Tremendous became the din made by those combatants inspired with the desire of slaying Bhimasena. Yudhamanyu, piercing Kripa, quickly cut off his bow. Then Kripa, that foremost of all wielders of weapons, taking up another bow, felled Yudhamanyu's standard and driver and umbrella on the Earth. At this, the mighty car-warrior Yudhamanyu retreated on his car, driving it himself. Uttamaujas covered the terrible son of Hridika, endued with terrible prowess, with a thick shower of arrows like a cloud pouring torrents of rain on a mountain. The battle between them, O scorcher of foes, became so awful that its like, O monarch, I had never seen before. Then Kritavarman, O king, in that encounter, suddenly pierced Uttamaujas in the chest at which the latter sat down on the terrace of his car. His driver then bore away that foremost of car-warriors. Then the whole Kuru army rushed at Bhimasena. Dussasana and Suvala's son, encompassing the son of Pandu with a large elephant force, began to strike him with small arrows. Then Bhima, causing the wrathful Duryodhana to turn his back on the field by means of hundreds of arrows, quickly rushed towards that elephant force. Beholding that elephant force advance impetuously against him, Vrikodara became filled with great rage and invoked his celestial weapons. And he began to strike elephants with elephants like Indra striking the *Asuras*. While engaged in slaughtering those elephants, Vrikodara, in that battle, covered the welkin with his shafts like myriads of insects covering a fire. Like the wind scattering masses of clouds, Bhima quickly scattered and destroyed crowds of elephants united together in thousands. Covered all over with networks of gold, as also with many gems, the elephants looked exceedingly beautiful in that battle like clouds charged with lightning. Slaughtered by Bhima, those elephants, O king, began to fly away. Some amongst them, with their hearts pierced, fell down on the Earth. With those fallen and falling elephants adorned with gold, the Earth looked beautiful there, as if strewn with broken mountains. With the fallen elephant-warriors of blazing resplendence and adorned with gems, the

Earth looked beautiful as if strewn with planets of exhausted merit.[1] Then elephants, with their temples, frontal globes, and trunks deeply pierced, fled in hundreds in that battle, afflicted with the shafts of Bhimasena. Some amongst them, huge as hills, afflicted with fear and vomiting blood, ran away, their limbs mangled with arrows, and looked on that account, like mountains with liquid metals running down their sides. People then beheld the two arms of Bhima, resembling two mighty snakes, smeared with sandalpaste and other pounded unguents, continually employed in drawing the bow. Hearing the sound of his bow-string and palms that resembled the peal of thunder, those elephants, ejecting urine and excreta, ran away in fear. The feats of the single-handed Bhima of great intelligence, on that occasion, shone like those of Rudra, himself, while engaged in destroying all creatures.' "

SECTION LXII

Sanjaya said, "The handsome Arjuna then, on that foremost car of his, unto which were yoked white steeds, and which was urged by Narayana himself, appeared on the scene. Like the tempest agitating the ocean, Vijaya, O foremost of kings, in that battle, agitated that host of thine teeming with horsemen. When the white-steeded Arjuna was otherwise engaged, thy son Duryodhana filled with rage, and surrounded by half his troops, approached suddenly, and encompassed the advancing Yudhishthira inspired with the desire of revenge. The Kuru king then pierced the son of Pandu with three and seventy razor-headed arrows. At this, Yudhishthira, the son of Kunti, became inflamed with ire, and quickly struck thy son with thirty broad-headed arrows. The Kaurava troops then rushed impetuously for seizing Yudhishthira. Understanding the wicked intentions of the enemy, the great car-warriors of the Pandava army, uniting together, rushed towards Yudhishthira, the son of Kunti, for rescuing him. Indeed, Nakula and Sahadeva and Dhrishtadyumna, the son of Prishata, surrounded by a full *Akshauhini* of troops, thus proceeded towards Yudhishthira. Bhimasena also, in that battle, crushing the great car-warriors of thy army, proceeded towards the king surrounded by foes. Karna, otherwise called Vaikartana, O king, shooting dense showers of arrows, checked, single-handed, all those mighty bowmen thus advancing (to the rescue). Though they shot dense showers of arrows and hurled innumerable lances, fighting with determination, yet they were unable even to look at the son of Radha. Indeed, the son of Radha,

[1]The righteous on Earth, after death, become planets and stars. Upon the exhaustion of their merits, they are supposed to fall down.

that master of all weapons offensive and defensive, by shooting dense showers of shafts checked all those great bowmen. The high-souled Sahadeva, however, quickly approaching (the spot where Duryodhana was), and invoking without loss of time a (celestial) weapon, pierced Duryodhana with twenty arrows. Thus pierced by Sahadeva, the Kuru king, covered with blood, looked beautiful like a huge elephant of split temples. Beholding thy son deeply pierced with many arrows of great energy, that foremost of car-warriors, *viz.*, the son of Radha, filled with rage, rushed to that spot. Seeing Duryodhana reduced to that plight, Karna, invoking his weapons quickly, began to slaughter the troops of Yudhishthira and Prishata's son. Thus slaughtered by the high-souled Karna, Yudhishthira's troops, O king, afflicted with the arrows of the Suta's son, soon fled away. Showers of shafts fell together. Indeed, those sped subsequently from the bow of the Suta's son touched with their heads the wings of those sped before. In consequence of those falling showers, of shafts, O monarch, colliding with one another, a conflagration seemed to blaze forth in the welkin. Soon Karna shrouded the ten points of the compass, O king, with arrows capable of piercing the bodies of foes, as if with advancing flights of locusts. Displaying the highest weapons, Karna began to wave with great force his two arms smeared with red sandal-paste and adorned with jewels and gold. Then stupefying all sides, O king, with his shafts, Karna deeply afflicted Yudhishthira, the just. Filled with rage at this, Dharma's son Yudhishthira struck Karna with fifty keen shafts. In consequence then of the darkness caused by those showers of arrows, the battle became awful to look at. Loud cries of woe arose from among thy troops, O monarch, whilst they were being slaughtered by Dharma's son, O sire, with diverse kinds of keen shafts equipt with *Kanka* feathers and whetted on stone, with numerous broad-headed arrows, and with diverse kinds of darts and swords and clubs. Thither where Pandu's son of virtuous soul cast his eyes with the desire of producing evil, thither thy army broke, O bull of Bharata's race. Inflamed with great rage, Karna also, of immeasurable soul, inspired with the desire of retaliating, his face flushed in anger, rushed in that battle, against Pandu's son, king Yudhishthira the just, shooting cloth-yard shafts and crescent-shaped arrows and those equipt with heads like the calf's tooth.[1] Yudhishthira also pierced him with many whetted arrows equipt with wings of gold. As if smiling the while, Karna pierced the royal son of Pandu in the chest with three broad-headed arrows, whetted on stone, and equipt with *Kanka* feathers. Deeply afflicted therewith, king Yudhishthira the just, sitting down on the terrace of his car, ordered his driver to retreat. Thereupon all the Dhartarashtras, with their king, set up a loud shout, saying,—*Seize—Seize*, and all of them then pursued the (Pandava) king. Then seventeen hundred Kekaya troops skilled in

[1]The construction is pleonastic. In the second line of 27, for ***Yudhisthira*** read ***Panduputra***.

smiting, united with a body of the Panchala troops, O king, checked the Dhartarashtras. During the progress of that fierce and terrible battle, Duryodhana and Bhima, those two warriors endued with great might, encountered each other."

SECTION LXIII

Sanjaya said, "Meanwhile Karna also began, with his arrowy showers, to afflict the mighty car-warriors of the Kaikayas, *viz.*, those great bowmen that stood before him. Indeed, the son of Radha despatched to Yama's abode full five hundred of those warriors that were employed in checking him in that battle. Beholding the son of Radha to be irresistible in that battle, those warriors, afflicted with the arrows of their assailant, repaired to the presence of Bhimasena. Breaking that car-force into many parts by means of his arrows, Karna, singly and riding on that same car of his, pursued Yudhishthira who then, exceedingly mangled with arrows and almost insensible, was proceeding slowly for reaching the Pandava encampment with Nakula and Sahadeva on his two sides. Having approached the king, the Suta's son, from desire of doing good to Duryodhana, pierced the son of Pandu with three formidable arrows. In return, the king pierced Radha's son in the centre of the chest and then his driver with three shafts. Then those two scorchers of foes, *viz.*, the twin sons of Madri, those two protectors of Yudhishthira's car-wheels, rushed towards Karna so that the latter might not succeed in slaying the king. Then Nakula and Sahadeva, both shooting showers of shafts with great care, covered the son of Radha therewith. The valiant son of the Suta, however, in return, pierced those two high-souled chastisers of foes with two broad-headed arrows of great sharpness. The son of Radha then slew Yudhishthira's excellent steeds, white as ivory and fleet as the mind, and having black hair in their tails. Then smiling the while, the Suta's son, that great bowman, with another broad-headed shaft, felled the head-gear of Kunti's son. Similarly, the valiant Karna, having slain the steeds of Nakula, cut off the car-shafts and bow of that intelligent son of Madri. Those two steedless and carless sons of Pandu,—those two brothers,—thereupon ascended the car of Sahadeva. Beholding those two brothers made carless, that slayer of hostile heroes *viz.*, their maternal uncle, the ruler of the Madras, moved by compassion, addressed the son of Radha and said, 'Thou art to fight today with Pritha's son Phalguna. Why dost thou then, with rage inflamed to such a pitch, battle with Dharma's royal son? Thou art suffering thy weapons to be exhausted. Thy own armour is being weakened. With thy shafts reduced, and without quivers, with thy driver and steeds fatigued, and

thyself mangled by foes with weapons, when thou wilt approach Partha, O son of Radha, thou wilt be an object of derision and mirth.' Though thus addressed by the ruler of the Madras, Karna still, filled with rage, continued to assail Yudhishthira in battle. And he continued to pierce the two sons of Madri by Pandu with many keen arrows. Smiling the while, by means of his shafts he made Yudhishthira turn his face from the battle. Then Salya, laughing, once more said unto Karna as the latter, excited with great wrath and resolved upon Yudhishthira's destruction stood on his car, these words, 'Him for whose sake Dhritarashtra's son always honours thee, slay that Partha, O son of Radha. What wouldst thou gain by slaying Yudhishthira? The two Krishnas are blowing their conchs whose loud blare is being heard. The twang also of Arjuna's bow is being heard, like the roar of the clouds in the season of rains. There, Arjuna, striking down the foremost of our car-warriors with his arrowy down-pours, is devouring all our troops. Behold him, O Karna, in this battle. The two that are protecting his rear are Yudhamanyu and Uttamaujas. The brave Satyaki is protecting his left wheel, and Dhrishtadyumna is protecting his right wheel. There, Bhimasena is fighting with the royal son of Dhritarashtra. Act in such way, O son of Radha, that Bhima may not be able to slay the king today in the sight of us all,—that the king may, indeed, escape him. Behold, Duryodhana is brought under the power of Bhimasena, that ornament of battle. Approaching if thou canst rescue him, it will, indeed, be a very wonderful feat. Going thither, rescue the king, for a great peril has overtaken him. What wilt thou gain by slaying the sons of Madri or king Yudhishthira?' Hearing these words of Salya, O lord of Earth, and beholding Duryodhana overpowered by Bhima in that dreadful battle, the valiant son of Radha, thus urged by the words of Salya and exceedingly desirous of rescuing the king, left Ajatasatru and the twin sons of Madri by Pandu, and rushed for rescuing thy son. He was borne by his steeds that were fleet as birds and that were urged by the ruler of the Madras. After Karna had gone away, Kunti's son Yudhishthira retreated, borne, O sire, by the fleet steeds of Sahadeva. With his twin brothers accompanying him, that ruler of men, quickly repairing in shame to the (Pandava) camp, his body exceedingly mangled with shafts, alighted from the car and hastily sat down on an excellent bed. The arrows then being extracted from his body, the royal son of Pandu, his heart exceedingly afflicted with sorrow's dart, addressed his two brothers, *viz.*, those two mighty car-warriors, the sons of Madri, saying, 'Repair quickly to the division of Bhimasena. Roaring like a cloud, Vrikodara is engaged in battle.' Riding another car, Nakula, that bull among car-warriors, and Sahadeva of great energy,—those two brothers, those two crushers of foes,—both endued with great might, then proceeded towards Bhima, borne by steeds of the utmost fleetness. Indeed, the brothers having together repaired to Bhimasena's division, took up their places there."

SECTION LXIV

Sanjaya said, "Meanwhile Drona's son, surrounded by a large car-force, O king, suddenly proceeded to that spot where Partha was. Like the continent withstanding the surging ocean, the heroic Partha having Saurin (Krishna) for his help-mate withstood the impetuously rushing Aswatthaman. Then, O monarch, the valiant son of Drona, filled with rage, covered both Arjuna and Vasudeva with his shafts. Beholding the two Krishnas shrouded with arrows, the great car-warriors (of the Pandava army), as also the Kurus that witnessed it, wondered exceedingly. Then Arjuna, as if smiling, invoked into existence a celestial weapon. The Brahmana Aswatthaman, however, O Bharata, baffled that weapon in that battle. Indeed, all those weapons that Arjuna sped from desire of slaying the son of Drona, were baffled by the latter, that great bowman, in that encounter. During the progress of that awful encounter of weapons, O king, we beheld the son of Drona to resemble the Destroyer himself, with gaping mouth. Having covered all the points of the compass, cardinal and subsidiary, with straight arrows, he pierced Vasudeva with three arrows in the right arm. Then Arjuna, slaying all the steeds of his high-souled assailant, caused the Earth in that battle to be covered with a river of blood that was exceedingly awful that led towards the other world, and that had diverse kinds of creatures floating on it. All the spectators beheld a large number of car-warriors along with their cars, belonging to the division of Aswatthaman, slain and destroyed by means of the arrows sped from Partha's bow. Aswatthaman also, slaying his enemies, caused a terrible river of blood to flow there that led to Yama's domains. During the progress of that fierce and awful battle between Drona's son and Partha, the combatants fought, without showing any regard for one another, and rushed hither and thither. In consequence of cars having their steeds and drivers slain, and steeds having their riders slain, and elephants having their riders and guides slain, an awful carnage, O king, was made by Partha in that battle! Car-warriors, deprived of life with shafts sped from Partha's bow, fell down. Steeds freed from their trappings, ran hither and thither. Beholding those feats of Partha, that ornament of battle, that valiant son of Drona, quickly approached the former, that foremost of victorious men, shook his formidable bow decked with gold, and then pierced him from every side with many sharp arrows. Once more bending the bow, O king, the son of Drona cruelly struck Arjuna, aiming at the chest, with a winged arrow. Deeply pierced by Drona's son, O Bharata, in that encounter, the wielder of *Gandiva,* that hero of great intelligence forcibly covered the son of Drona with showers of arrows, and then cut off his bow. His bow cut off Drona's son then, taking up a spiked mace whose touch resembled that of thunder's, hurled it, in that encounter, at the diadem-decked Arjuna. The son of Pandu, however, O king, as if smiling the while, suddenly cut off that spiked mace decked

with gold, as it advanced towards him. Thus cut off with Partha's shafts, it fell down on the Earth, like a mountain, O king, broken into pieces, struck with the thunder-bolt. Filled with rage at this, Drona's son, that great car-warrior, began to cover Vibhatsu, aided by the energy of the *Aindra* weapon. Beholding that shower of arrows spread over the welkin through the *Aindra* weapon, Partha, endued with great activity, O king, taking up his bow *Gandiva*, and fixing on his bow-string a mighty weapon created by Indra, destroyed that *Aindra* shower of arrows, Having baffled that arrowy shower caused by the *Aindra* weapon, Partha soon covered the car of Drona's son (with his own arrows). The son of Drona, however, overwhelmed with Partha's shafts, penetrated through that shower of arrows shot by the son of Pandu, and approaching the latter, invoked a mighty weapon and suddenly pierced Krishna with hundred shafts and Arjuna with three hundred small arrows. Then Arjuna pierced the son of his preceptor with a hundred arrows in all his vital limbs. And then he poured many arrows on the steeds and driver and the bow-string of Drona's son in the very sight of thy warriors. Having pierced Drona's son in every vital part, Pandu's son, that slayer of hostile heroes, then felled his adversary's driver from the car-niche with a broad-headed arrow. Drona's son, however, himself, taking up the reins, covered Krishna with many arrows. The activity of prowess that we then beheld in Drona's son was exceedingly wonderful, since he guided his steeds while he fought with Phalguni. That feat of his in battle, O king, was applauded by all the warriors. Then Vibhatsu, otherwise called Jaya, smiling the while, quickly cut off the traces of Aswatthaman's steeds in that battle, with a razor-faced arrow. Already afflicted by the energy of Arjuna's shafts, the steeds of Drona's son thereupon ran away. Then a loud noise arose from thy troops, O Bharata! Meanwhile the Pandavas, having obtained the victory, and desiring to improve it, rushed against thy troops, shooting from all sides sharp arrows at them. The vast Dhartarashtra host, then, O king, was repeatedly broken by the heroic Pandavas inspired with desire of victory, in the very sight, O monarch, of thy sons, conversant with all modes of warfare, and of, Sakuni the son of Suvala, and of Karna, O king! Though sought to be stopped, O king, by thy sons, that great army, afflicted on all sides, stayed not on the field. Indeed, a confusion set in among the vast terrified host of thy son in consequence of many warriors flying away on all sides. The Suta's son loudly cried out, saying—*Stay*, *Stay*!—but thy army, slaughtered by many high-souled warriors, did not stay on the field. Loud shouts were uttered then, O monarch, by the Pandavas, inspired with this desire of victory, on beholding the Dhartarashtra host, flying away on all sides. Then Duryodhana addressing Karna from affection, 'Behold, O Karna, how our army, exceedingly afflicted by the Pandavas, though thou art here, is flying away from battle! Knowing this, O thou of mighty arms, do that which is suited to the hour, O chastiser of foes! Thousands of (our) warriors, routed by the Pandavas, are O hero, calling after thee

only, O best of men !' Hearing these grave words of Duryodhana, the son of Radha, as if smiling, said these words unto the ruler of the Madras, 'Behold the prowess of my arms and the energy of my weapons, O ruler of men! Today I will slay all the Panchalas and the Pandavas in battle! Cause the steeds to proceed with my car, O tiger among men! Without-doubt, everything will be as I have said!' Having said these words, the Suta's son of great valour,—that hero, taking up his ancient and foremost of bows called *Vijaya*, stringed it and rubbed the string repeatedly. Bidding the troops stay on the field after having assured them upon his truth and by an oath, the mighty Karna of immeasurable soul fixed on his bow-string the weapon known by the name of *Bhargava*. From that weapon flowed, O king, millions and millions of keen arrows in that great battle. Entirely shrouded with those blazing and terrible arrows winged with feathers of *Kankas* and peacocks, the Pandava army could not see anything. Loud wails of woe arose from among the Panchalas, O king, afflicted, in that battle, with the mighty *Bhargava* weapon. In consequence then of elephants, O king, and steeds, by thousands, and cars, O monarch, and men, falling on all sides, deprived of life, the Earth began to tremble. The vast force of the Pandavas became agitated from one extremity to another. Meanwhile Karna, that scorcher of foes, that foremost of warriors, that tiger among men, while consuming his foes, looked resplendent like a smokeless fire. Thus slaughtered by Karna, the Panchalas and the Chedis began to lose their senses all over the field like elephants during the conflagration in a forest. Those foremost of men, O tiger among men, uttered loud roars like those of the tiger. Loud became the wails of woe, like those of living creatures at the univeral dissolution that were uttered by those crying combatants struck with panic and running wildly on all sides, O king, of the field of battle and trembling with fear. Beholding them thus slaughtered, O sire, by the Suta's son, all creatures, even beasts and birds, were filled with fear. The Srinjayas then, thus slaughtered in battle by the Suta's son, repeatedly called upon Arjuna and Vasudeva like the spirits of the dead within Yama's dominions calling upon Yama to rescue them. Hearing those wails of the troops slaughtered with Karna's shafts, and beholding the terrible *Bhargava* weapon invoked into existence Kunti's son Dhananjaya said unto Vasudeva these words, 'Behold, O Krishna of mighty arms, the prowess of the *Bhargava* weapon! It cannot, by any means, be baffled! Behold the Suta's son also, O Krishna, filled with rage in this great battle and resembling the Destroyer himself, in prowess and employed in achieving such a fierce feat! Urging his steeds incessantly, he is repeatedly casting angry glances upon me! I will never be able to fly away from Karna in battle! The person that is living, may, in battle, meet with either victory or defeat. To the man, however, that is dead, O Hrishikesa, even death is victory. How can defeat be his that is dead?' Thus addressed by Partha, Krishna replied unto that foremost of intelligent men and chastiser of foes, these words that were suitable to the occasion, 'The royal son of Kunti hath been

deeply wounded and mangled by Karna. Having seen him first and comforted him, thou wilt then, O Partha, slay Karna? Then Kesava proceeded, desirous of beholding Yudhishthira, thinking that Karna meanwhile, O monarch, would be overwhelmed with fatigue! Then Dhananjaya, himself desirous of beholding the king afflicted with arrows, quickly proceeded on that car, avoiding the battle, at Kesava's command. While the son of Kunti was thus proceeding from desire of seeing king Yudhishthira the just, he cast his eyes on every part of the army but failed to find his eldest brother anywhere on the field. The son of Kunti proceeded, O Bharata, having fought with the son of his preceptor Drona, and having vanquished that hero incapable of being resisted by the wielder of the thunder-bolt himself.' "

SECTION LXV

Sanjaya said, 'Having vanquished the son of Drona and achieved a mighty and heroic feat that is exceedingly difficult of accomplishment, Dhananjaya, irresistible by foes, and with bow outstretched in his hands, cast his eyes among his own troops. The brave Savyasachin, gladdening those warriors of his that were still battling at the head of their divisions, and applauding those among them that were celebrated for their former achievements, caused the car-warriors of his own army to continue to stand in their posts. Not seeing his brother Yudhishthira of Ajamida's race, the diadem-decked Arjuna, adorned, besides, with a necklace of gold, speedily approached Bhima and enquired of him the whereabouts of the king, saying, 'Tell me, where is the king?' Thus asked, Bhima said, 'King Yudhishthira the just, hath gone away from this place, his limbs scorched with Karna's shafts. It is doubtful whether he still liveth!' Hearing those words, Arjuna said, 'For this reason go thou quickly from the spot for bringing intelligence of the king, that best of all the descendants of Kuru! Without doubt, deeply pierced by Karna with shafts, the king hath gone to the camp! In that fierce passage-at-arms, though deeply pierced by Drona with keen shafts, the king endued with great activity, had still stayed in battle, expectant of victory, until Drona was slain! That foremost one among the Pandavas, possessed of great magnanimity, was greatly imperilled by Karna in to-day's battle! For ascertaining his condition, quickly go hence, O Bhima! I will stay here, checking all our foes!' Thus addressed, Bhima said, 'O thou of great glory, go thyself for ascertaining the condition of the king, that bull amongst the Bharatas! If, O Arjuna, I go there, many foremost of heroes will then say that I am frightened in battle!' Then Arjuna said unto Bhimasena, 'The *Samsaptakas* are before my division! Without

slaying those assembled foes first, it is impossible for me to stir from this place!' Then Bhimasena said unto Arjuna, 'Relying upon my own might, O foremost one among the Kurus, I will fight with all the *Samsaptakas* in battle! Therefore, O Dhananjaya, do thou go thyself!—'

"Sanjaya continued, 'Hearing in the midst of foes, those words of his brother Bhimasena that were difficult of accomplishment, Arjuna, desiring to see the king, addressed the Vrishni hero, saying, 'Urge the steeds, O Hrishikesa, leaving this sea of troops! I desire, O Kesava to see king Ajatasatru!—' "

"Sanjaya continued, 'Just as he was on the point of urging the steeds, Kesava, that foremost one of the Dasarhas, addressed Bhima, saying, 'This feat is not at all wonderful for thee, O Bhima! I am about to go (hence). Slay these assembled foes of Partha!' Then Hrishikesa proceeded with very great speed to the spot where king Yudhishthira was, O king, borne by those steeds that resembled Garuda, having stationed Bhima, that chastiser of foes, at the head of the army and having commanded him, O monarch, to fight (with the *Samsaptakas*). Then those two foremost of men, (*viz.*, Krishna and Arjuna), proceeding on their car, approached the king who was lying alone on his bed. Both of them, alighting from that car, worshipped the feet of king Yudhishthira, the just. Beholding that bull of tiger among men safe and sound, the two Krishnas became filled with joy like the twin Aswins on seeing Vasava. The king then congratulated them both like Vivaswat congratulating the twin Aswins, or like Vrihaspati congratuiating Sankar and Vishnu after the slaughter of the mighty *Asura* Jambha. King Yudhishthira the just, thinking that Karna had been slain, became filled with joy, and that scorcher of foes thereupon addressed them in these words in a voice choked with delight.' "

SECTION LXVI

"Yudhishthira said, 'Welcome, O thou that hast Devaki for thy mother, and welcome to thee, O Dhananjaya! The sight of both of you, O Achyuta and O Arjuna, is exceedingly agreeable! I see that without being wounded yourselves, you two,—his foes,—have slain the mighty car-warrior Karna! He was in battle like unto a snake of virulent poison. He was accomplished in all weapons. The leader of all the Dhartarashtras, he was their armour and protector! While fighting he was always protected by Vrishasena and by Sushena, both of whom are great bowmen! Of great energy, he had received lessons from Rama in weapons! He was invincible in battle! The foremost one in all the world, as a car-warrior he was celebrated throughout all the worlds. He was the saviour of the

Dhartarashtras, and the proceeder in their van! A slayer of hostile troops, he was the crusher of large bands of foes. Ever engaged in Duryodhana's good, he was always prepared to inflict woe on us! He was invincible in battle by the very gods with Vasava at their head. In energy and might he was equal unto the god of fire and the god of wind. In gravity he was unfathomable as the Nether world. The enhancer of the joys of friends, he was like the Destroyer himself unto foes! Having slain Karna (who was even so) in dreadful battle, by good luck it is that you two have come, like a couple of celestials after vanquishing an *Asura*! Today, O Achyuta, and Arjuna, a great battle was fought between myself exerting with might and that hero resembling the Destroyer himself, while seeking to exterminate all creatures! My standard was cut down, and my two *Parshni* drivers also were slain by him. I was also made steedless and carless by him in the very sight of Yuyudhana, of Dhrishtadyumna, of the twins (Nakula and Sahadeva), of the heroic Sikhandin, as also in the very sight of the sons of Draupadi, and all the Panchalas! Having vanquished those innumerable foes, Karna of mighty energy then vanquished me, O thou of mighty arms, although I exerted myself resolutely in battle! Pursuing me then and without doubt, vanquishing all my protectors, that foremost of warriors addressed me in diverse harsh speeches. That I am still alive, O Dhananjaya, is due to the prowess of Bhimasena. What more need I say? I am unable to bear that humiliation! For thirteen years, O Dhananjaya, through fear of Karna, I did not obtain any sleep by night or any comfort by day! Filled with hatred of Karna, I burn, O Dhananjaya! Like the bird *Vaddhrinasa* I fled from Karna, knowing that the time for my own destruction had come. The whole of my time had passed in the thought as to how I would accomplish the destruction of Karna in battle! Awake or asleep, O son of Kunti, I always beheld Karna (with my mind's eye). Wherever I was, the universe appeared to me to be full of Karna! Inspired with the fear of Karna, wherever I used to go, O Dhananjaya, thither I beheld Karna standing before my eyes! Vanquished in battle, with my steeds and car, by that hero who never retreated from battle, alive I was let off by him! What use have I of life or of kingdom either, since Karna, that ornament of battle, to-day cried *fie* on me? That which I had never before met with at the hands of Bhishma or Kripa or Drona in battle, that I met with today at the hands of the Suta's son, that mighty car-warrior! It is for this, O son of Kunti, that I ask thee today about thy welfare! Tell me in detail how thou hast slain Karna today ! In battle Karna was equal unto Sakra himself. In prowess he was equal unto Yama. In weapons he was equal unto Rama. How then hath he been slain? He was regarded as a mighty car-warrior, conversant with all modes of warfare. He was the foremost of all bowmen, and the one man amongst all men! O prince, the son of Radha was always worshipped by Dhritarashtra and his son, for thy sake! How then hath he been slain by thee? In all engagements, Dhritarashtra's son, O Arjuna, used to regard Karna

as thy death, O bull among men! How then, O tiger among men, hath that Karna been slain by thee in battle? Tell me, O son of Kunti, how that Karna hath been slain by thee! How, while he was engaged in battle, didst thou, O tiger among men, strike off his head in the very sight of all his friends like a tiger tearing off the head of a *Ruru* deer? That Suta's son who in battle searched all the points of the compass for finding thee, that Karna who had promised to give a car with six bulls of elephantine proportions unto him that would point thee out, I ask doth that Karna of wicked soul lie today on the bare ground, slain with thy keen arrows equipt with *Kanka* feathers? Having slain the Suta's son in battle, thou hast accomplished a deed highly agreeable to me! Encountering him in battle, hast thou really slain that Suta's son, who, filled with arrogance and pride and bragging of his heroism, used to search everywhere on the field of battle for thee? Hast thou, O sire, really slain in battle that sinful wretch who used to always challenge thee and who was desirous for thy sake of giving unto others a magnificent car, made of gold along with a number of elephants and bulls and steeds? Hast thou really slain today that sinful wight who was exceedingly dear to Suyodhana, and who, intoxicated with pride of heroism, used always to brag in the assembly of the Kurus? Encountered in battle, doth that wretch lie today on the field, his limbs exceedingly mangled with sky-ranging shafts sped by thee from thy bow and all steeped in blood? Have the two arms of Dhritarashtra's son been (at last) broken? Have those words been unfulfilled, uttered from folly by him who, filled with pride, used to always boast in the midst of the kings for gladdening Duryodhana, saying,—*—I will slay Phalguna*? O son of Indra, hath that Karna of little understanding been slain by thee today, that Suta's son who made the vow that he would not wash his feet as long as Partha lived? That Karna of wicked understanding who in the assembly, before the Kuru chiefs, had addressed Krishna, saying, 'Why, O Krishna, dost thou not abandon the Pandavas that are divested of might, exceedingly weak, and fallen? That Karna who had vowed for thy sake, saying that he would not return from battle without having slain Krishna and Partha—I ask, doth that Karna of sinful understanding lie today on the field, his body pierced with shafts? Thou knowest the nature of the battle that took place when the Srinjayas and the Kauravas encountered each other, the battle, *viz.*, in which I was brought to that distressful plight. Encountering that Karna, hast thou slain him today? O Savyasachin, hast thou today, with blazing shafts sped from *Gandiva*, cut off from the trunk of that Karna of wicked understanding his resplendent head decked with earrings? Pierced with Karna's shafts today, I had, O hero, thought of thee (that thou wouldst slay him)! Hast thou then, by the slaughter of Karna, made that thought of mine true? In consequence of the protection granted him by Karna, Suyodhana, filled with pride, always recked us little. Displaying thy prowess, hast then today destroyed that refuge of Suyodhana? That Suta's son of wicked soul, that Karna of great

wrath, who had formerly, in the presence of the Kauravas and in the midst of the assembly called us sesame seeds without kernel, encountering that Karna in battle, hast thou slain him today? That Suta's son of wicked soul who had, laughing the while, commanded Dussasana to forcibly drag Yajnasena's daughter won in gambling by Suvala's son, hath he been slain today by thee? That Karna of little understanding who, having been counted as only half a car-warrior during the tale of *Rathas* and *Atirathas,* had upbraided that foremost of all wielders of weapons on Earth, *viz.*, our grandsire Bhishma hath he been slain by thee? Extinguish, O Phalguna, this fire in my heart that is born of vindictiveness and is fanned by the wind of humiliation, telling me that thou hast slain Karna today, having encountered him in battle! The news of Karna's slaughter is exceedingly agreeable to me. Tell me, therefore, how the Suta's son hath been slain! Like the divine Vishnu waiting for the arrival of Indra with the intelligence of Vritra's slaughter, I had so long waited for thee, O hero !—' "

SECTION LXVII

Sanjaya said, 'Hearing these words of the righteous king who had been filled with anger, that high-souled *Atiratha, viz.,* Jishnu of infinite energy, replied unto the invincible Yudhishthira of great might, saying, 'While battling with the *Samsaptakas* today, Drona's son who always proceedeth at the head of the Kuru troops, O king, suddenly came before me, shooting shafts that resembled snakes of virulent poison. Beholding my car, of rattle deep as the roar of clouds, all the troops began to encompass it. Slaying full five hundred of those, I then, O foremost of kings, proceeded against Drona's son. Approaching me, O king, that hero with great resolution rushed against me like a prince of elephants against a lion, and desired to rescue, O monarch, the Kaurava car-warriors, that were being slaughtered by me. Then, in that battle, O Bharata, the preceptor's son, that foremost of heroes among the Kurus, incapable of being made to tremble began to afflict me and Janardana with whetted shafts resembling poison or fire. While engaged in battle with me, eight darts, each drawn by eight bullocks, carried his hundreds of arrows. He shot them all at me, but like a wind destroying the clouds I destroyed with my shafts that arrowy shower of his. He then shot at me, with skill and force and resolution, thousands of other arrows, all sped from his bowstring stretched to his very ear, even like a black cloud in the season of rains pouring in torrents the water with which it is charged. So quickly did Drona's son career in that battle that we could not discern from which side, the left or the right, he shot his arrows, nor could we notice when

he took up his arrows and when he let them off. Indeed, the bow of Drona's son was seen by us to be incessantly drawn to a circle. At last, the son of Drona pierced me with five whetted arrows and Vasudeva also with five whetted arrows. Within the twinkling of an eye, however, I afflicted him with the force of thunder-bolts. Exceedingly afflicted with those shafts sped by me, he soon assumed the form of a porcupine. All his limbs became bathed in blood Beholding his troops, those foremost of warriors all covered with blood and overwhelmed by me, he then entered the car-division of the Suta's son. Seeing the troops overwhelmed by me in battle, and struck with fear, and beholding the elephants and steeds flying away, that grinder (of hostile hosts), *viz.*, Karna approached me quickly with fifty great car-warriors. Slaying them all and avoiding Karna, I have quickly come hither for seeing thee. All the Panchalas are afflicted with fear at sight of Karna like kine at the scent of a lion. The Prabhadrakas also, O king, having approached Karna, are like persons that have entered the wide-open jaws of Death. Karna has already despatched to Yama's abode full seventeen hundred of those distressed car-warriors. Indeed, O king, the Suta's son did not become cheerless till he had a sight of us. Thou hadst first been engaged with Aswatthaman and exceedingly mangled by him. I heard that after that thou wert seen by Karna. O thou of inconceivable feats, I thought that thou must have, O king, been enjoying rest (in the camp), having come away from the cruel Karna. I have seen, O son of Pandu, the great and wonderful (*Bhargava*) weapon of Karna displayed in the van of battle. There is now no other warrior among the Srinjayas that is able to resist the mighty car-warrior Karna. Let Sini's grandson Satyaki, and Dhrishtadyumna, O king, be the protectors of my car-wheels. Let the heroic princes Yudhamanyu and Uttamaujas protect my rear. O thou of great glory, encountering that heroic and invincible car-warrior, *viz.*, the Suta's son, staying in the hostile army, like Sakra encountering Vritra, O foremost of kings, I will, O Bharata, fight with the Suta's son if he can be found in this battle today. Come and behold me and the Suta's son contending with each other in battle for victory. There, the Prabhadrakas are rushing towards the face of a mighty bull. There, O Bharata, six thousand princes are sacrificing themselves in battle today, for the sake of heaven. If, putting forth my strength, I do not, O king, slay Karna today with all his relatives while engaged in battle with him, then that end will be mine, O lion among kings, which is his that does not accomplish a vow taken by him. I beg of thee, bless me, saying that victory will be mine in battle. Yonder, the Dhartarashtras are about to devour Bhima. I will, O lion among kings, slay the Suta's son and his troops and all our foes!' "

SECTION LXVIII

"Sanjaya said, 'Hearing that Karna of mighty energy was still alive, Pritha's son Yudhishthira of immeasurable energy, exceedingly angry with Phalguna and burning with the shafts of Karna, said these words unto Dhananjaya, 'O sire, thy army is fled and hath been beaten in a way that is scarcely honourable! Inspired with fear and deserting Bhima, thou hast come hither since thou hast been unable to slay Karna. Thou hast, by entering her womb, rendered the conception of Kunti abortive. Thou hast acted improperly by deserting Bhima, because thou wert unable to slay the Suta's son. Thou hadst, O Partha, said unto me in the *Dwaita* woods that thou wouldst, on a single car, slay Karna. Why, then, through fear of Karna hast come hither, avoiding Karna and deserting Bhima? If in the Dwaita woods thou hadst said unto me, 'O king, I shall not be able to fight with Karna', we would then, O Partha, have made other arrangements suitable to the circumstances. Having promised me the slaughter of Karna, thou hast not, O hero, kept that promise. Bringing us into the midst of foes, why hast thou broken us into pieces by throwing us down on a hard soil? Expecting diverse good things and benefits from thee, O Arjuna, we have always uttered blessings on thee. All those expectations, however, O prince, have proved vain like those of persons expectant of fruit-getting instead of a tree burthened only with flowers! Like a fish-hook hid within a piece of meat, or poison overlaid with food, thou didst, for disappointing us at last, point out destruction in the shape of kingdom unto ourselves covetous of kingdom! For these thirteen years, O Dhananjaya, we have, from hope, lived relying on thee, like seeds sown on earth in expectation of the showers sent by the gods in season! Even these were the words that a voice in the skies had said unto Pritha on the seventh day after thy birth, O thou of foolish understanding!—'This son of thine that is born will have the prowess of Vasava himself! He will vanquish all his heroic foes! Endued with superior energy, he will at Khandava vanquish all the celestials united together and diverse other creatures. This one will subjugate the Madras, the Kalingas, and the Kaikeyas. This one will, in the midst of many kings, slay the Kurus. There will be no bowman superior to him, and no creature will ever be able to vanquish him. With his senses under control, and having obtained mastery over all branches of knowledge, this one, by merely desiring it, will bring all creatures under subjection to himself. This high-souled son that is born of thee, O Kunti, will in beauty be the rival of Soma, in speed of the god of wind, in patience of Meru, in forgiveness of Earth, in splendour of Surya, in prosperity of the Lord of treasures, in courage of Sakra, and in might of Vishnu. He will be the slayer of all foes like Vishnu, the son of Aditi. Endued with immeasurable energy, he will be celebrated for the destruction he will deal to foes and the success he will win for friends. He will, besides, be the

founder of a race !' —Even thus, in the skies, on the summit of the Satasringa mountains, in the hearing of many ascetics, that voice spoke. All that, however, hath not come to pass. Alas, it shows that the gods even may speak untruths! Hearing also the words of praise always uttered about thee by many foremost of *Rishis*, I never expected that Suyodhana would win success and prosperity or that thou thyself wouldst be afflicted with the fear of Karna! Thou ridest upon an excellent car constructed by the celestial artificer himself, with axles that do not creak, and with standard that bears the ape. Thou bearest a sword attached to thy belt of gold and silk. This thy bow Gandiva is full six cubits long. Thou hast Kesava for thy driver. Why, then, through fear of Karna hast thou come away from battle, O Partha? If, O thou of wicked soul, thou hadst given this bow to Kesava and become his driver, then Kesava could have (by this time) slain the fierce Karna like the lord of the Maruts (Sakra) slaying with his thunder the *Asura* Vritra. If thou art unable to resist the fierce son of Radha today, as he is careering in battle, give this thy *Gandiva* today to some other king, that may be thy superior in (the use and knowledge of) weapons. If that be done, the world will not then behold us bereft of sons and wives, deprived of happiness in consequence of the loss of kingdom, and sunk, O son of Pandu, in an unfathomable hell of great misery. It would have been better for thee if thou hadst never been born in the womb of Kunti, or having taken thy birth there, if thou hadst come out on the fifth month an abortion, thar to have, O prince, thus come away from battle, O thou of wicked soul! Fie on thy *Gandiva*, fie on the might of thy arms, fie on thy inexhaustible arrows! Fie on thy banner with the gigantic ape on it, and fie on thy car given thee by the god of fire!' "

SECTION LXIX

"Sanjaya said, 'Thus addressed by Yudhishthira, Kunti's son owning white steeds, filled with rage, drew his sword for slaying that bull of Bharata's race. Beholding his wrath, Kesava, conversant with the workings of the (human) heart said, 'Why, O Partha, dost thou draw thy sword? I do not, O Dhananjaya, behold any one here with whom thou hast to fight! The Dhartarashtras have now been assailed by the intelligent Bhimasena. Thou comest from battle, O son of Kunti, for seeing the king. The king has been seen by thee. Indeed, Yudhishthira is well. Having seen that tiger among kings who is endued with prowess equal to that of a tiger, why this folly at a time when thou shouldst rejoice? I do not see here, O son of Kunti, the person whom thou mayst slay. Why then dost thou desire to strike? What is this delusion

of thy mind? Why dost thou, with such speed, take up that formidable sword? I ask thee this, O son, of Kunti! What is this that thou art about, inasmuch as, O thou of inconceivable prowess, thou graspest that sword in anger?' Thus addressed by Krishna, Arjuna, casting his eyes on Yudhishthira, and breathing like an angry snake, said unto Govinda, 'I would cut off the head of that man who would tell me '*Give thy Gandiva to another person.*' Even this is my secret vow. Those words have been spoken by this king, O thou of immeasurable prowess, in thy presence, O Govinda! I dare not forgive them. I will for that slay this king who himself fears the slightest falling from virtue. Slaying this best of men, I will keep my vow. It is for this that I have drawn the sword, O delighter of the Yadus. Even I, slaying Yudhishthira, will pay off my debt to truth. By that I will dispel my grief and fever, O Janardana. I ask thee, what do you think suitable to the circumstances that have arisen? Thou, O sire, knowest the entire past and future of this universe. I will do what thou wilt tell me.' "

"Sanjaya continued, 'Govinda then said, '*Fie, Fie,*' unto Partha and once more continued to say, 'I now know, O Partha, that thou hast not waited upon the old, since, O tiger among men, thou hast yielded to wrath at a time when thou shouldst not have done so. No one that is acquainted with the distinctions of morality would act in the way, O Dhananjaya, in which thou, O son of Pandu, that art unacquainted with them, art acting to-day! He, O Partha, is the worst of men who committeth acts that should not be done and doeth acts that are apparently proper but condemned by the scriptures. Thou knowest not the decisions of those learned men who, waited upon by pupils, declare their opinions, following the dictates of morality. The man that is not acquainted with those rulings becomes confounded and stupefied, O Partha, even as thou hast been stupefied, in discriminating between what should be done and what should not. What should be done and what should not, cannot be ascertained easily. Everything can be ascertained by the aid of the scriptures. Thou, however, art not acquainted with the scriptures. Since (believing thyself) conversant with morality, thou art desirous of observing morality (in this way, it seems) thou art actuated by ignorance. Thou believest thyself to be conversant with virtue, but thou dost not know, O Partha, that the slaughter of living creatures is a sin. Abstention from injury to animals is, I think, the highest virtue. One may even speak an untruth, but one should never kill. How then, O foremost of men, couldst thou wish, like an ordinary person, to slay thy eldest brother, the King, who is conversent with morality? The slaughter of a person not engaged in battle, or of a foe, O Bharata who has turned his face from battle or who flies away or seeks protection or joins his hands or yields himself up or is careless, is never applauded by the righteous. All these attributes are in thy superior. This vow, O Partha, was adopted by thee before from foolishness. In consequence of that vow thou art now, from folly, desirous of perpetrating a sinful act. Why, O Partha, dost thou rush towards thy

reverend superior for slaying him, without having resolved the exceedingly subtile course of morality that is, again, difficult of being understood? I will now tell thee, O son of Pandu, this mystery connected with morality, this mystery that was declared by Bhishma, by the righteous Yudhishthira, by Vidura otherwise called *Kshatri,* and by Kunti, of great celebrity. I will tell thee that mystery in all its details. Listen to it, O Dhananjaya! One who speaks truth is righteous. There is nothing higher than truth. Behold, however, truth as practised is exceedingly difficult to be understood as regards its essential attributes. Truth may be unutterable, and even falsehood may be utterable where falsehood would become truth and truth would become falsehood. In a situation of peril to life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable. On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brahmana, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless. On these occasions falsehood would become truth and truth would become falsehood. He is a fool that practises truth without knowing the difference between truth and falsehood. One is said to be conversant with morality when one is able to distinguish between truth and falsehood. What wonder then in this that a man of wisdom, by perpetrating even a cruel act, may obtain great merit like Valaka by the slaughter of the blind beast? What wonder, again, in this that a foolish and ignorant person, from even the desire of winning merit, earns great sin like Kausika (living) among the rivers?' "

"Arjuna said, "Tell me, O holy one, this story that I may understand it, *viz.,* this illustration about Valaka and about Kausika (living) among rivers.' "

"Vasudeva said, "There was a certain hunter of animals, O Bharata, of the name of Valaka. He used, for the livelihood of his son and wives and not from will, to slay animals. Devoted to the duties of his own order and always speaking the truth and never harbouring malice, he used also to support his parents and others that depended upon him. One day, searching for animals even with perseverance and care, he found none. At last he saw a beast of prey whose sense of smell supplied the defect of his eyes, employed in drinking water. Although he had never seen such an animal before, still he slew it immediately. After the slaughter of that blind beast, a floral shower fell from the skies (upon the head of the hunter). A celestial car also, exceedingly delightful and resounding with the songs of *Apsaras* and the music of their instruments, came from heaven for taking away that hunter of animals. That beast of prey, having undergone ascetic austerities, had obtained a boon and had become the cause of the destruction of all creatures. For this reason he was made blind by the Self-born. Having slain that animal which had resolved to slay all creatures. Valaka went to heaven. Morality is even so difficult of being understood. There was an ascetic of the name of Kausika without much knowledge of

the scriptures. He lived on a spot much removed from a village, at a point where many rivers met. He made a vow, saying, 'I must always speak the truth.' He then became celebrated, O Dhananjaya, as a speaker of truth. At that time certain persons, from fear of robbers, entered that wood (where Kausika dwelt). Thither even, the robbers, filled with rage, searched for them carefully. Approaching Kaushika then, that speaker of truth, they asked him saying, 'O holy one, by which path have a multitude of men gone a little while before? Asked in the name of Truth, answer us. If thou hast seen them, tell us this'. Thus adjured, Kausika told them the truth, saying, 'Those men have entered this wood crowded with many trees and creepers and plants'. Even thus, O Partha, did Kausika give them the information. Then those cruel men, it is heard, finding out the persons they sought, slew them all. In consequence of that great sin consisting in the words spoken, Kausika, ignorant of the subtilities of morality, fell into a grievous hell, even as a foolish man, of little knowledge, and unacquainted with the distinctions of morality, falleth into painful hell by not having asked persons of age for the solution of his doubts. There must be some indications for distinguishing virtue from sin. Sometimes that high and unattainable knowledge may be had by the exercise of reason. Many persons say, on the one hand, that the scriptures indicate morality. I do not contradict this. The scriptures, however, do not provide for every case. For the growth of creatures have precepts of morality been declared. That which is connected with inoffensiveness is religion. Dharma protects and preserves the people. So it is the conclusion of the Pandits that what maintains is Dharma, O Partha, I have narrated to you the signs and indications of Dharma. Hearing this, you decide whether Yudhishthira is to be slaughtered by you or not'. Arjuna said, 'Krishna, your words are fraught with great intelligence and impregnated with wisdom. Thou art to us like our parents and our refuge. Nothing is unknown to thee in the three worlds, so thou art conversant with the canons of morality. O Kesava of the Vrishni clan, thou knowest my vow that whoever among men would tell me, Partha, give thy Gandiva to some one braver than you," I shall at once put an end to his life. Bhima has also made a promise that whoever would call him 'tularak', would be slaughtered by him there and then. Now the King has repeatedly used those very words to me in thy presence, O hero, *viz.*, 'Give thy bow'. If I slay him, O Kesava, I will not be able to live in this world for even a moment. Having intended again the slaughter of the king through folly and the loss of my mental faculties, I have been polluted by sin. It behoveth thee today, O foremost of all righteous persons, to give me such counsel that my vow, known throughout the world, may become true while at the same time both myself and the eldest son of Pandu may live.' "

"Vasudeva said, 'The king was fatigued, and under the influence of grief. He had been mangled in battle by Karna with numerous arrows. After that, O hero, he was repeatedly struck by the Suta's son (with his shafts), while he was retreating from battle. It was for this that, labouring under a load of sorrow, he spoke those improper words unto thee in wrath.

He provoked thee by those words so that thou mightst slay Karna in battle. The son of Pandu knows that the wretched Karna is incapable of being borne by any one else in the world (save thee). It was for this, O Partha, that the king in great wrath said those harsh words to thy face. The stake in the game of today's battle has been made to lie in the ever alert and always unbearable Karna. That Karna being slain, the Kauravas would necessarily be vanquished. Even this is what the royal son of Dharma had thought. For this the son of Dharma does not deserve death. Thy vow also, O Arjuna, should be kept. Listen now to my counsels that will be agreeable to thee,—to counsels in consequence of which Yudhishthira without being actually deprived of life may yet be dead. As long as one that is deserving of respect continues to receive respect, one is said to live in the world of men. When, however, such a person meets with disrespect, he is spoken of as one that is dead though alive. This king hath always been respected by thee and by Bhima and the twins, as also by all heroes and all persons in the world that are venerable for years. In some trifle then show him disrespect. Therefore, O Partha, address this Yudhishthira as *thou* when his usual form of address is *your honour*. A superior, O Bharata, by being addressed as *thou,* is killed though not deprived of life. Bear thyself thus, O son of Kunti, towards king Yudhishthira, the just. Adopt this censurable behaviour, O perpetuator of Kuru's race! This best audition of all auditions, hath been declared by both Atharvan and Angiras. Men desiring good should always act in this way without scruples of any kind. Without being deprived of life a superior is yet said to be killed if that venerable one is addressed as *thou*. Conversant with duty as thou art, address king Yudhishthira, the just, in the manner I have indicated. This death, O son of Pandu, at thy hands, king Yudhishthira will never regard as an offence committed by thee. Having addressed him in this way, thou mayst then worship his feet and speak words of respect unto this son of Pritha and soothe his wounded honour. Thy brother is wise. The royal son of Pandu, therefore, will never be angry with thee. Freed from falsehood as also from fratricide, thou wilt then, O Partha, cheerfully slay the Suta's son Karna!"

SECTION LXX

"Sanjaya said, "Thus addressed by Janardana, Pritha's son Arjuna, applauding those counsels of his friend, then vehemently addressed king Yudhishthira, the just, in language that was harsh and the like of which he had never used before.' "

"Arjuna said, 'Do thou not, O king, address these upbraidings to me, thou that art passing thy time full two miles away from battle. Bhima,

however, who is battling with the foremost heroes of the world may upbraid me. Having afflicted his foes at the proper time in battle, and slain many brave lords of earth and many foremost of car-warriors and huge elephants and many heroic horsemen and countless brave combatants, he hath, in addition, slain a thousand elephants and ten thousand Kamvoja mountaineers, and is uttering loud roars in battle like a lion after slaying innumerable smaller animals. That hero achieveth the most difficult feats, the like of which thou canst never achieve. Jumping down from his car mace in hand, he hath destroyed a large number of steeds and cars and elephants in battle. With also his foremost of swords he hath destroyed many horsemen and cars and steeds and elephants. With the broken limbs of cars, and with his bow also, he consumeth his foes. Endued with the prowess of Indra, with his feet and also his bare arms he slayeth numerous foes. Possessed of great might and resembling Kuvera and Yama, he destroyeth the hostile army, putting forth his strength. That Bhimasena hath the right to upbraid me, but not thou that art always protected by friends. Agitating the foremost of car-warriors and elephants and steeds and foot-soldiers, Bhima, single-handed, is now in the midst of the Dhartarashtras. That chastiser of foes hath the right to upbraid me. The chastiser of foes who is slaying the Kalingas, the Vangas, the Angas, the Nishadas, and the Magadhas, and large numbers of hostile elephants that are ever infuriated and that look like masses of blue clouds, is competent to upbraid me. Riding on a suitable car, shaking his bow at the proper time, and with shafts in his (other) hand, that hero poureth showers of arrows in great battle like the clouds pouring torrents of rain. Eight hundred elephants, I have seen, with their frontal globes split open and the ends of their tusks cut off, have today been slain by Bhima with shafts in battle. That slayer of foes is competent to tell me harsh words. 'The learned say that the strength of the foremost of Brahmanas lies in speech, and that the Kshatriya's strength is in his arms. Thou, O Bharata, art strong in words and very unfeeling. Thou thinkest me to be like thyself. I always strive to do thee good with my soul, life, sons and wives. Since, not withstanding all this, thou still piercest me with such wordy darts, it is evident that we cannot expect any happiness from thee. Lying on Draupadi's bed thou insultest me, though for thy sake I slay the mightiest of car-warriors. Thou art without any anxiety, O Bharata, and thou art cruel. I have never obtained any happiness from thee. It was for thy good, O chief of men, that Bhishma, firmly devoted to truth, himself told thee the means of his death in battle, and was slain by the heroic and high-souled Sikhandin, the son of Drupada, protected by me. I do not derive any pleasure from the thought of thy restoration to sovereignty, since thou art addicted to the evil practice of gambling. Having thyself committed a wicked act to which they only are addicted that are low, thou desirest now to vanquish thy foes through our aid. Thou hadst heard of the numerous faults and the great sinfulness of dice that Sahadeva spoke about. Yet dice, which is worshipped by the wicked, thou couldst not abandon. It was for this that

all of us have fallen into hell. We have never derived any happiness from thee since thou wert engaged in gambling with dice. Having, O son of Pandu, thyself caused all this calamity, thou art, again, addressing these harsh words to me. Slain by us, hostile troops are lying on the field, with mangled bodies and uttering loud wails. It was thou that didst that cruel act in consequence of which the Kauravas have become offenders and are being destroyed. Nations from the North, the West, the East, and the South, are being struck, wounded and slain, after the performance of incomparable feats in battle by great warriors of both sides. It was thou that hadst gambled. It was for thee that we lost our kingdom. Our calamity arose from thee, O king! Striking us, again, with the cruel goad of thy speeches, O king, do not provoke our wrath'.

"Sanjaya said, 'Having addressed these harsh and exceedingly bitter words unto his eldest brother and thereby committed a veinal sin, the intelligent Savyasachin of calm wisdom, who is ever actuated by the fear of defection from virtue, became very cheerless. The son of the chief of the celestials became filled with remorse and breathing heavily, drew his sword. Seeing this, Krishna asked him, 'What is this? Why dost thou again unsheathe thy sword blue as the sky? Tell me what thy answer is, for then I shall give thee counsel for the gratification of thy object'. Thus addressed by that foremost of men, Arjuna, in great sorrow answered Kesava, saying, 'I shall, putting forth my strength, slay my own self by whom this wicked act hath been done'. Hearing those words of Partha, Kesava, that foremost of all righteous persons said this unto Dhananjaya, 'Having said these words unto the king, why hast thou become so cheerless? O slayer of foes, thou desirest now to destroy thy own self. This, however, O Kiritin, is not approved by the righteous. If, O hero among men, thou hadst today, from fear of sin, slain this thy eldest brother of virtuous soul, what would then have been thy condition and what wouldst thou not then have done? Morality is subtil, O Bharata, and unknowable, especially by those that are ignorant. Listen to me as 'I preach to thee. By destroying thy own self, thou wouldst sink into a more terrible hell than if thou hadst slain thy brother. Declare now, in words, thy own merit. Thou shalt then, O Partha, have slain thy own self'. Applauding these words and saying, 'Let it be so, O Krishna', Dhananjaya, the son of Sakra, lowering his bow. said unto Yudhishthira, that foremost of virtuous persons, 'Listen, O king, there is no other bowman, O ruler of men, like unto myself, except the deity that bears *Pinaka;* I am regarded by even that illustrious deity. In a moment I can destroy this universe of mobile and immobile creatures. It was I, O king, that vanquished all the points of the compass with all the kings ruling there, and brought all to thy subjection. 'The *Rajasuya* (performed by thee), brought to completion by gift of *Dakshina,* and the celestial palace owned by thee, were both due to my prowess. In my hands are (marks of) sharp shafts and a stringed bow with arrow fixed thereon. On both my soles are the signs of cars with standards. No one can vanquish a person like me in battle. Nations from the North, the West, the East

and the South, have been struck down, slain, exterminated and destroyed. A small remnant only of the *Samsaptakas* is alive. I alone have slain half of the entire (hostile) army. Slaughtered by me, the Bharata host that resembled, O king, the very host of the celestials, is lying dead on the field. I slay those with (high) weapons that are conversant with high weapons. For this reason I do not reduce the three worlds to ashes. Riding upon my terrible and victorious car, Krishna and myself will soon proceed for slaying the Suta's son. Let this king become cheerful now. I will surely slay Karna in battle, with my arrows. Either the Suta-dame will today be made childless by me, or Kunti will be made childless by Karna. Truly do I say it that I will not put off my armour before I have slain Karna with my arrows in battle.' "

Sanjaya said, "Having said these words unto that foremost of virtuous persons, *viz.,* Yudhishthira, Partha threw down his weapons and cast aside his bow and quickly thurst his sword back into its sheath. Hanging down his head in shame, the diadem-decked Arjuna, with joined hands, addressed Yudhishthira, and said, 'Be cheerful, O king, forgiving me. What I have said, you will understand a little while after. I bow to thee.' Thus seeking to cheer that royal hero capable of bearing all foes, Arjuna, that foremost of men, standing there, once more said, this task will not be delayed. It will be accomplished soon. Karna cometh towards me. I shall proceed against him. I shall, with my whole soul, proceed for rescuing Bhima from the battle and for slaying the Suta's son. I tell thee that I hold my life for thy good. Know this for the truth, O king,.' Having said so, the diadem-decked Arjuna of blazing splendour touched the king's feet and rose for proceeding to the field. Hearing, however, those harsh words of his brother Phalguna, Pandu's son, king Yudhishthira, the just, rising up from that bed (on which he had been sitting), said these words unto Partha, with his heart filled with sorrow, 'O Partha, I have acted wickedly. For that, ye have been overwhelmed with terrible calamity. Do thou strike off, therefore, this my head today. I am the worst of men, and the exterminator of my race. I am a wretch. I am addicted to wicked courses. I am of foolish understanding. I am idle and a coward. I am an insulter of the old. I am cruel. What wouldst thou gain by always being obedient to a cruel person like me? A wretch that I am, I shall this very day retire into the woods. Live you happily without me. The high-souled Bhimasena is fit to be king. A eunuch that I am, what shall I do with sovereignty? I am incapable of bearing these harsh speeches of thee excited with wrath. Let Bhima become king. Having been insulted thus, O hero, what use have I with life'. Having said these words, the king, leaving that bed, suddenly stood up and desired to go to the woods. Then Vasudeva, bowing down, said unto him, 'O king, the celebrated vow of the wielder of *Gandiva* who is ever devoted to truth about his *Gandiva,* is known to thee. That man in the world who would tell him, 'Give thy *Gandiva* to another', would be slain by him. Even those very words were addressed to him by you. Therefore, for keeping that earnest vow, Partha, acting also at my instance,

inflicted you this insult, O lord of Earth. Insult to superiors is said to be their death. For this reason, O thou of mighty arms, it behoveth thee to forgive me that beseech and bow to thee this transgression, O king, of both myself and Arjuna, committed for maintaining the truth. Both of us, O great king, throw ourselves on thy mercy. The Earth shall today drink the blood of the wretched son of Radha. I swear truly to thee. Know the Suta's son as slain today. He, whose slaughter thou desirest, hath today lost his life.' Hearing those words of Krishna, king Yudhishthira, the just, in a great fury, raised the prostrate Hrishikesa and joining his hands, said in haste, 'It is even so as thou hast said. I have been guilty of a transgression, I have now been awakened by thee, O Govinda. I am saved by thee, O Madhava. By thee, O Achuta, we have today been rescued from a great calamity. Both of us stupefied by folly, *viz.*, myself and Arjuna, have been rescued from an ocean of distress, having obtained thee as our lord. Indeed, having obtained the raft of thy intelligence today, we have, with our relatives and allies, passed over an ocean of sorrow and grief. Having obtained thee, O Achyuta, we are not masterless'."

SECTION LXXI

Sanjaya said, "Having heard these joyful words of king Yudhishthira, Govinda of virtuous soul, that delighter of the Yadus, then addressed Partha. The latter, however, having at the instance of Krishna, addressed those words unto Yudhishthira, became exceedingly cheerless for having committed a trivial sin. Then Vasudeva, smiling, said unto the son of Pandu, 'What would have been thy condition, O Partha, if, observant of virtue, thou hadst slain the son of Dharma with thy sharp sword? Having only addressed the king as *thou*, such cheerlessness hath possessed thy heart. If thou hadst slain the king, O Partha, what wouldst thou have done after that? Morality is so inscrutable, especially by persons of foolish understanding. Without doubt great grief would have been thine in consequence of thy fear of sin. Thou wouldst have sunk also in terrible hell in consequence of the slaughter of thy brother. Gratify now this king of virtuous behaviour, this foremost of all practisers of virtue, this chief of Kuru's race. Even this is my wish. Gratifying the king with devotion, and after Yudhishthira will have been made happy, we two will proceed against the car of the Suta's son for fighting him. Slaying Karna today with thy keen shafts in battle, do thou, O giver of honours, give great happiness to Dharma's son. Even this, O mighty-armed one, is what I think to be suitable to this hour. Having done this, thy purpose will be achieved.- Then Arjuna, O monarch, in shame, touched king Yudhishthira's feet with his head. And he repeatedly said unto that chief of the Bharatas,

'Be pleased with me, Forgive, O king, all that I have said from desire of observing virtue and from fear of sins.' "

Sanjaya said, "Beholding Dhananjaya, that slayer of foes, lying weeping at his feet, O bull of Bharata's race, king Yudhishthira the just, raised his brother. And king Yudhishthira, that lord of the earth, then embraced his brother affectionately and wept aloud. The two brothers, of great splendour, having wept for a long while, at last became freed from grief, O monarch, and as cheerful as before. Then embracing him once more with affection and smelling his head, the son of Pandu, exceedingly gratified, applauded his brother Jaya and said, 'O thou of mighty arms, in the very sight of all the troops, my armour, standard, bow, dart, steeds, and arrows, were cut off in battle, O great bowman, by Karna with his shafts, although I exerted myself with care. Thinking of and seeing his feats in battle, O Phalguna, I lose my energies in grief. Life itself is no longer dear to me. If thou dost not slay that hero in battle today, I will cast away my life-breaths. What use have I with life?' Thus addressed, Vijaya, replied, O bull of Bharata's race, saying, 'I swear by Truth, O king, and by thy grace, by Bhima, O best of men, and by the twins, O lord of the earth, that today I shall slay Karna, in battle, or, being myself slain by him fall down on the earth. Swearing truly, I touch my weapons.' Having said these words unto the king, he addressed Madhava, saying, Without doubt, O Krishna, I will slay Karna in battle today. Aided by thy intelligence, blessed be thou, the slaughter of that wicked-souled one is certain'. Thus addressed, Kesava, O best of kings, said unto Partha, 'Thou art competent, O best of the Bharatas, to slay the mighty Karna. Even this hath ever been my thought, O mighty car-warrior, as to how, O best of men thou, wouldst slay Karna in battle'. Endued with great intelligence, Madhava once more addressed the son of Dharma, saying, 'O Yudhishthira, it behoveth thee to comfort Vibhatsu, and command him to slaughter Karna of wicked soul. Having heard that thou hadst been afflicted with shafts of Karna, myself and this one came hither, O son of Pandu, for ascertaining thy plight. By good luck, O king, thou wert not slain. By good luck thou wert not seized. Comfort thy Vibhatsu, and bless him, O sinless one, with thy wishes for his victory.' "

"Yudhishthira said, 'Come, Come, O Partha, O Vibhatsu, and embrace me, O son of Pandu. Thou hast told me beneficial words that deserved to be said, and I have forgiven thee. I command thee, O Dhananjaya,—go and slay Karna. Do not, O Partha, be angry for the harsh words I said unto thee.' "

Sanjaya continued, "Then Dhananjaya, O king, bowed unto Yudhishthira by bending his head, and seized with his two hands, O sire, the feet of his eldest brother. Raising him and embracing him closely, the king smelt his head and once more said these words unto him, 'O Dhananjaya, O thou of mighty arms, I have been greatly honoured by thee. 'Do thou ever win greatness and victory.' "

"Arjuna said, 'Approaching Radha's son today that is proud of his

might, I shall slay that man of sinful deeds with my shafts in battle, along with all his kinsmen and followers. He who, having bent the bow strongly, afflicted thee with his shafts, I say, that Karna, will obtain today the bitter fruit of that act of his. Having slain Karna, O lord of the earth, I shall today come back from the dreadful battle to pay thee my respects by walking behind thee. I tell thee this truly. Without having slain Karna I shall not come back today from the great battle. Truly do I swear this by touching thy feet, O lord of the universe.' "

Sanjaya continued, "Unto the diadem-decked (Arjuna) who was speaking in that way, Yudhishthira, with a cheerful heart, said these words of grave import, 'Do thou obtain imperishable fame, and such a period of life as accordeth with thy own desire, and victory, and energy, and the destruction of thy foes. Let the gods grant thee prosperity. Obtain thou all these to the measure desired by me. Go quickly to battle, and slay Karna, even as Purandara slew Vritra for his own aggrandisement.' "

SECTION LXXII

"Sanjaya said, 'Having with a cheerful heart gratified king Yudhishthira, the just, Partha, prepared to slay the Suta's son, addressed Govinda, saying, 'Let my car be once more equipped and let my foremost of steeds be yoked thereto. Let all kinds of weapon be placed upon that great vehicle. The steeds have rolled on the ground. They have been trained by persons skilled in horse lore. Along with the other equipments of the car, let them be quickly brought and decked in their trappings. Proceed quickly, O Govinda, for the slaughter of the Suta's son.' Thus addressed, O monarch, by the high-souled Phalguna, Krishna commanded Daruka, saying, 'Do all that Arjuna, that chief of Bharata's race and that foremost of all wielders of the bow, hath said'. Thus ordered by Krishna, Daruka, O best of kings, yoked those steeds unto that car covered with tiger-skins and ever capable of scorching all foes. He then represented unto the high-souled son of Pandu the fact of having equipped his vehicle. Beholding the car equipped by the high-souled Daruka, Phalguna, obtaining Yudhishthira's leave and causing the Brahmanas to perform propitiatory rites and utter benedictions on him, ascended that excellent vehicle. King Yudhishthira, the just, of great wisdom, also blessed him. After this, Phalguna proceeded towards Karna's car. Beholding that great bowman thus proceeding, all creatures, O Bharata, regarded Karna as already slain by the high-souled Pandava. All the points of the compass, O king, became serene. King-fishers and parrots and herons, O king, wheeled around the son of Pandu. A large number of beautiful and auspicious birds, O king, called *Pung*, causing Arjuna (by their timely appearance) to put forth greater speed in battle, cheerfully uttered their cries around him. Terrible *Kankas* and vultures.

and cranes and hawks and ravens, O king, tempted by the prospect of food, proceeded in advance of his car, and indicated auspicious omens foreboding the destruction of the hostile host and the slaughter of Karna. And while Partha proceeded, a copious perspiration covered his body. His anxiety also became very great as to how he would achieve his vow. The slayer of Madhu then, beholding Partha filled with anxiety as he proceeded, addressed the wielder of Gandiva and said these words'.

" 'Vasudeva said, 'O wielder of Gandiva, save thee there exists no other man that could vanquish those whom thou hast vanquished with this bow of thine. We have seen many heroes, who, endued with prowess like that Sakra, have attained to the highest regions, encountering thy heroic self in battle! Who else, O puissant one, that is not equal to thee, would be safe and sound after encountering Drona and Bhishma and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti and Sudakshina, the chief of the Kamvojas and Srutayudha of mighty energy and Achyutayudha as well? Thou hast celestial weapons, and lightness of hand and might, and thou art never stupefied in battle! Thou hast also that humility which is due to knowledge! Thou canst strike with effect! Thou hast sureness of aim, and presence of mind as regards the selection of means, O Arjuna! Thou art competent to destroy all mobile and immobile creatures including the very gods with the *Gandharvas*! On earth, O Partha, there is no human warrior who is equal to thee in battle. Amongst all Kshatriyas, invincible in battle, that wield the bow, amongst the very gods, I have not seen or heard of even one that is equal to thee. The Creator of all beings, *viz.*, Brahma, himself created the great bow Gandiva with which thou fightest, O Partha! For this reason there is no one that is equal to thee. I must, however, O son of Pandu, say that which is beneficial to thee. Do not O mighty-armed one, disregard Karna, that ornament of battle! Karna is possessed of might. He is proud and accomplished in weapons. He is a *Maharatha*. He is accomplished (in the ways of battle) and conversant with all modes of warfare. He is also well-acquinted with all that suits place and time. What need is there of saying much? Hear in brief, O son of Pandu! I regard the mighty car-warrior Karna as thy equal, or perhaps, thy superior! With the greatest care and resolution shouldst thou slay him in great battle. In energy he is equal to Agni. As regards speed, he is equal to the impetuosity of the wind. In wrath, he resembles the Destroyer himself. Endued with might, he resembles a lion in the formation of his body. He is eight *Ratnis*[1] in stature. His arms are large. His chest is broad. He is invincible. He is sensitive. He is a hero. He is, again, the foremost of heroes. He is exceedingly handsome. Possessed of every accomplishment of a warrior, he is a dispeller of the fears of friends. Engaged in the good of Dhritarashtra's son, he always hates the sons of Pandu. No one, not even the gods with Vasava at their

[1]A *Ratni* is a sort of cubit measured from the elbow to the end of the closed fist; it is supposed to be equal to the breadth of 21 fingers, making the thumb as the finger of measurement.

head, can slay the son of Radha, save thee, as I think. Slay, therefore, the Suta's son today. No one possessed of flesh and blood, not even the gods fighting with great care, not all the warriors (of the three worlds) fighting together can vanquish that car-warrior. Towards the Pandavas he is always of wicked soul and sinful behaviour, and cruel, and of wicked intelligence. In his quarrel with the sons of Pandu, he is actuated by no consideration affecting his own interests. Slaying that Karna, therefore, fulfill thy purpose today. Despatch today unto Yama's presence that Suta's son, that foremost of car-warriors, whose death is near. Indeed, slaying that Suta's son, that first of car-warriors, show the love for Yudhishthira, the just. I know thy prowess truly, O Partha, which is incapable of being resisted by the gods and *Asuras*. The Suta's son of wicked soul, from exceeding pride, always disregards the sons of Pandu. O Dhananjaya, slay that man today for whose sake the wretched Duryodhana regardeth himself a hero, that root of all (those) sinful persons, that son of a Suta. Slay, O Dhananjaya, that tiger among men, that active and proud Karna, who hath the sword for his tongue, the bow for his mouth, and arrows for his teeth. I know thee well as regards the energy and the might that are in thee. Slay the brave Karna in battle, like a lion slaying an elephant. Slay in battle today, O Partha, that Karna, otherwise called Vaikartana, in consequence of whose energy Dhritarashtra's son disregards thine?' "

SECTION LXXIII

"Sanjaya said, 'Once more Kesava of immeasurable soul said these words unto Arjuna, who, O Bharata, was advancing (to battle), firmly resolved upon slaying Karna, 'Today is the seventeenth day, O Bharata, of this terrible masacre of men and elephants and steeds. At the outset vast was the host that belonged to you. Encountering the foe in battle, that host has been very much reduced in numbers, O king! The Kauravas also, O Partha, were numerous at first, teeming with elephants and steeds. Encountering thee, however, as their foe, they have been nearly exterminated in the van of battle! These lords of Earth and these Srinjayas, united together, and these Pandava troops also, obtaining thy invincible self as their leader, are maintaining their ground on the field. Protected by thee, O slayer of foes, the Panchalas, the Matsyas, the Karushas, and the Chedis, have caused a great destruction of thy foes. Who is there that can vanquish the assembled Kauravas in battle? On the other hand, who is there that can vanquish the mighty car-warriors of the Pandavas protected by thee? Thou, however, art competent to vanquish in battle the three worlds consisting of the gods, the *Asuras*, and human beings, united together. What need I say then of the Kaurava host? Save thee, O tiger among men,

who else is there, even if he resemble Vasava himself in prowess, that could vanquish king Bhagadatta? So also, O sinless one, all the lords of earth, united together, are incapable, O Partha, of even gazing at this vast force that is protected by thee. So also, O Partha, owing to their having been always protected by thee that Dhrishtadyumna and Sikhandin succeeded in slaying Drona and Bhishma. Who, indeed, O Partha, could vanquish in battle those two mighty car-warriors of the Bharatas, *viz.*, Bhishma and Drona, both of whom were endued with prowess equal to that of Sakra himself? Save thee, O tiger among men, what other man in this world is able to vanquish those fierce lords of *Akshauhinis*, those unreturning and invincible heroes, all accomplished in weapons and united together, *viz.*, Santanu's son Bhishma, and Drona, and Vaikartana, and Kripa, and Drona's son, and king Duryodhana himself? Innumerable divisions of soldiers have been destroyed (by thee), their steeds and cars and elephants having been mangled (with thy shafts). Numberless Kshatriyas also, wrathful and fierce, hailing from diverse provinces, have been destroyed by thee. Teeming with horses and elephants, large bodies of combatants of diverse Kshatriya clans, such as the Govasas, the Dasamiyas, the Vasatis, O Bharata, and the Easterners, the Vatadhanas, and the Bhojas that are very sensitive of their honour, approaching thee and Bhima, O Bharata, have met with destruction. Of terrible deeds and exceedingly fierce, the Tusharas, the Yavanas, the Khasas, the Darvabhisaras, the Daradas, the Sakas, the Kamathas, the Ramathas, the Tanganas the Andhrakas, the Pulindas, the Kiratas of fierce prowess, the *Mlecchas*, the Mountaineers, and the races hailing from the sea-side, all endued with great wrath and great might, delighting in battle and armed with maces,—these all,—united with the Kurus and fighting wrathfully for Duryodhana's sake were incapable of being vanquished in battle by anybody else save thee, O scorcher of foes! What man, unprotected by thee, could advance, beholding the mighty and swelling host of the Dhartarashtras arrayed in order of battle? Protected by thee, O puissant one, the Pandavas, filled with wrath, and penetrating into its midst, have destroyed that host shrouded with dust and resembling a swollen sea. Seven days have elapsed since the mighty Jayatsena, the ruler of the Magadhas, was slain in battle by Abhimanyu. After that, ten thousand elephants, of fierce feats, that used to follow that king, were slain by Bhimasena with his mace. After that, other elephants, and car-warriors, by hundreds, have been destroyed by Bhima in that exercise of his might. Even thus, O Partha, during the progress of this awful battle, the Kauravas, with their steeds and car-warriors and elephants, encountering Bhimasena and thee, O son of Pandu, have from hence repaired to the region of Death. The van of the Kaurava army, O Partha, having been struck down by the Pandavas, Bhishma shot showers of fierce shafts, O sire! Conversant with the highest weapons, he shrouded the Chedis, the Panchalas, the Karushas, the Matsyas, and the Kaikayas with the shafts, and deprived them of life! The welkin became filled with gold-winged and straight-coursing shafts, capable

of piercing the bodies of all foes, that issued out of his bow. He slew thousands of car-warriors, shooting showers of shafts at a time. In all, he slew a hundred thousand men and elephants of great might. Abandoning the diverse motions, each of a new kind, in which they careered, those wicked kings and elephants, while perishing, destroyed many steeds and cars and elephants. Indeed, numberless were the shafts that Bhishma shot in battle. Slaughtering the Pandava host for ten days together, Bhishma made the terraces of numberless cars empty and deprived innumerable elephants and steeds of life. Having assumed the form of Rudra or of Upendra in battle, he afflicted the Pandava divisions and caused a great carnage amongst them. Desirous of rescuing the wicked Suyodhana who was sinking in a raftless sea, he slaughtered many lords of Earth among the Chedis, the Panchalas, and the Kaikayas, and caused a great massacre of the Pandava army teeming with cars and steeds and elephants. Innumerable foot-soldiers among the Srinjayas, all well-armed, and other lords of earth, were incapable of even looking at that hero when he careered in battle like the Sun himself of scorching splendour. At last the Pandavas, with all their resources, made a mighty effort, and rushed against that warrior who, inspired with the desire of victory, used to career in battle even in this way. Without availing himself of any aid, he routed, however, the Pandavas and the Srinjayas in battle, and came to be regarded as the one foremost hero in the world. Encountering him, Sikhandin, protected by thee, slew that tiger among men with his straight shafts. Having obtained thee that art a tiger among men (as his foe), that grandsire is now stretched on a bed of arrows, like Vritra when he obtained Vasava for his foe. The fierce Drona also slaughtered the hostile army for five days together. Having made an impenetrable array and caused many mighty car-warriors to be slain, that great car-warrior had protected Jayadratha (for some time). Fierce as the Destroyer himself, he caused a great carnage in the nocturnal battle. Endued with great valour, the heroic son of Bharadwaja consumed innumerable combatants with his arrows. Al last, encountering Dhrishtadyumna, he attained to the highest end. If, on that day, thou hadst not checked in battle all the (Dhartarashtra) car-warriors headed by the Suta's son, Drona then would never have been slain. Thou heldst in check the whole Dhartarashtra force. It was for this, O Dhananjaya, that Drona could be slain by the son of Prishata. What other Kshatriya, save thee, could in battle achieve such feats for compassing the slaughter of Jayadratha. Checking the vast (Kaurava) army and slaying many brave kings, thou killedest king Jayadratha, aided by the might and energy of thy weapons. All the kings regarded the slaughter of the ruler of the Sindhus to have been exceedingly wonderful. I, however, do not regard it so; thou didst it and thou art a great car-warrior. If this vast assemblage of Kshatriyas, obtaining thee as a foe, suffer extermination in course of even a whole day, I should, I think, still regard these Kshatriyas to be truly mighty. When Bhishma and Drona have been slain, the terrible Dhartarashtra host, O Partha, may be regarded to have lost all its heroes.

Indeed, with all its foremost warriors slain, with its steeds, cars, and elephants destroyed, the Bharata army looketh today like the firmament, reft of the Sun, the Moon, and stars. Yonder host of fierce prowess, O Partha, hath been shorn of its splendours today like the *Asura* host in days of yore shorn of its splendours by Sakra's prowess. The remnant of that grand master now consists of only five great car-warriors, *viz.,* Aswatthaman, Kritavarman, Karna, Salya, and Kripa. Slaying those five great car-warriors today, O tiger among men, be thou a hero that hath killed all his foes, and bestow thou the Earth with all her islands and cities on king Yudhishthira. Let Pritha's son Yudhishthira of immeasurable energy and prosperity, obtain today the whole earth with the welkin above it, the waters on it, and the nether regions below it. Slaying this host like Vishnu in days of yore slaying the *Daityas* and the *Danavas,* bestow the Earth on the king like Hari bestowing (the three worlds) on Sakra. Let the Panchalas rejoice today, their foes being slain, like the celestials rejoicing after the slaughter of the *Danavas* by Vishnu. If in consequence of thy regard for that foremost of men, *viz.,* thy preceptor Drona, thou cherishest compassion for Aswatthaman, if, again, thou hast any kindness for Kripa for the sake of respect that is due to a preceptor, if, approaching Kritavarman, thou dost not despatch him today to Yama's abode in consequence of the honour that is due to one's kinsmen by the mother's side, if, O lotus-eyed one, approaching thy mother's brother, *viz.,* Salya, the ruler of the Madras, thou dost not from compassion slay him, I ask thee, do thou, with keen shafts, O foremost of men slay Karna today with speed, that vile wretch of sinful heart who cherisheth the fiercest hate for the son of Pandu. This is thy noblest duty. There is nothing in it that would be improper. We approve of it, and here is no fault in the act. The wicked-souled Karna is the root, O thou of unfading glory, of that attempt, O sinless one, made in the night for burning thy mother with all her children, and of that conduct which Suyodhana adopted towards you in consequence of that match at dice. Suyodhana always hopeth for deliverance through Karna. Filled with rage, he endeavours to afflict me also (in consequence of that support). It is the firm belief of Dhritarashtra's royal son, O giver of honours, that Karna, without doubt, will slay all the Prithas in battle. Though fully acquainted with thy might, still, O son of Kunti, Dhritarashtra's son hath selected war with you in consequence of his reliance on Karna. Karna also always says, 'I will vanquish the assembled Parthas and that mighty car-warrior, *viz.,* Vasudeva of Dasarha's race'. Buoying up the wicked-souled son of Dhritarashtra, the wicked Karna always roareth in the (Kuru) assembly. Slay him today, O Bharata. In all the acts of injury, of which Dhritarashtra's son hath been guilty towards you, the wicked-souled Karna of sinful understanding hath been the leader. I saw the heroic son of Subhadra of eyes like those of a bull, slain by six mighty car-warriors of cruel heart belonging to the Dhritarashtra army. Grinding those bulls among men, *viz.,* Drona, Drona's son, Kripa and other heroes, he deprived elephants of their riders and mighty car-

warriors of their cars. The bull-necked Abhimanyu, that spreader of the fame of both the Kurus and the Vrishnis, deprived steeds also of their riders and foot-soldiers of weapons and life. Routing the (Kaurava) divisions and afflicting many mighty car-warriors, he despatched innumerable men and steeds and elephants to Yama's abode. I swear by Truth to thee, O friend, that my limbs are burning at the thought that while the son of Subhadra was thus advancing, consuming the hostile army with his shafts, even on that occasion the wicked-souled Karna was engaged in acts of hostility to that hero, O lord! Unable, O Partha, to stay in that battle before Abhimanyu's face, mangled with the shafts of Subhadra's son, deprived of consciousness, and bathed in blood, Karna drew deep breaths, inflamed with rage. At last, afflicted with arrows, he was obliged to turn his back upon the field. Eagerly desirous of flying away and becoming hopeless of life, he stayed for some time in battle, perfectly stupefied and exhausted with the wounds he had received. At last hearing those cruel words of Drona in battle—words that were suited to the hour,—Karna cut off Abhimanyu's bow. Made bowless by him in that battle, five great car-warriors then, well-versed in the ways of foul warfare, slew that hero with showers of shafts. Upon the slaughter of that hero, grief entered the heart of every one. Only the wicked-souled Karna and Suyodhana laughed in joy. (Thou rememberest also) the harsh and bitter words that Karna cruelly said unto Krishna in the (Kuru) assembly, in the presence of the Pandavas and Kurus, 'The Pandavas, O Krishna, are dead! They have sunk into eternal hell! O thou of large hips, choose other lords now, O thou of sweet speeches! Enter now the abode of Dhritarashtra as a serving woman, for, O thou of curving eye-lashes, thy husbands are no more! The Pandavas will not, O Krishna, be of any service to thee today! Thou art the wife of men that are slaves, O princess of Panchala, and thou art thyself, O beautiful lady, a slave! Today only Duryodhana is regarded as the one king on earth; all other kings of the world are worshipping the agency by which his administration is kept up. Behold now, O amiable one, how all the sons of Pandu have equally fallen! Overwhelmed by the energy of Dhritarashtra's son, they are now silently eyeing one another. It is evident that they are all sesame seeds without kernel, and have sunk into hell. They will have to serve the Kaurava (Duryodhana), that king of kings, as his slaves? Even these were the foul words that that wretch, *viz.*, the sinful Karna of exceedingly wicked heart, spoke on that occasion, in thy hearing, O Bharata! Let gold-decked shafts whetted on stone and capable of taking the life of him at whom they are sped, shot by thee, quench (the fire of) those words and all the other wrongs that that wicked-souled wight did unto thee. Let thy shafts quench all those wrongs and the life also of that wicked wight. Feeling the touch of terrible arrows sped from *Gandiva*, let the wicked-souled Karna recollect today the words of Bhishma and Drona! Let foe-killing cloth-yard shafts, equipped with the effulgence of lightning, shot by thee, pierce his vital limbs and drink his blood! Let fierce and mighty shafts, of great

impetuosity, sped by thy arms, penetrate the vitals of Karna today and despatch him to Yama's abode. Let all the kings of the earth, cheerless and filled with grief and uttering wails of woe, behold Karna fall down from his car today, afflicted with thy arrows. Let his kinsmen, with cheerless faces, behold Karna today, fallen down and stretched at his length on the earth, dipped in gore and with his weapons loosened from his grasp! Let the lofty standard of Adhiratha's son, bearing the device of the elephant's rope, fall fluttering on the earth, cut off by thee with a broad-headed arrow. Let Salya fly away in terror, abandoning the gold-decked car (he drives) upon seeing it deprived of its warrior and steeds and cut off into fragments with hundreds of shafts by thee. Let thy enemy Suyodhana today, beholding Adhiratha's son slain by thee, despair of both his life and kingdom. Yonder, O Partha, Karna, equal unto Indra in energy, or, perhaps, Sankara himself, is slaughtering thy troops with his shafts. There the Panchalas, though slaughtered by Karna with his whetted shafts, are yet, O chief of Bharata's race, rushing (to battle), for serving the cause of the Pandavas. Know, O Partha, that is prevailing over the Panchalas, and the (five) sons of Draupadi, and Dhrishtadyumna and Sikhandin, and the sons of Dhrishtadyumna, and Satanika, the son of Nakula, and Nakula himself, and Sahadeva, and Durmukha, and Janamejaya, and Sudharman, and Satyaki! The loud uproar made by those allies of thine, *viz.*, the Panchalas, O scorcher of foes, as they are being struck by Karna in dreadful battle, is heard. The Panchalas have not at all been inspired with fear, nor do they turn away their faces from the battle. Those mighty bowmen are utterly reckless of death in great battle. Encountering even that Bhishma who, single-handed, had encompassed the Pandava army with a cloud of shafts, the Panchalas did not turn away their faces from him. Then again, O chastiser of foes, they always strove with alacrity to vanquish forcibly in battle their great foe, *viz.*, the invincible Drona, that preceptor of all wielders of the bow, that blazing fire of weapons, that hero who always burnt his foes in batt[illegible]. They have never turned their faces from battle, afraid of Adhiratha's son. The heroic Karna, however, with his shafts, is taking the lives of the Panchala warriors endued with great activity as they are advancing against him, like a blazing fire taking the lives of myriads of insects. The son of Radha, in this battle, is destroying in hundreds the Panchalas that are advancing against him,—those heroes, that are resolved to lay down their lives for the sake of their allies! It behoveth thee, O Bharata, to become a raft and rescue those brave warriors, those great bowmen, that are sinking in the raftless ocean represented by Karna. The awful form of that weapon which was obtained by Karna from that foremost of sages, *viz.*, Rama of Bhrigu's race, hath been displayed. Scorching all the troops, that weapon of exceedingly fierce and awful form is blazing with its own energy, surrounding our vast army. Those arrows, sped from Karna's bow, are coursing in battle thick as swarm of bees, and scorching thy troops. Encountering Karna's weapon

in battle, that is irresistible by persons not having their souls under control, there the Panchalas, O Bharata, are flying away in all directions! Yonder, Bhima, of unappeasable wrath, surrounded on all sides by the Srinjayas, is fighting with Karna, O Partha, afflicted by the latter with keen shafts! If neglected, Karna will, O Bharata, exterminate the Pandavas, the Srinjayas, and the Panchalas, like a neglected disease whose germ has entered the body. Save thee I do not see another in Yudhishthira's army that would come home safe and sound, having encountered the son of Radha in battle. Slaying that Karna today with thy keen shafts, O bull among men, act according to thy vow, O Partha, and win great fame. I tell thee truly, thou only art able to vanquish in battle the Kaurava host with Karna amongst them, and no one else, O foremost of warriors! Achieving this great feat, *viz.*, slaying the mighty car-warrior Karna, attain thy object, O Partha, and crowned with success, be happy, O best of men!' "

SECTION LXXIV

"Sanjaya said, 'Hearing these words of Kesava, O Bharata, Vibhatsu soon cast off his anxiety and became cheerful. Rubbing then the string of *Gandiva* and stretching it, he held his bow for the destruction of Karna, and addressed Kesava, saying, 'With thee for my protector, O Govinda, and when thou that art acquainted with the past and the future art gratified with me today, victory is sure to be mine. Aided by thee, O Krishna, I can, in great battle, destroy the three worlds assembled together, what need be said of Karna then? I see the Panchala host is flying away, O Janardana. I see also Karna careering fearlessly in battle. I see too the *Bhargava* weapon careering in all directions. having been invoked by Karna, O thou of Vrishni's race, like the puissant thunder invoked by Sakra. This is that battle in which Karna will be slain by me and of which all creatures will speak as long as the earth will last. Today, O Krishna, unbarbed arrows, impelled by my arms and sped from the *Gandiva,* mangling Karna, will take him to Yama. Today king Dhritarashtra will curse that intelligence of his in consequence of which he had installed Duryodhana, who was undeserving of sovereignty, on the throne. Today, O mighty-armed one, Dhritarashtra will be divested of sovereignty, happiness, prosperity, kingdom, city, and sons. I tell thee truly, O Krishna, that today, Karna being slain, Duryodhana will become hopeless of both life and kingdom. Today, beholding Karna cut in pieces by me with my arrows, like Vritra in days of yore by Indra in the battle between the gods and the *Asuras*, let king Duryodhana call to mind the words thou hast spoken for bringing about peace. Today let the son of

Suvala, O Krishna, know that my shafts are dice, my *Gandiva* the box for throwing them, and my car, the chequered cloth. O Govinda, slaying Karna with keen shafts I will dispel the long sleeplessness of Kunti's son. Today the royal son of Kunti, upon the slaughter of the Suta's son by me, shall be gratified and be of cheerful heart and obtain happiness for ever. Today, O Kesava, I will shoot an irresistible and unrivalled arrow that will deprive Karna of life. Even this, O Krishna, was the vow of that wicked-souled one about my slaughter, *viz.*, '*I will not wash my feet till I slay Phalguna.*' Falsifying this vow of that wretch, O slayer of Madhu, I will, with straight shafts, throw down his body today from his car. Today the earth will drink the blood of that Suta's son who in battle condemns all other men on earth! With Dhritarashtra's approbation, the Suta's son Karna, boasting of his own merits, had said, "*Thou hast no husband now, O Krishna* !' My keen shafts will falsify that speech of his. Like angry snakes of virulent poison, they will drink his life-blood. Cloth-yard shafts, of the effulgence of the lightning, shot by myself possessed of mighty arms, sped from *Gandiva*, will send Karna on his last journey. Today the son of Radha will repent for those cruel words that he said unto the princess of Panchala in the midst of the assembly, in disparagement of the Pandavas! They that were on that occasion sesame seeds without kernel, will today become seeds with kernel after the fall of the Suta's son Karna of wicked soul, otherwise called Vaikartana! *I will save ye from the sons of Pandu* !—even these were the words that Karna, bragging of his own merits, said unto the sons of Dhritarashtra! My keen shafts will falsify that speech of his! Today, in the very sight of all the bowmen, I will slay that Karna who said, '*I will slay all the Panchalas with their sons.*' Today, O slayer of Madhu, I will slay that Karna, that son of Radha, relying on whose prowess the proud son of Dhritarashtra, of wicked understanding, always disregarded us. Today, O Krishna, after Karna's fall, the Dhartarashtras with their king, struck with panic, will fly away in all directions, like deer afraid of the lion. Today let king Duryodhana repent upon the slaughter of Karna, with his sons and relatives, by me in battle. Today, beholding Karna slain, let the wrathful son of Dhritarashtra, O Krishna, know me to be the foremost of all bowmen in battle. Today, I will make king Dhritarashtra, with his sons and grandsons and counsellors and servants, shelterless. Today, cranes and other carnivorous birds will, O Kesava, sport over the limbs of Karna cut off into pieces with my shafts. Today, O slayer of Madhu, I will cut off in battle the head of Radha's son Karna, in the very sight of all the bowmen. Today, O slayer of Madhu, I will cut off in battle the limbs of Radha's son of wicked soul with keen *Vipathas* and razor-faced arrows. Today, the heroic king Yudhishthira will cast off a great pain and a great sorrow cherished long in his heart. Today, O Kesava, slaying the son of Radha, with all his kinsmen, I will gladden king Yudhishthira, the son of Dharma. Today, I will slay the cheerless followers of Karna in battle, with shafts resembling the blazing fire or the poison of the snake. Today, with my straight shafts equipped

with vulturine feathers, I will, O Govinda, cause the earth to be strewn with (the bodies of) kings cased in golden armour. Today, O slayer of Madhu, I will, with keen shafts, crush the bodies and cut off the heads of all the foes of Abhimanyu. Today, I will bestow the earth, divested of Dhartarashtras on my brother, or, perhaps, thou, O Kesava, wilt walk over the earth divested of Arjuna! Today, O Krishna, I will free myself from the debt I owe to all bowmen, to my own wrath, to the Kurus, to my shafts, and to *Gandiva*. Today, I will be freed from the grief that I have cherished for thirteen years, O Krishna, by slaying Karna in battle like Maghavat slaying Samvara. Today, after I have slain Karna in battle, let the mighty car-warriors of the Somakas, who are desirous of accomplishing the task of their allies, regard their task as accomplished. I do not know what will be the measure, O Madhava, of the joy of Sini's grandson today after I shall have slain Karna and won the victory. Today, I will slay Karna in battle as also his son, that mighty car-warrior, and give joy to Bhima and the twins and Satyaki. Today, slaying Karna in dreadful battle, I will pay off my debt, O Madhava, to the Panchalas with Dhrishtadyumna and Sikhandin! Today let all behold the wrathful Dhananjaya fight with the Kauravas in battle and slay the Suta's son. Once more there is none equal to me in the world. In prowess also, who is there that resembles me? What other man is there that is equal to me in forgiveness? In wrath also, there is no one that is equal to me. Armed with the bow and aided by the prowess of my arms, I can vanquish the *Asuras* and the gods and all creatures united together. Know that my prowess is higher than the highest. Alone assailing all the Kurus and the Valhikas with the fire of my shafts issuing from *Gandiva*, I will, putting forth my might, burn them with their followers like a fire in the midst of a heap of dry grass at the close of winter. My palms bear these marks of arrows and this excellent and outstretched bow with arrow fixed on the string. On each of the soles of my feet occur the mark of a car and a standard. When a person like me goeth forth to battle, he cannot be vanquished by any one.' Having said these words unto Achyuta, that foremost of all heroes, that slayer of foes, with blood-red eyes, proceeded quickly to battle, for rescuing Bhima and cutting off the head from Karna's trunk. ' "

SECTION LXXV

"Dhritarashtra said, 'In that awful and fathomless encounter of the Pandavas and the Srinjayas with the warriors of my army, when Dhananjaya, O sire, proceeded for battle, how, indeed, did the fight occur?'

"Sanjaya said, 'The innumerable divisions of the Pandava army, decked with lofty standards and swelling (with pride and energy) and united

together in battle, began to roar aloud, drums and other instruments constituting their mouth, like masses of clouds at the close of summer uttering deep roars. The battle that ensued resembled a baneful shower out of season, cruel and destructive of living creatures. Huge elephants were its clouds; weapons were the water they were to pour; the peal of musical instruments, the rattle of car-wheels, and the noise of palms, constituted their roar; diverse weapons decked with gold formed their flashes of lightning; and arrows and swords and cloth-yard shafts and mighty weapons constituted their torrents of rain. Marked by impetuous onsets, blood flowed in streams in that encounter. Rendered awful by incessant strokes of the sword, it was fraught with a great carnage of Kshatriyas. Many car-warriors, united together, encompassed one car-warrior and despatched him to Yama's presence. Or, one foremost of car-warriors despatched a single adversary, or one despatched many adversaries united together. Again, some one car-warrior despatched to Yama's abode some one adversary along with his driver and steeds. Some one rider, with a single elephant, despatched many car-warriors and horsemen. Similarly, Partha, with clouds of shafts, despatched large number of cars with drivers and steeds, of elephants and horses with their riders, and of foot-soldiers, belonging to the enemy. Kripa and Sikhandin encountered each other in that battle, while Satyaki proceeded against Duryodhana. And Srutasravas was engaged with Drona's son, and Yudhamanyu with Chitrasena. The great Srinjaya car-warrior Uttamaujas was engaged with Karna's son Sushena, while Sahadeva rushed against Sakuni, the king of the Gandharas, like a hungry lion against a mighty bull. The youthful Satanika, the son of Nakula, rushed against the youthful Vrishasena, the son of Karna, shooting showers of shafts. The hreoic son of Karna struck that son of the princess of Panchala with many arrows. Conversant with all modes of warfare, Madri's son Nakula, that bull among car-warriors, assailed Kritavarman. The king of the Panchalas, *viz.*, Dhrishtadyumna, the son of Yajnasena, attacked Karna, the commander of the Kaurava army, with all his forces. Dussasana, O Bharata, with the swelling host of the *Samsaptakas* forming a portion of the Bharata army, fiercely attacked in that battle Bhima, that foremost of warriors of irresistible impetuosity. The heroic Uttamaujas, putting forth his strength struck the son of Karna and cut off his head which fell down on the earth, filling the earth and the welkin with a loud noise. Beholding the head of Sushena lying on the ground, Karna became filled with grief. Soon, however, in rage he cut off the steeds, the car, and the standard, of his son's slayer with many keen shafts. Meanwhile Uttamaujas, piercing with his keen shafts and cutting off with his bright sword the steeds of Kripa and those warriors also that protected Kripa's sides, quickly ascended the car of Sikhandin. Beholding Kripa deprived of his car, Sikhandin who was on his vehicle, wished not to strike him with his shafts. The son of Drona then, covering with his own the car of Kripa, rescued the latter like a bull sunk in a mire. Meanwhile Bhima, the son of the Wind-god clad in golden mail, began to

scorch with his keen arrows the troops of thy sons like the mid-day sun scorching everything in the summer season.' "

SECTION LXXVI

"Sanjaya said, 'During the progress of the fierce engagement, Bhima, while fighting along, being encompassed by innumerable foes, addressed his driver, saying, 'Bear me into the midst of the Dhartarashtra host. Proceed, O charioteer, with speed, borne by these steeds. I will despatch all these Dhartarashtras to the presence of Yama.' Thus urged by Bhimasena, the charioteer proceeded, quickly and with great impetuosity, against thy son's host to that spot whence Bhima desired to slaughter it. Then a large number of Kaurava troops, with elephants and cars and horse and foot, advanced against him from all sides. They then, from every side, began to strike that foremost of vehicles belonging to Bhima, with numerous arrows. The high-souled Bhima, however, with his own shafts of golden wings, cut off all those advancing arrows of his enemies. Thus cut off into two or three fragments with Bhima's arrows, those shafts, equipped with golden wings, of his enemies, fell down on the earth. Then, O king, amongst those foremost of Kshatriyas, struck with Bhima's shafts, the elephants and cars and horse and foot, set up a loud wail, O monarch, that resembled the din made by mountains when riven with thunder. Thus struck by Bhima, those foremost of Kshatriyas, their limbs pierced with Bhima's powerful shafts, rushed against Bhima in that battle from every side, like new-fledged birds towards a tree. When thy troops thus rushed against him. Bhima of furious impetuosity displayed all his vim, like Destroyer himself armed with mace when he burns and exterminates all creatures at the end of the *Yuga*. Thy soldiers were unable to resist in that battle that fierce forcible energy of Bhima endued with fierce impetuosity, like that of the Destroyer himself of wide open mouth when he rusheth at the end of the *Yuga* for exterminating all creatures. Then, O Bharata, like masses of clouds scattered by the tempest the Bharata host, thus mangled and burnt in that battle by the high-souled Bhima, broke and fled in fear in all directions. Then the mighty Bhimasena of great intelligence once more cheerfully said unto his charioteer, 'Ascertain, O Suta, whether those assembled cars and standards that are advancing towards me, are ours or the enemy's. Absorbed in battle, I am unable to distinguish them. Let me not shroud our own troops with my shafts. O Visoka, beholding hostile warriors and cars and the tops of their standards on all sides, I am greatly afflicted. The king is in pain. The diadem-decked Arjuna also has not yet come. These things, O Suta, fill my heart with sorrow. Even this is my grief, O charioteer, that king Yudhishthira the just, should have

gone away, leaving me in the midst of the enemy. I do not know whether he, as also Vibhatsu, is alive or dead. This adds to my sorrow. I shall, however, though filled with great grief, destroy those hostile troops of great might. Thus slaughtering in the midst of battle my assembled foes, I shall rejoice with thee today. Examining all the quivers containing my arrows, tell me, O Suta, ascertaining the matter well, what quantity of arrows is still left on my car, that is, how much of what sort.'

"Thus commanded, Visoka said, Of arrows, O hero, thou hast yet sixty thousand, while thy razor-headed shafts number ten thousand, and broad-headed ones number as much. Of cloth-yard shafts thou hast still two thousand, O hero, and of *Pradaras* thou hast still, O Partha, three thousand! Indeed, of the weapons, O son of Pandu, the portion that still remains is not capable of being borne, if placed on carts, by six bullocks. Shoot and hurl them, O learned one, for of maces and swords and other weapons used with the arms alone, thou hast thousands upon thousands, as also lances and scimitars and darts and spears! Never fear that thy weapons will be exhausted.'

"Bhima said, 'Behold, O Suta, today this awful battle in which everything will be shrouded with my impetous arrows sped fiercely from my bow and mangling all my foes, and in consequence of which the very sun will disappear from the field, making the latter resemble the domains of Death! Today, even this will be known to all the Kshatriyas including the very children, O Suta, that Bhimasena hath succumbed in battle or that, alone he hath subjugated all the Kurus! Today, let all the Kauravas fall in battle or let all the world applaud me beginning with the feats of my earliest years. Alone, I will overthrow them all, or let all of them strike Bhimasena down. Let the gods that aid in the achievement of the best acts, bless me. Let that slayer of foes Arjuna, come here now like Sakra, duly invoked, quickly coming to a sacrifice. Behold, the Bharata host is breaking! Why do those kings fly away? It is evident that Savyasachin, that foremost of men, is quickly shrouding that host with his shafts. Behold, those standards, O Visoka, and elephants and steeds and bands of foot soldiers are flying away. Behold, these cars, assailed with shafts and darts, with those warriors riding on them, are being scattered, O Suta! Yonder, the Kaurava host, assailed with the shafts, equipped with wings of gold and feathers of peacocks, of Dhananjaya, and resembling thunderbolts in force, though slaughtered extensively, is repeatedly filling its gaps. There, cars and steeds and elephants are flying away, crushing down bands of foot-soldiers. Indeed, all the Kauravas, having lost their sense, are flying away, like elephants filled with panic at a forest conflagration, and uttering cries of woe. These huge elephants, again, O Visoka, are uttering loud cries, assailed with shafts.'

"Visoka said, 'How is it, O Bhima, that thou dost not hear the loud twang of the yawning *Gandiva* stretched by Partha in wrath? Are these two ears of thine gone? All thy wishes, O son of Pandu, have been fulfilled! Yonder the Ape (on Arjuna's banner) is seen in the midst of

the elephant force (of the enemy). Behold, the string of *Gandiva* is flashing repeatedly like lightning amid blue clouds. Yonder the Ape on Dhananjaya's standard-top is everywhere seen to terrify hostile divisions in this dreadful battle. Even I, looking at it, am struck with fear. There the beautiful diadem of Arjuna is shining brilliantly. There, the precious jewel on the diadem, endued with the splendour of the sun, looketh exceedingly resplendent. There, beside him, behold his conch *Devadatta* of loud blare and the hue of a white cloud. There, by the side of Janardana, reins in hand, as he penetrates into the hostile army, behold his discus of solar effulgence, its nave hard as thunder, and its edge sharp as a razor. Behold, O hero, that discus of Kesava, that enhancer of his fame, which is always worshipped by the Yadus. There, the trunks, resembles lofty trees perfectly straight, of huge elephants, cut off by Kiritin, are falling upon the earth. There those huge creatures also, with their riders, pierced and split with shafts, are falling down, like hills riven with thunder. There, behold, O son of Kunti, the *Panchajanya* of Krishna, exceedingly beautiful and of the hue of the moon, as also the blazing *Kaustubha* on his breast and his triumphal garland. Without doubt, that first and foremost of all car-warriors, *viz.*, Partha, is advancing, routing the hostile army as he comes, borne by his foremost of steeds, of the hue of white clouds, and urged by Krishna. Behold those cars and steeds and bands of foot soldiers, mangled by thy younger brother with the energy of the chief of the celestials. Behold, they are falling down like a forest uprooted by the tempest caused by Garuda's wings. Behold, four hundred car-warriors, with their steeds and drivers, and seven hundred elephants and innumerable foot-soldiers and horsemen slain in this battle by Kiritin with his mighty shafts. Slaughtering the Kurus, the mighty Arjuna is coming towards thy side even like the constellation *Chitra*. All thy wishes are fulfilled. Thy foes are being exterminated. Let thy might, as also the period of thy life, ever increase.'

"Bhima said, 'Since, O Visoka, thou tellest me of Arjuna's arrival, I will give thee four and ten populous villages and a hundred female slaves and twenty cars, being pleased with thee, O Suta, for this agreeable intelligence imparted by thee !' "

SECTION LXXVII

"Sanjaya said, 'Hearing the roars of cars and the leonine shouts (of the warriors) in battle, Arjuna addressed Govinda, saying, 'Urge the steeds to greater speed.' Hearing these words of Arjuna, Govinda said unto him, 'I am proceeding with great speed to the spot where Bhima is stationed.' Then many lions among men (belonging to the Kaurava army),

excited with wrath and accompanied by a large force of cars and horse and elephants and foot and making the earth resound with the whizz of their arrows, the rattle of their car-wheels, and the tread of their horses' hoofs, advanced against Jaya (Arjuna) as the latter proceeded for victory, borne by his steeds white as snow or conchs and decked in trappings of gold and pearls and gems like the chief of the celestials in great wrath proceeding, armed with the thunder, against (the *Asura*) Jambha for slaying him. Between them and Partha, O sire occurred a great battle destructive of body, life, and sin, like the battle between the *Asuras* and the god Vishnu, that foremost of victors for the sake of the three worlds. Alone, Partha, decked with diadem and garlands, cut off the mighty weapons sped by them as also their heads and arms in diverse ways, with his razor-faced and crescent-shaped and broad-headed arrows of great keenness. Umbrellas, and yak-tails for fanning, and standards, and steeds, and cars, and bands of foot, and elephants, fell down on the earth, mutilated in diverse ways, like a forest broken down by a tempest. Huge elephants, decked in caparisons of gold and equipped with triumphal standards and warriors (on their backs), looked resplendent, as they were pierced with shafts of golden wings, like mountains ablaze with light. Piercing elephants and steeds and cars with excellent shafts resembling Vasava's thunder, Dhananjaya proceeded quickly for the slaughter of Karna, even as Indra in days of yore for riving (the *Asura*) Vala. Then that tiger among men, that mighty-armed chastiser of foes, penetrated into thy host like a *Makara* into the ocean. Beholding the son of Pandu, thy warriors, O king, accompanied by cars and foot and a large number of elephants and steeds, rushed against him. Tremendous was the din made by them as they advanced against Partha, resembling that made by the waters of the ocean lashed into fury by the tempest. Those mighty car-warriors, resembling tigers (in prowess) all rushed in that battle against that tiger among men, abandoning all fear of death. Arjuna, however, routed the troops of those leaders of the Kurus as they advanced, shooting at him showers of weapons, like a tempest driving off masses of congregated clouds. Those great bowmen, all skilled in smiting, united together, and proceeded against Arjuna with a large number of cars and began to pierce him with keen shafts. Then Arjuna, with his shafts, despatched to Yama's abode several thousands of cars and elephants and steeds. While those great car-warriors in that battle were thus struck with shafts sped from Arjuna's bow, they were filled with fear and seemed to disappear one after another from their cars. In all, Arjuna, with his sharp arrows, slew four hundreds of those heroic car-warriors exerting themselves vigorously in battle. Thus struck in that battle with sharp shafts of diverse kinds, they fled away on all sides, avoiding Arjuna. Tremendous was the uproar made at the van of the army by those warriors as they broke and fled like that made by the surging sea when it breaks upon a rock. Having routed with his arrows that army struck with fright, Pritha's son Arjuna then proceeded, O sire, against the division of the Suta's son. Loud was the noise with which Arjuna

faced his foes, like that made by Garuda in days of yore when swooping down for snakes. Hearing that sound, the mighty Bhimasena, desirous as he had been of obtaining a sight of Partha, became filled with joy. As soon as the valiant Bhimasena heard of Partha's arrival, he began, O monarch, to grind thy troops, reckless of his very life. Possessed of prowess equal to that of the wind, the valiant Bhima, the son of the Wind-god, began to career in that battle like the wind itself. Afflicted by him, O monarch, thy army, O king, began to reel like a wrecked vessel on the bosom of the sea. Displaying his lightness of hands, Bhima began to cut and mangle that host with his fierce arrows and despatch large numbers to the abode of Yama. Beholding on that occasion the superhuman might of Bhima, O Bharata, like that of the Destroyer at the end of the *Yuga*, thy warriors became filled with fright. Seeing his mightiest soldiers thus afflicted by Bhimasena, O Bharata, king Duryodhana addressed all his troops and great bowmen, O bull of Bharata's race, commanding them to slay Bhima in that battle, since upon Bhima's fall he would regard the Pandava troops already exterminated. Accepting that command of thy son, all the kings shrouded Bhima with showers of shafts from every side. Innumerable elephants, O king, and men inspired with desire of victory, and cars, and horse, O monarch, encompassed Vrikodara. Thus encompassed by those brave warriors on all sides, O king, that hero, that chief of Bharata's race, looked resplendent like the Moon surrounded by the stars. Indeed, as the Moon at full within his corona looks beautiful, even so that best of men, exceedingly handsome, looked beautiful in that battle. All those kings, with cruel intent and eyes red in wrath, inflicted upon Vrikodara their arrowy downpours, moved by the desire of slaying him. Piercing that mighty host with straight shafts, Bhima came out of the press like a fish coming out of a net, having slain ten thousand unretreating elephants, two hundred thousand and two hundred men, O Bharata, and five thousand horses, and a hundred car-warriors. Having slaughtered these, Bhima caused a river of blood to flow there. Blood constituted its water, and cars its eddies; and elephants were the alligators with which it teemed. Men were its fishes, and steeds its sharks, and the hair of animals formed its woods and moss. Arms lopped off from trunks formed its foremost of snakes. Innumerable jewels and gems were carried along by the current. Thighs constituted its gravels, and marrow its mire. And it was covered with heads forming its rocks. And bows and arrows constituted the rafts by which men sought to cross that terrible river, and maces and spiked bludgeons formed its snakes. And umbrellas and standards formed its swans, and head-gears its foam. Necklaces constituted its lotuses, and the earthy dust that arose formed its waves. Those endued with noble qualities could cross it with ease, while those that were timid and affrighted found it exceedingly difficult to cross. Warriors constituting its crocodiles and alligators, it ran towards the region of Yama. Very soon, indeed, did that tiger among men cause that river to flow. Even as the terrible *Vaitarani* is difficult of being crossed

by persons of unrefined souls, that bloddy river, terrible and enhancing the fears of the timid, was difficult to cross. Thither where that best of car-warriors, *viz.,* the son of Pandu, penetrated, thither he felled hostile warriors in hundreds and thousands. Seeing those feats achieved in battle by Bhimasena, Duryodhana, O monarch, addressing Sakuni, said, 'Vanquish, O uncle, the mighty Bhimasena in battle. Upon his defeat the mighty host of the Pandavas may be regarded as defeated.' Thus addressed, O monarch, the valiant son of Suvala, competent to wage dreadful battle, proceeded, surrounded by his brothers. Approaching in that battle Bhima of terrible prowess, the heroic Sakuni checked him like the continent resisting the ocean. Though resisted with keen shafts, Bhima, disregarding them all, proceeded against the sons of Suvala. Then Sakuni, O monarch, sped a number of cloth-yard shafts equipped with wings of gold and whetted on stone, at the left side of Bhima's chest. Piercing through the armour of the high-souled son of Pandu, those fierce shafts, O monarch, equipped with feathers of *Kankas* and peacocks, sunk deep into his body. Deeply pierced in that battle, Bhima, O Bharata, suddenly shot at Suvala's son a shaft decked with gold. The mighty Sakuni however, that scorcher of foes, O king, endued with great lightness of hands, cut off into seven fragments that terrible arrow as it coursed towards him. When his shaft fell down on the earth, Bhima, O king, became highly enraged, and cut off with a broad-headed arrow the bow of Suvala's son with the greatest ease. The valiant son of Suvala then, casting aside that broken bow, quickly took up another and six and ten broad-headed arrows. With two of those straight and broad-headed arrows, O monarch, he struck Bhima himself, with one he cut off Bhima's standard, and with two, his umbrella. With the remaining four, the son of Suvala pierced the four steeds of his antagonist. Filled with rage at this, the valiant Bhima, O monarch, hurled in that battle a dart made of iron, with its staff adorned with gold. That dart, restless as the tongue of a snake, hurled from Bhima's arms, speedily fell upon the car of the high-souled son of Suvala. The latter then, filled with wrath, O monarch, took up that same gold-decked dart and hurled it back at Bhimasena. Piercing through the left arm of the high-souled son of Pandu, it fell down on the earth like lightning flashed down from the sky. At this, the Dhartarashtras, O monarch, set up a loud roar all around. Bhima, however, could not bear that leonine roar of his foes endued with great activity. The mighty son of Pandu then, quickly taking up another stringed bow, in a moment, O monarch, covered with shafts the soldiers of Suvala's son in that battle, who were fighting reckless of their very lives. Having slain his four steeds, and then his driver, O king, Bhima of great prowess next cut off his antagonist's standard with a broad-headed arrow without losing a moment. Abandoning with speed that steedless çar, Sakuni, that foremost of men, stood on the ground, with his bow ready drawn in his hands, his eyes red like blood in rage, and himself breathing heavily. He then, O king, struck Bhima from every side with innumerable arrows The valiant Bhima,

baffling those shafts, cut off Sakuni's bow in rage and pierced Sakuni himsef, with many keen arrows. Deeply pierced by his powerful antagonist, that scorcher of foes, O king, fell down on the earth almost lifeless. Then thy son, O monarch, seeing him stupefied, bore him away from battle on his car in the very sight of Bhimasena. When that tiger among men, *viz.*, Sakuni was thus taken up on Duryodhana's car, the Dhartarashtra troops, turning their faces from battle, fled away on all sides inspired with fear on that occasion of great terror due to Bhimasena. Upon the defeat of Suvala's son, O king, by that great bowman, Bhimasena, thy son Duryodhana, filled with great fright, retreated, borne away by his fleet steeds, from regard for his maternal uncle's life. Beholding the king himself turn away from the battle, the troops, O Bharata, fled away, from the encounters in which each of them had been engaged. Seeing all the Dhartarashtra troops turn away from battle and fly in all directions, Bhima rushing impetuously, fell upon them, shooting many hundreds of shafts. Slaughtered by Bhima, the retreating Dhartarashtras, O king, approaching the spot where Karna was, once more stood for battle, surrounding him. Endued with great might and great energy, Karna then became their refuge. Finding Karna, O bull of Bharata's race, thy troops became comforted and stood cheerfully, relying upon one another, like shipwrecked mariners, O tiger of men, in their distressful plight, when at last they reach an island. They then, once more, making death itself their goal, proceeded against their foes for battle.' "

SECTION LXXVIII

"Dhritarashtra said, 'When our troops were broken in battle by Bhimasena, what, O Sanjaya, did Duryodhana and Suvala's son say? Or, what did Karna, that foremost of victors, or the warriors of my army in that battle, or Kripa, or Kritavarman, or Drona's son Dussasana, say? Exceedingly wonderful, I think, is the prowess of Pandu's son, since, single-handed, he fought in battle with all the warriors of my army. Did the son of Radha act towards the (hostile) troops according to his vow? That slayer of foes, Karna, O Sanjaya, is the prosperity, the armour, the fame, and the very hope of life, of the Kurus. Beholding the army broken by Kunti's son of immeasurable energy, what did Karna, the son of Adhiratha and Radha, do in that battle? What also did my sons, difficult of defeat in battle, do or the other kings and mighty car-warriors of our army? Tell me all this, O Sanjaya, for thou art skilled in narration!'

"Sanjaya said, 'In that afternoon, O monarch, the Suta's son of great valour began to smite all the Somakas in the very sight of Bhimasena. Bhima also of great strength began to destroy the Dhartarashtra troops.

Then Karna, addressing (his driver) Salya, said unto him, 'Bear me to the Panchalas.' Indeed, beholding his army in course of being routed by Bhimasena of great intelligence, Karna once more addressed his driver, saying, 'Bear me to the Panchalas only.' Thus urged, Salya the ruler of the Madras, endued with great might, urged those white steeds that were fleet as thought, towards the Chedis, the Panchalas and the Karushas. Penetrating then into that mighty host, Salya, that grinder of hostile troops, cheerfully conducted those steeds into every spot that Karna, that foremost of warriors, desired to go to. Beholding that car cased in tiger-skins and looking like a cloud, the Pandus and the Panchalas, O monarch, became terrified. The rattle then of that car, like unto the peal of thunder, or the sound of a mountain splitting into fragments, became audible in that dreadful battle. With hundreds upon hundreds of keen arrows sped from the bow-string drawn to his ear, Karna then smote hundreds and thousands of warriors belonging to the Pandava army. While the unvanquished Karna was employed in achieving those feats, many mighty bowmen and great car-warriors among the Pandavas encompassed him on all sides. Indeed, Sikhandin, and Bhima, and Dhrishtadyumna, the son of Prishata, and Nakula, and Sahadeva, and the (five) sons of Draupadi, and Satyaki, surrounded the son of Radha, pouring showers of arrows upon him, from desire of despatching him to the other world. The heroic Satyaki, that best of men, struck Karna in that engagement with twenty keen shafts in the shoulder-joint. Sikhandin struck him with five and twenty shafts, and Dhrishtadyumna struck him with seven, and the sons of Draupadi with four and sixty, and Sahadeva with seven, and Nakula with a hundred, in that battle. The mighty Bhimasena, in that encounter, filled with rage, struck the son of Radha in the shoulder-joint with ninety straight shafts. The son of Adhiratha, then, of great might laughing in scorn, and drawing his excellent bow let off many keen shafts, afflicting his foes. The son of Radha pierced each of them in return with five arrows. Cutting off the bow of Satyaki as also his standard, O bull of Bharata's race, Karna pierced Satyaki himself with nine shafts in the centre of the chest. Filled with wrath, he then pierced Bhimasena with thirty shafts. With a broad-headed arrow, O sire, he next cut off the standard of Sahadeva, and with three other arrows, that chastiser of foes afflicted Sahadeva's driver. Within the twinkling of an eye he then deprived the (five) sons of Draupadi of their cars, O bull of Bharata's race, which seemed exceedingly wonderful. Indeed, with his straight shafts casting those heroes to turn back from the fight, the heroic Karna began to slay the Panchalas and many mighty car-warriors among the Chedis. Thus struck in that battle. O monarch, the Chedis and the Matsyas, rushing against Karna alone, poured upon him showers of shafts. The Suta's son, however, that mighty car-warrior, began to smite them with his keen shafts. I beheld this exceedingly wonderful feat. O Bharata, *viz.*, that the Suta's son of great prowess, alone and unsupported in that battle, fought with all those bowmen who contended with him to the utmost of their prowess, and checked all those Pandava warriors, O

monarch, with his shafts. With the lightness of hand, O Bharata, of the high-souled Karna on that occasion, all the gods as also the *Siddhas* and the *Charanas* were gratified. All the great bowmen among the Dhartarashtras also, O best of men, applauded Karna, that foremost of great car-warriors, that first of all bowmen. Then Karna, O monarch, burnt the hostile army like a mighty and blazing conflagration consuming a heap of dry grass in the summer season. Thus slaughtered by Karna, the Pandava troops, struck with fear, fled in all directions, at the very sight of Karna. Loud wails arose there among the Panchalas in that great battle, while they were thus struck with the keen shafts sped from Karna's bow. Struck with fear at the noise, the vast host of the Pandavas, those enemies of Karna, regarded him as the one warrior in that battle. Then that crusher of foes, *viz.*, the son of Radha, once more achieved an exceedingly wonderful feat, inasmuch as all the Pandavas, united together, were unable to even gaze at him. Like a swelling mass of water breaking when it comes in contact with a mountain, the Pandava army broke when it came in contact with Karna. Indeed, O king, the mighty-armed Karna in that battle, burning the vast host of the Pandavas, stood there like a blazing fire without smoke. With great activity that hero, with his shafts, cut off the arms and the heads of his brave foes, O king, and their ears decked with ear-rings. Swords with hilts of ivory, and standards, and darts, and steeds, and elephants, and cars of diverse kind, O king, and banners, and axles, and yokes, and wheels of many kinds, were cut off in various ways by Karna observant of a warrior's vow. There, O Bharata, with elephants and steeds slain by Karna, the earth became impassable and miry with flesh and blood. The uneven and even spots also of the field, in consequence of slain horse and foot and broken cars and dead elephants, could no longer be distinguished. The combatants could not distinguish friends from foes in that thick darkness caused by shafts when Karna's (celestial) weapon was displayed. The mighty car-warriors of the Pandavas, O monarch, were completely shrouded with shafts, decked with gold, that were sped from Karna's bow. Those mighty car-warriors of the Pandavas, O king, in that battle, though struggling vigorously, were repeatedly broken by the son of Radha, even as a herd of deer in the forest is routed by an angry lion. Routing the foremost of Panchala car-warriors and (other) foes, Karna of great fame, in that battle, slew the Pandava warriors like a wolf slaying smaller animals. Beholding the Pandava army turn away from battle, the Dhartarashtra bowmen of great might rushed against the retreating host uttering terrible shouts. Then Duryodhana, O monarch, filled with great delight, caused diverse musical instruments to be beaten and blown in all parts of the army. The great bowmen amongst the Panchalas, those foremost of men, though broken, returned heroically to the fight, making death their goal. The son of Radha, however, that bull among men and scorcher of foes, O monarch, in that battle, broke those returned heroes in diverse ways. There, O Bharata twenty car-warriors among the Panchalas and more than a hundred Chedi warriors were slain by Karna with his shafts. Making the terraces of cars and the backs of

steeds empty, O Bharata, and slaying the combatants that fought from the necks of elephants, and routing the foot soldiers, that scorcher of foes, the Suta's son of great bravery, became incapable of being gazed at like the mid-day sun and looked resplendent like the Destroyer himself at the end of the *Yuga*. Thus, O monarch, that slayer of foes, that mighty bowmen, Karna, having slain foot, horse, car-warriors, and elephants, stood there on his car. Indeed, like the Destroyer himself of great might standing after slaying all creatures, the mighty car-warrior Karna stood alone, having slain the Somakas. The prowess that we then beheld of the Panchalas seemed to be exceedingly wonderful, for, though thus struck by Karna, they refused to fly away from that hero at the head of battle. At that time, the king (Duryodhana), and Dussasana, and Kripa, the son of Saradwata, and Aswatthaman, and Kritavarman, and Sakuni also of great might, slaughtered the Pandava warriors in hundreds and thousands. The two sons also of Karna, O monarch those two brothers of prowess incapable of being baffled,—filled with rage, slaughtered the Pandava army in several parts of the field. The battle at that place was dreadful and cruel and the carnage that occurred was very great. Similarly the Pandava heroes, Dhrishtadyumna and Sikhandin and the (five) sons of Draupadi, filled with rage, slaughtered thy host. Even thus a great destruction took place among the Pandavas everywhere on the field, and even thus thy army also suffered great loss at the hands of the mighty Bhima."

SECTION LXXIX

"Sanjaya said, 'Meanwhile Arjuna, O monarch, having slain the four kinds of forces (of the enemy), and having obtained a sight of the angry son of the Suta in that dreadful battle, caused a river of blood to flow there that was tawny with flesh and marrow and bones. Human heads constituted its rocks and stones. Elephants and steeds formed its banks. Full of the bones of heroic combatants, it resounded with the cries of ravens and vultures. Umbrellas were its swans or rafts. And that river ran, bearing away heroes like trees along its current. (Even) necklaces constituted its assemblage of lotuses, and head-gears formed its excellent foam. Bows and shafts constituted its fishes; and the crowns of crushed men floated on its surface. Shields and armour were its eddies, and cars were the rafts with which it teemed. And it could be easily forded by persons desirous of victory, while to those that were cowards it was unfordable. Having caused that river to flow, Vibhatsu, that slayer of hostile heroes and bull among men, addressing Vasudeva said, 'Yonder, O Krishna, the standard of the Suta's son is visible. There, Bhimasena and others are fighting with that great car-warrior. There, the Panchalas, afraid of Karna, are flying away.

O Janardana. Yonder, king Duryodhana, with the white umbrella over his head, along with Karna, looketh exceedingly resplendent as he is engaged in routing the Panchalas. There Kripa, and Kritavarman, and Drona's son, that mighty car-warrior, are protecting king Duryodhana, themselves protected by the Suta's son. There, O Krishna, Salya, well conversant with holding the reins, looketh exceedingly resplendent as, seated on the terrace of Karna's car, he guideth that vehicle. Bear me to that mighty car-warrior, for even such is the wish cherished by me. Without slaying Karna in this battle I will never return. Otherwise, the son of Radha, O Janardana, will, in my sight, exterminate the mighty car-warriors of the Parthas and the Srinjayas'. Thus addressed, Kesava quickly proceeded on his car, towards the mighty bowman Karna, for causing a single combat to take place between Karna and Savyasachin. Indeed, the mighty-armed Hari, at the command of Pandu's son, proceeded on his car, assuring (by that very act) all the Pandava troops. The rattle then of Arjuna's vehicle rose loud in that battle, resembling, O sire, the tremendous peal of Vasu's thunder. Beholding Arjuna of white steeds and having Krishna for his driver thus advance, and seeing the standard of that high-souled one, the king of the Madras, addressing Karna, said, "There cometh that car-warrior having white steeds yoked unto his vehicle and having Krishna for his driver, slaying his foes in battle. There cometh he about whom thou wert enquiring, holding his bow *Gandiva*. If thou canst slay him today, great good may then be done to us. He cometh, O Karna, desirous of an encounter with thee, slaying, as he cometh, our chief warriors. Do thou proceed against that hero of Bharata's race. Avoiding all our warriors, Dhananjaya advanceth with great speed, for, as I think, an encounter with thee, judging by his form swelling with rage and energy. Blazing with wrath, Partha will not stop from desire of battle with anybody else save thee, especially when Vrikodara is being so much afflicted (by thee). Learning that king Yudhishthira the just hath been exceedingly mangled and made carless by thee, and seeing (the plight of) Sikhandin, and Satyaki, and Dhrishtadyumna, the son of Prishata, and the (five) sons of Draupadi, and Yudhamanyu, and Uttamaujas, and the brothers, Nakula and Sahadeva, that scorcher of foes, Partha, advanceth impetuously on a single car against thee. Without doubt, he is advancing with speed against us, avoiding other combatants. Do thou, O Karna, proceed against him, for there is no other bowman (among us that can do so). I do not behold any arrangements made for his protection, either on his flanks or at his rear. He advanceth alone against thee. Look after thy success now. Thou alone art able to encounter the two Krishnas in battle. Proceed, therefore, against Dhananjaya. Thou art the equal of Bhishma, of Drona, of Drona's son, of Kripa. Do thou resist in this great battle the advancing Savyasachin. Indeed, O Karna, slay this Dhananjaya that resembles a snake frequently darting out its tongue, or a roaring bull, or a tiger in the forest. There, those kings, those mighty car-warriors of the Dhritarashtra's army, through fear of Arjuna, are quickly flying away, regardless of one another. Save

thee, O Suta's son, there is no other man, O hero, that can, in battle, dispel the fears of those retreating combatants. All those Kurus, O tiger among men, obtaining thee as their refuge in this battle, stand depending on thee and desirous of thy protection. Mustering thy great prowess, O mighty-armed one, proceed against Vrishni's race, who is always gratified by the diadem-decked (Arjuna)'.

"Karna said, 'Thou seemest now to be in thy usual frame of mind and thou art now agreeable to me. Do not, O mighty-armed one, entertain any fear of Dhananjaya. Behold the might of my arms today, and behold my skill. Single-handed, I will to-day destroy the mighty host of the Pandavas, as also those two lions among men, the two Krishnas! I say this truly unto thee. I will never return from the field to-day without slaying two heroes. Or, slain by those two, I shall to-day sleep on the field of battle. Victory is uncertain in battle. Slaying or slain, I shall to-day achieve my purpose.'

"Salya said, 'All great car-warriors, O Karna, say that this foremost of car-warriors, (Arjuna), even when alone, is invincible. When again, he is protected by Krishna, who will venture to vanquish him?

"Karna said, 'As far as I have heard, such a superior car-warrior has never been born on earth! Behold my prowess, since I will contend in battle with even that Partha who is such. This prince of Kuru's line, this foremost of car-warriors, careers in battle, borne by his steeds white in hue. Perhaps, he will despatch me to Yama's abode to-day. Know, however, that with Karna's death, these all will be exterminated. The two arms of this prince are never covered with sweat. They never tremble. They are massive and covered with cicatrices. Firm in the use of weapons, he is possessed of great skill and endued with great lightness of hands. Indeed, there is no warrior equal to the son of Pandu. He taketh a large number of arrows and shooteth them as if they were one. Quickly fixing them on the bow-string, he propelleth them to the distance of two miles. They always fall on the foe. What warriors is there on earth that is equal to him? That *Atiratha,* endued with great activity, with Krishna as his ally, gratified the god Agni at Khandava. There, on that occasion, the high-souled Krishna obtained his discus, and Savyasachin, the son of Pandu, obtained his bow *Gandiva.* There that mighty-armed one, endued with might that knows no decay, also obtained his terrible car unto which are yoked those white steeds, as also his two great celestial and inexhaustible quivers, and many celestial weapons, from the God of Fire. In the region of Indra he obtained his conch *Devadatta* and slew innumerable *Daityas,* and all the Kalakeyas. Who is there on earth that is superior to him? Possessed of greatness of soul, he gratified Mahadeva himself in fair fight, and obtained from him the terrible and mighty weapon *Pasupata* that is capable of destroying the three worlds. The several Regents of the world, united together gave him their weapons of immeasurable energy, with which that lion among men quickly destroyed in battle those united *Asuras,* the Kalakhanjas. So also, in Virata's city, moving on a single car he vanquished all of

us, and snatched from us that wealth of kine, and took from all the foremost of car-warriors (portions of) their garments. Challenging that foremost of Kshatriyas, that hero having him of Vrishni's race for his ally, that warrior who is endued with such energy and such attributes, I regard myself, O Salya, to be the foremost of persons in all the world in point of courage. He is, again, protected by that Kesava of great energy, who is Narayana himself and who is without a rival, that high-souled Vasudeva, that ever victorious Vishnu armed with conch, discus, and mace, whose attributes all the world united together, cannot (in narrating) exhaust in ten thousand years. Beholding the two Krishnas together on the same car, fear entereth my heart together with courage. Partha is the foremost of all bowmen, while Narayana is unrivalled in encounters with the discus. Even such are Vasudeva, and the son of Pandu. Indeed, the mountains of Himavat may move from the spot where they stand but *not* the two Krishnas. Both of them are heroes, possessed of great skill, firm in the use of weapons, and mighty car-warriors. Both of them have adamantine frames. Who else, O Salya, save myself, would proceed against Phalguna and Vasudeva that are even such? The desire cherished by me to-day, *viz.*, that of a battle with the son of Pandu, O ruler of the Madras, will be fulfilled without delay. Soon will that wonderful and matchless and beautiful battle take place. Either I will overthrow those two in battle to-day, or the two Krishnas will to-day overthrow me. Saying these words unto Salya, Karna, that slayer of foes, began to utter loud roars in that battle, like those of the clouds. Approaching then thy son, that foremost one among the Kurus, and saluted respectfully by him, Karna said unto that prince as also unto those two mighty-armed warriors, Kripa and the Bhoja chief Kritavarman, and the ruler of the Gandharvas with his son, and the preceptors and his own younger brothers, and all the foot-soldiers and horsemen and elephant-riders, these words, 'Rush towards Achyuta and Arjuna and close up their path all around, and cause them to be tired with exertion, so that, ye lords of the earth, I may easily slay those two after ye all will have mangled them deeply. Saying, 'So be it !' those foremost of heroes, desirous of slaying Arjuna, speedily proceeded against him. 'Those mighty car-warriors then, obeying the behest of Karna, began to strike Dhananjaya with innumerable arrows in that battle. Like the great ocean containing a vast quantity of water receiving all rivers with their tributaries Arjuna received all those warriors in battle. His foes could not notice when he fixed his excellent arrows on the bow-string and when he let them off. All that could be seen was that men and steeds and elephants, pierced with the arrows sped by Dhananjaya, continually fell down, deprived of life. Like men with diseased eyes that are unable to gaze at the sun, the Kauravas on that occasion could not gaze at Jaya who seemed to be possessed of the energy of the all-destroying Sun that rises at the end of the *Yuga,* having arrows for his rays, and *Gandiva* for his beautiful circular disc. Smiling the while, Partha with his own showers of arrows cut off the excellent arrows sped at him by those mighty

car-warriors. In return, he struck them with innumerable arrows, drawing his bow *Gandiva* to a complete circle. As the sun of fierce rays between the months of *Jyaishtha* and *Ashadha* easily drieth up the waters (of the earth), even so Arjuna, baffling the arrows of his foes, consumed thy troops, O king of kings! Then Kripa, and the chief of the Bhojas, and thy son himself, shooting showers of shafts, rushed towards him. Drona's son also, that mighty car-warrior, rushed towards him, shooting his shafts. Indeed, all of them rained their arrows on him, like the clouds pouring torrents of rain on a mountain. The son of Pandu, however, with great activity and speed, cut off with his own shafts those excellent arrows sped at him with great care in that dreadful battle by those accomplished warriors desirous of slaying him, and pierced the chest of each of his adversaries with three shafts. Having arrows for his fierce rays, the Arjuna sun, with *Gandiva* drawn to its fullest stretch constituting his corona, looked resplendent, as he scorched his foes, like the Sun himself between the months of *Jyaishtha* and *Ashadha,* within his bright corona. Then Drona's son pierced Dhananjaya with ten foremost of shafts, and Kesava with three, and the four steeds of Dhananjaya with four, and showered many shafts on the Ape on Arjuna's banner. For all that Dhananjaya cut off the full-drawn bow in his adversary's hand with three shafts, the head of his driver with a razor-faced arrow, and his four steeds with his four other shafts and his standard with three other arrows and felled him from his car. The son of Drona then, filled with wrath, took up another costly bow, bright as the body of Takshaka, and decked with gems and diamonds and gold, and resembling a mighty snake caught from the foot of a mountain. Stringing that bow as he stood on the earth, and bringing out one after another shafts and weapons, Drona's son, that warrior who excelled in many accomplishments, began to afflict those two unvanquished and foremost of men and pierce them from a near point with many shafts. Then those mighty car-warriors, Kripa and Bhoja and thy son, standing at the van of battle, fell upon and shrouded that bull among the Pandavas, shooting showers of shafts, like clouds shrouding the dispeller of darkness. Possessed of prowess equal to that of the thousand-armed (Kartavirya), Partha then showered his shafts on Kripa's bow with arrow fixed on it, his steeds, his standard, and his driver, like the wielder of the thunder in days of yore showering his shafts on (the *Asura*) Vali. His weapons destroyed by Partha's shafts, and his standard also having been crushed in that great battle, Kripa was afflicted with as many thousands of arrows by Arjuna as Ganga's son Bhishma before them (*viz.,* on the day of his fall) by the same diadem-decked warrior. The valiant Partha then, with his shafts, cut off the standard and the bow of thy roaring son. Destroying next the handsome steeds of Kritavarman, he cut off the latter's standard as well. He then began to destroy with great speed the elephants of the hostile force, as also its cars with their steeds and drivers and bows and standards. Thereupon that vast host of thine broke into a hundred parts like an embankment washed off by the waters. Then Kesava, quickly urging Arjuna's car,

placed all his afflicted foes on his right side. Then other warriors, desirous of an encounter, with their well-equipped cars bearing lofty standards, followed Dhananjaya who was proceeding with great speed like Indra proceeding for the slaughter of Vritra. Then those mighty car-warriors, Sikhandin and Satyaki and the twins, proceeding in the direction of Dhananjaya, checked those foes and, piercing them with keen arrows, uttered terrible roars. Then the Kuru heroes and the Srinjayas, encountering one another with rage, slew one another with straight shafts of great energy, like the *Asuras* and the celestials in days of yore in great battle. Elephant-warriors and horsemen and car-warriors,—all chastisers of foes,—inspired with desire of victory or impatient of proceeding to heaven, fell fast on the field. Uttering loud shouts, they pierced one another vigorously with well shot arrows. In consequence of those high-souled warriors of great courage shooting their arrows at one another in that dreadful battle and by that means causing a darkness there, the points of the compass, cardinal and subsidiary became enveloped in gloom and the very effulgence of the sun became totally shrouded.'

SECTION LXXX

"Sanjaya said, "Then, O king, Dhananjaya, desirous of rescuing Kunti's son Bhima who, assailed by many, foremost of warriors of the Kuru army, seemed to sink (under that attack), avoided, O Bharata, the troops of the Suta's son and began, with his shafts, to despatch those hostile heroes (that were opposed to Bhima) to the regions of death. Successive showers of Arjuna's shafts were seen overspread on the sky, while others were seen to slay thy army. Filling the welkin with his shafts that resembled dense flights of feathery creatures, Dhananjaya, O monarch, at that time, became the very Destroyer unto the Kurus. With his broad-headed arrows, and those equipped with heads flat and sharp as razors, and cloth-yard shafts of bright polish, Partha mangled the bodies of his foes and cut off their heads. The field of battle became strewn with falling warriors, some with bodies cut and mangled, some divested of armour and some deprived of heads. Like the great Vaitarani (separating the regions of life from those of the dead), the field of battle, O king, became uneven and impassable and unsightly and terrible, in consequence of steeds and cars and elephants, which struck with Dhananjaya's shafts, were mangled and crushed and cut off in diverse ways. 'The earth was also covered with broken shafts and wheels and axles, and with cars that were steedless or that had their steeds and others that were driverless or that had their drivers. Then four hundred well-trained and ever furious elephants, excited with wrath, and ridden by warriors cased in mail of golden hue and adorned with

ornaments of gold, and urged by fierce guides with pressure of heels and toes, fell down, struck by the diadem-decked Arjuna with his shafts, like loosened summits, peopled with living creatures, of gigantic mountains. Indeed, the earth became covered with (other) huge elephants struck down by Dhananjaya with his arrows. Like the sun piercing through masses of clouds, Arjuna's car passed through dense bodies of elephants with juicy secretions flowing down their bodies and looking like masses of clouds. Phalguna caused his track to be heaped up with slain elephants and steeds, and with cars broken in diverse ways, and with lifeless heroes deprived of weapons and engines and of armour, as also with arms of diverse kinds loosened from hands that held them. 'The twang of *Gandiva* became tremendously loud, like the peal of thunder in the welkin. The (Dhartarashtra) army then, smitten with the shafts of Dhananjaya, broke, like a large vessel on the bosom of the ocean violently lashed by the tempest. Diverse kinds of fatal shafts, sped from *Gandiva,* and resembling burning brands and meteors and thunder-bolts, burnt thy army. That mighty host, thus afflicted with Dhananjaya's shafts, looked beautiful like a blazing forest of bamboos on a mountain in the night. Crushed and burnt and thrown into confusion, and mangled and massacred by the diadem-decked Arjuna with his arrows, that host of thine then fled away on all sides. Indeed, the Kauravas, burnt by Savyasachin, dispersed on all sides, like animals in the great forest frightened at a forest conflagration. The Kuru host then (that had assailed Bhimasena) abandoning that mighty-armed hero, turned their faces from battle, filled with anxiety. After the Kurus had been routed, the unvanquished Vibhatsu, approaching Bhimasena, stayed there for a moment. Having met Bhima and held a consulation with him, Phalguna informed his brother that the arrows had been extracted from Yudhishthira's body and that the latter was perfectly well.

With Bhimasena's leave, Dhananjaya then proceeded (once more against his foes), causing the earth and the welkin, O Bharata, to resound with the rattle of his car. He was then surrounded by ten heroic and foremost of warriors, *viz.,* thy sons, all of whom were Dussasana's juniors in age. Afflicting Arjuna with their shafts like hunters afflicting an elephant with burning brands, those heroes, with outstretched bow, seemed to dance, O Bharata, (on their cars). The slayer of Madhu then, guiding his car, placed all of them to his right. Indeed, he expected that Arjuna would very soon send all of them to Yama's presence. Beholding Arjuna's car proceeding in a different direction, those heroes rushed towards him. Soon, however, Partha, with a number of cloth-yard shafts and crescent-shaped arrows, cut off their standards and steeds and bows and arrows, causing them to fall down on the earth. Then with some broad-headed arrows he cut off and felled their heads decked with lips bit and eyes blood-red in rage. Those faces looked beautiful like an assemblage of lotuses. Having slain those ten Kauravas cased in golden mail, with ten broad-headed shafts endued with great impetuosity and equipped with wings of gold that slayer of foes. Arjuna, continued to proceed.' "

SECTION LXXXI

"Sanjaya said, 'Meanwhile ninety Kaurava car-warriors rushed for battle against the ape-bannered Arjuna who was advancing, borne by his steeds of exceeding fleetness. Those tigers among men, having sworn a terrible oath about the other world, encompassed that tiger among men, Arjuna. Krishna, however, (without minding those warriors), urged the white steeds of Arjuna, endued with great speed and adorned with ornaments of gold and covered with networks of pearls, towards Karna's car. Those ninety *Samsaptaka* cars pursued Dhananjaya, that slayer of foes, pouring upon him showers of shafts, as he proceeded towards Karna's car. Then Arjuna, with his keen shafts, cut off those ninety assailants endued with great activity, along with their drivers and bows and standards. Slain by the diadem-decked Arjuna with diverse kinds of shafts, they fell down like *Siddhas* falling down, with their cars, from heaven upon the exhaustion of their merits. After this, many Kauravas, with cars and elephants and steeds, fearlessly advanced against that foremost one of Kuru's race, that chief of the Bharatas, *viz.*, Phalguna. That large force of thy sons, teeming with struggling men and steeds, and swelling with foremost of elephants, then encompassed Dhananjaya, checking his further progress. The mighty Kaurava bowmen shrouded that descendant of Kuru's race with darts and swords and lances and spears and maces and scimitars and arrows. Like the Sun destroying the darkness with his rays, the son of Pandu destroyed with his own shafts that shower of weapons over-spread in the welkin. Then a force of *Mlecchas* riding thirteen hundred ever infuriated elephants, at the command of thy son, assailed Partha in the flank. With barbed arrows and *Nalikas* and cloth-yard shafts and lances and spears and darts and *Kampanas* and short arrows, afflicted Partha on his car. That matchless shower of weapons, some of which were hurled by the elephants with their tusks, Phalguna cut off with his broad-headed shafts and crescent-shaped arrows of great keenness. With excellent arrows of diverse kinds, he struck all those elephants and their standards and banners and riders like Indra striking mountains with thunder-bolts. Afflicted with gold-winged shafts, those huge elephants decked with necklaces of gold, fell down deprived of life, like mountains ablaze with volcanic fires. Amid that roaring and shouting and wailing army of men and elephants and steeds, the twang of *Gandiva,* O monarch, rose high. Elephants, O king, struck (with shafts), fled away on all sides. Steeds also, their riders slain, wandered in all directions. Cars, O monarch, looking like the changeful forms of vapour in the sky, deprived of riders and steeds, were seen in thousands. Horsemen, O monarch, wandering hither and thither, were seen to fall down deprived of life by the shafts of Partha. At that time the might of Arjuna's arms was seen. (So great was that might) that alone, in that battle, he vanquished horsemen and elephants and car-warriors (that had been assailing him from every side). Then Bhimasena, beholding the diadem-decked Phalguna

encompassed, O bull of Bharata's race, by a large (Kaurava) host consisting of three kinds of forces, abandoned the small unslaughtered remnant of the Kaurava car-warriors with whom he had been engaged, and rushed impetuously, O king, to the spot where Dhananjaya's car was. Meanwhile the Kaurava force that still remained after heavy slaughter, exceedingly weakened, fled away, Bhima (as already said) beholding Arjuna, proceeded towards his brother. The unfatigued Bhima armed with a mace, destroyed, in that battle, the portion that still remained after the greater part had been slaughtered by Arjuna, of the Kaurava host possessed of great might. Fierce as the death-night, subsisting upon men and elephants and steeds as its food, and capable of crushing walls and mansions and gates of cities, that exceedingly terrible mace of Bhima incessantly descended on men and elephants and steeds around him. That mace, O sire, slew numberless steeds and riders. With that mace the son of Pandu crushed men and steeds cased in steel armour. Struck therewith, they fell down with great noise. Biting the earth with their teeth, and bathed in blood, these, with the crowns of their heads and bows and lower limbs crushed, laid themselves down on the field, supplying all carnivorous creatures with food. Satiated with blood and flesh and marrow, and eating bones as well, that mace (of Bhimasena) became, like the death-night, difficult of being gazed at. Having slain ten thousand horses and numerous foot, Bhima ran hither and thither in rage, armed with his mace. Then, O Bharata, thy troops, beholding Bhima mace in hand, thought that Yama himself, armed with his fatal bludgeon, was in their midst. The son of Pandu then, excited with rage, and resembling an infuriated elephant, penetrated into the elephant division (of the Kauravas), like a *Makara* entering the ocean. Having, with his formidable mace, penetrated into that elephant division, the enraged Bhima, within a very short time, despatched it to Yama's abode. We then beheld those infuriated elephants with spiked plates on their bodies falling on every side, with their riders and standards, like winged mountains. Having destroyed that elephant division, the mighty Bhimasena, once more riding on his car, followed Arjuna in his rear. That great host, thus slaughtered, filled with cheerlessness and about to fly away, stood almost inactive, O monarch, assailed on all sides with weapons. Beholding that host looking humble and standing inactive and almost motionless, Arjuna covered it with life-scorching shafts. Men and steeds and elephants, pierced in that battle with showers of shafts by the wielder of Gandiva, looked beautiful like Kadamva flowers with their filaments. Thus struck with Arjuna's shafts that quickly slew men and steeds and cars and elephants, loud wails, O king, arose from the Kuru army. With cries of *Oh* and *Alas,* and exceedingly frightened, and huddling close to one another, thy army began to turn round with great speed. The battle, however, continued between the Kurus and the Pandavas of great might. There was not a single car-warrior or horseman or elephant-warrior or steed or elephant that was unwounded. Their coats of mail pierced with shafts and themselves bathed in blood, the troops looked blazing like a forest of flowering *Asokas.* Beholding Savyasachin putting forth

his valour on that occasion, the Kauravas became hopeless of Karna's life. Regarding the touch of Arjuna's shafts to be unbearable, the Kauravas, vanquished by the wielder of *Gandiva,* fled from the field. Deserting Karna in that battle as they were being thus struck with Arjuna's shafts, they fled away in fear on all sides, loudly calling upon the Suta's son (to rescue them). Partha, however, pursued them, shooting hundreds of shafts and gladdening the Pandava warriors headed by Bhimasena. Thy sons then, O monarch, proceeded towards the car of Karna. Sinking, as they seemed to be, in a fathomless ocean, Karna then became an island unto them. The Kauravas, O monarch, like snakes without poison, took Karna's shelter, moved by the fear of the wielder of *Gandiva.* Indeed, even as creatures, O sire, endued with actions, from fear of death, take the shelter of virtue, thy sons, O ruler of men, from fear of the high-souled son of Pandu, took shelter with the mighty bowman Karna. Then, Karna, uninspired with fear, addressed those distressed warriors afflicted with arrows and bathed in blood, saying, 'Do not fear ! Come to me !' Beholding thy army vigorously broken by Partha, Karna, stretching his bow, stood desirous of slaughtering the foe. Seeing that the Kurus had left the field, Karna, that foremost of all wielder's of weapons, reflecting a little, set his heart upon the slaughter of Partha and began to draw deep breaths. Bending his formidable bow, Adhiratha's son Vrisha once more rushed against the Panchalas, in the very sight of Savyasachin. Soon, however, many lords of the earth, with eyes red as blood, poured their arrowy downpours on him like clouds pouring rain upon a mountain. Then thousands of arrows, O foremost of living creatures, shot by Karna, O sire, deprived many Panchalas of their lives. Loud sounds of wail were uttered by the Panchalas, O thou of great intelligence, while they were being thus smitten by the Suta's son, that rescuer of friends, for the sake of his friends."

SECTION LXXXII

"Sanjaya said, 'After the Kurus, O king, had been put to flight by the mighty car-warrior 'Arjuna' of white steeds, the Suta's son 'Karna' began to destroy the sons of the Panchalas with his mighty shafts, like the tempest destroying congregated masses of clouds. Felling Janamejaya's driver with broad-faced shafts called *Anjalikas,* he next slew the steeds of that Panchala warrior. With a number of broad-headed arrows he then pierced both Satanika and Sutasoma and then cut off the bows of both those heroes. Next he pierced Dhrishtadyumna with six arrows, and then, without the loss of a moment, he slew in that encounter the steeds of that prince. Having slain next the steeds of Satyaki, the Suta's son then slew Visoka, the son of the ruler of the Kaikayas, Upon the slaughter of the Kaikaya

prince, the commander of the Kaikaya division, *viz.*, Ugrakarman, rushed with speed and striking Prasena, the son of Karna, with many shafts of fierce impetuosity caused him to tremble. Then Karna, with three crescent-shaped arrows, cut off the arms and the head of his son's assailant, whereupon the latter, deprived of life, fell down upon the ground from his car, like a *Sala* tree with its branches lopped off with an axe. Then Prasena, with many keen arrows of straight course, covered the steedless grandson of Sini, and seemed to dance upon his car. Soon, however, the son of Karna, struck by the grandson of Sini, fell down. Upon the slaughter of his son, Karna, with heart filled with rage, addressed that bull among the Sinis from desire of slaying him, saying, 'Thou art slain, O grandson of Sini !' and sped at him an arrow capable of slaying all foes. Then Sikhandin cut off that arrow with three shafts of his, and struck Karna himself with three other shafts. The fierce son of the Suta then, cutting off with a couple of razor-faced arrows the bow and the standard of Sikhandin, struck and pierced Sikhandin himself with six shafts, and then cut off the head of Dhrishtadyumna's son. The high-souled son of Adhiratha then pierced Sutasoma with a very keen shaft. During the progress of that fierce battle, and after Dhrishtadyumna's son had been slain, Krishna, O lion among kings, addressed Partha, saying, 'The Panchalas are being exterminated. Go, O Partha, and slay Karna.' Thus addressed the mighty-armed Arjuna, that foremost of men, smiled and then proceeded on his car towards the car of Adhiratha's son desirous, on that occasion of terror, of rescuing the Panchalas slaughtered by Karna, that leader of car-warriors. Stretching his *Gandiva* of loud twang and fiercely striking his palms with her bowstring, he suddenly created a darkness by means of his arrows and destroyed large numbers of men and steeds and cars and standards. The echoes (of that twang) travelled through the welkin. The birds, (no longer finding room in their own element), took shelter in the caverns of mountains. With his full-drawn bow, Arjuna looked resplendent. Indeed, as the diadem-decked Partha, at that terrible moment, fell upon the foe, Bhimasena, that foremost of heroes, proceeded on his car behind that son of Pandu, protecting his rear. Those two princes then, on their cars, proceeded with great speed towards Karna, encountering their foes along the way. During that interval, the Suta's son fought fiercely, grinding the Somakas. He slew a large number of car-warriors and steeds and elephants, and covered the ten points of the compass with his shafts. Then Uttamaujas and Janamejaya, and the enraged Yudhamanyu and Sikhandin, uniting with Prishata's son (Dhrishtadyumna) and uttering loud roars, pierced Karna with many shafts. Those five foremost of Panchala car-warriors rushed against Karna otherwise called Vaikartana, but they could not shake him off his car like the objects of the senses failing to shake off the person of purified soul from abstinence. Quickly cutting off their bows, standards, steeds, drivers and banners, with his shafts, Karna struck each of them with five arrows and then uttered a loud roar like a lion, People then became exceedingly cheerless, thinking that the very earth, with her

mountains and trees, might split at the twang of Karna's bow while that hero, with shafts in hand touching the bowstring, was employed in shooting at his assailants and slaying his foes. Shooting his shafts with that large and extended bow of his that resembled the bow of Sakra himself, the son of Adhiratha looked resplendent like the sun, with his multitude of blazing rays, within his corona. The Suta's son then pierced Sikhandin with a dozen keen shafts, and Uttamaujas with half a dozen, and Yudhamanyu with three, and then each of the other two, *viz.*, Somaka (Janamejaya) and Prishata's son (Dhrishtadyumna) with three shafts. Vanquished in dreadful battle by the Suta's son, O sire, those five mighty car-warriors then stood inactive, gladdening their foes, even as the objects of the senses are vanquished by a person of purified soul. The five sons of Draupadi then, with other well-equipped cars, rescued those maternal uncles of theirs that were sinking in the Karna-ocean, like persons rescuing from the depths of the ocean ship-wrecked merchants in the sea by means of other vessels. Then that bull among the Sinis, cutting off with his own keen shafts the innumerable arrows sped by Karna, and piercing Karna himself with many keen arrows made entirely of iron, pierced thy eldest son with eight shafts. Then Kripa, and the Bhoja chief (Kritavarman), and thy son, and Karna himself, assailed Satyaki in return with keen shafts. That foremost one, however, of Yadu's race fought with those four warriors like the chief of the *Daityas* fighting with the Regents of the (four) quarters. With his twanging bow stretched to its fullest limits, and from which shafts flowed incessantly, Satyaki became exceedingly irresistible like the meridian Sun in the autumnal sky. Those scorchers of foes then, *viz.*, the mighty car-warriors among the Panchalas, once more riding on their cars and clad in mail and united together, protected that foremost one among the Sinis, like the Maruts protecting Sakra while engaged in afflicting his foes in battle. The battle fraught with the slaughter of men and steeds and elephants, that then ensued between thy foes and the warriors of thy army, became so fierce that it resembled the encounter in days of old between the gods and the *Asuras*. Car-warriors and elephants and steeds and foot-soldiers, covered with showers of diverse weapons, began to move from one point to another. Struck by one another, they reeled or uttered wails of woe in affliction or fell down deprived of life. When such was the state of affairs, thy son Dussasana, the younger brother of the king, fearlessly advanced against Bhima, shooting showers of shafts. Vrikodara also rushed impetuously against him, like a lion springing towards a large *Ruru* deer. The encounter then that took place between those two heroes incensed with each other and who engaged in battle's sport making life itself the stake, became exceedingly fierce, resembled that between Samvara and Sakra in days of old. They struck each other deeply with shafts possessed of great energy and capable of piercing each other's body, like two mighty elephants excited with lust and with juicy secretions incessantly trickling down their bodies, fighting with each other in the vicinity of a she-elephant in her season. Vrikodara, with great speed, cut off, with a couple of razor-headed arrows, the bow and the standard of thy son. With

another winged arrow he pierced his antagonist's forehead and then (with a fourth) cut off from his trunk the head of the latter's driver. Prince Dussasana, taking up another bow, pierced Vrikodara with a dozen shafts. Himself holding the reins of his steeds, he once more poured over Bhima a shower of straight arrows. Then Dussasana sped a shaft bright as the rays of the sun, decked with gold, diamonds, and other precious gems, capable of piercing the body of his assailant, and irresistible as the stroke of Indra's thunder. His body pierced therewith, Vrikodara fell, with languid limbs and like one deprived of life and with outstretched arms, upon his own excellent car. Recovering his senses, however, he began to roar like a lion.' "

SECTION LXXXIII

"Sanjaya said, 'Fighting fiercely, prince Dussasana achieved the most difficult feats in that encounter. With a single shaft he cut off Bhima's bow, and then with six shafts he pierced his foe's driver. Having achieved those feats, the prince, endued with great activity, pierced Bhima himself with nine shafts. Indeed the high-souled warrior, without losing a moment, then pierced Bhimasena with many shafts of great energy. Filled with rage at this, Bhimasena, endued with great activity, sped at thy son a fierce dart. Beholding that terrible dart impetuously coursing towards him like a blazing brand, thy high-souled son cut it off with ten shafts shot from his bow drawn to its fullest stretch. Seeing that difficult feat achieved by him, all the warriors, filled with joy, applauded him highly. Thy son then once more pierced Bhima deeply with another shaft. Blazing with wrath at sight of Dussasana, Bhima then addressed him, saying, 'Pierced I have been, O hero, quickly and deeply, by thee. Bear now, however, once more, the stroke of my mace'. Having said this, the enraged Bhima took up that terrible mace of his for Dussasana's slaughter. Once more addressing him, he said, 'O thou of wicked soul, I shall today drink thy blood on the field of battle'. Thus addressed, thy son sped at Bhima with great force a fierce dart resembling Death itself. Bhima also, his form filled with wrath, whirled his terrible mace and hurled it at his antagonist. That mace, precipitately breaking Dussasana's dart, struck thy son on his head. Indeed, perspiring like an elephant with juicy secretions trickling down his body, Bhima, in that dreadful battle, hurled his mace at the prince. With that weapon, Bhimasena forcibly threw Dussasana down from his car at a distance measured by the length of ten bows. Struck with the impetuous mace, Dussasana, thrown down on the ground, began to tremble. All his steeds also, O king, were slain, and his car too was reduced to atoms by that falling weapon. As regards Dussasana himself, his armour and ornaments and attire and garlands

were all displaced, and he began to writhe, afflicted with agony. Endued with great activity, Bhimasena then recollected, in the midst of that terrible battle and standing as he did amid many foremost warriors of the Kuru army, all the acts of hostility (done towards the Pandavas) by thy sons. The mighty-armed Bhima of inconceivable feats, O king, beholding Dussasana (in that plight), and recollecting the seizure of Draupadi's tresses and her disrobing while she was ill,—indeed, the innocent Bhima, reflecting also upon the diverse other wrongs inflicted on that princess while her husbands sat with faces turned away from the scene, blazed up in wrath like fire fed with libations of clarified butter.[1] Addressing Karna and Suyodhana and Kripa and Drona's son and Kritavarman, he said, 'Today I shall slay the wretched Dussasana. Let all the warriors protect him (if they can)'. Having said this, Bhima of exceeding strength and great activity suddenly rushed, from desire of slaying Dussasana. Like a lion of fierce impetuosity rushing towards a mighty elephant, Vrikodara, that foremost of heroes, rushed towards Dussasana in that battle and attacked him in the very sight of Suyodhana and Karna. Jumping down from his car, he alighted on the ground, and fixed his eyes steadfastly on his fallen foe. Drawing then his whetted sword of keen edge, and trembling with rage, he placed his foot upon the throat of Dussasana, and ripping open the breast of his enemy stretched on the ground, quaffed his warm life-blood. Then throwing him down and cutting off, O king, with that sword the head of thy son, Bhima of great intelligence, desirous of accomplishing his vow, again quaffed his enemy's blood little by little, as if for enjoying its taste. Then looking at him with wrathful eyes, he said these words, 'I regard the taste of this blood of my enemy to be superior to that of my mother's milk, or honey, or clarified butter, or good wine that is prepared from honey, or excellent water, or milk, or curds, or skimmed milk, or all other kinds of drinks there are on earth that are sweet as ambrosia or nectar.' Once more, Bhima of fierce deeds, his heart filled with wrath, beholding Dussasana dead, laughed softly and said, "What more can I do to thee? Death has rescued thee from my hands'. They, O king, that saw Bhimasena, while he filled with joy at having quaffed the blood of his foe, was uttering those words and stalking on the field of battle, fell down in fear. They that did not fall down at the sight, saw their weapons drop from their hands. Many, from fear, cried out feebly and looked at Bhima with half-shut eyes. Indeed, all those that stood around Bhima and beheld him drink the blood of Dussasana, fled away, overwhelmed with fear, and saying unto one another, '*This one is no human being* !' When Bhima had assumed that form, people, beholding him quaff his enemy's blood, fled away with Chitrasena, saying unto one another, '*This Bhima must be a Rakshasa !*' Then the (Panchala) prince Yudhamanyu, at the head of his troops, fearlessly pursued the retreating Chitrasena and pierced him with seven keen shafts, quickly sped one after another. At this, like a trampled snake of

[1] ***Prasikta*** lit., drenched with.

great energy repeatedly darting out its tongue and desirous of vomiting its poison, Chitrasena turned back and pierced the Panchala prince with three shafts and his driver with six. The brave Yudhamanyu then struck off his enemy's head with a shaft equipped with goodly wings and an exceedingly keen point and sped with great care from his bow drawn to its fullest stretch. Upon the fall of his brother Chitrasena, Karna, filled with wrath and displaying his prowess, put the Pandava host to flight, at which Nakula rushed against that warrior of immeasurable energy. Bhima, having slain there (at the very sight of Karna) the vindictive Dussasana, took up a little quantity of his blood, and, endued with stentorian lungs, he said these words in the hearing of all those foremost of heroes of the world, 'O wretch amongst men, here I drink thy life-blood from thy throat. Filled with joy, abuse us once more, saying....*'beast, beast,'*.... (as thou didst before) !' And he continued, 'They that danced at us then, saying, *'beast, beast,'*—even we will dance at them now, repeating their own words. Our sleep at the palace at *Pramanakoti,* the administration of deadly poison to our food, the bites of black cobras, the setting fire to the house of lac, the robbing of our kingdom by gambling, our exile in the woods, the cruel seizure of Draupadi's beautiful tresses, the strokes of shafts and weapons in battle, our miseries at home, the other kinds of sufferings we endured at Virata's abode, all these woes borne by us through the counsels of Sakuni and Duryodhana and Radha's son, proceeded from thee as their cause. Through the wickedness of Dhritarashtra and his son, we have endured all these woes. Happiness has never been ours.' Having said these words, O king, the victorious Vrikodara, once more spoke these words unto Kesava and Arjuna. Indeed, bathed in blood, with blood flowing from his wounds, with face exceedingly red, filled with great wrath, Bhimasena endued with great activity, said these words, 'Ye heroes, that which I had vowed in respect of Dussasana in battle, I have accomplished today. I will soon accomplish my other vow by saying that second beast, *viz.,* Duryodhana, in this sacrifice of battle. Striking the head of that wicked-souled one with my foot in the presence of the Kauravas, I shall obtain peace.' Having said these words, Bhima,, filled with great joy, drenched with blood, uttered loud shouts, even as the mighty and high-souled Indra of a thousand eyes had roared after slaying (the *Asura*) Vritra.' "

SECTION LXXXIV

"Sanjaya said, 'After the slaughter of Dussasana, O king, ten of thy sons, heroes that never retreated from battle, all of whom were great car-warriors, endued with mighty energy, and filled with the poison of wrath, shrouded Bhima with their shafts. Nishangin, and Kavachin, and Pasin and

Dundadhara and Dhanurgraha, and Alolupa, and Saha, and Shanda, and Vatavega and Suvarchasas, these ten, afflicted at the slaughter of their brother, united together and checked the mighty-armed Bhimasena with their shafts. Resisted on all sides with their shafts by those great car-warriors Bhima, with eyes red as fire with fury, looked resplendent like the Destroyer himself in rage. Partha, however, with ten broad-headed shafts of great impetuosity, equipped with golden wings, despatched to Yama's abode those ten Bharata princes decked with golden bracelets. Upon the fall of those ten heroes, thy army fled away in the very sight of the Suta's son, overwhelmed with the fear of the Pandavas. Then, O king, great fear entered the heart of Karna at sight of Bhima's prowess which resembled that of the Destroyer himself unto living creatures. Then Salya, that ornament of assemblies, understanding the state of Karna's mind from a survey of his features, addressed that chastiser of foes in words suited to the hour, 'Do not be grieved, O son of Radha! This deed does not become thee. Afflicted with the fear of Bhimasena, these kings are all flying away. Exceedingly pained by the calamity that has befallen his brother Dussasana in consequence of his blood having been quaffed by the high-souled Bhima, Duryodhana is stupefied! Kripa and others, and those of the king's brothers that are still alive, with afflicted hearts, their rage quelled by sorrow, are tending Duryodhana, sitting around him. Those heroes, *viz.*, the Pandavas of sure aim, headed by Dhananjaya, are advancing against thee for battle. For these reasons, O tiger among men, mustering all thy prowess and keeping the duties of a Kshatriya before thy eyes, proceed against Dhananjaya. The entire burthen (of this battle) has been placed upon thee by the son of Dhritarashtra. O thou of mighty arms, bear that burthen to the best of thy power and might. In victory there will be great fame. In defeat, heaven is certain. There, O son of Radha, thy son, Vrishasena, filled with wrath at sight of the stupefaction that has overwhelmed thee, is rushing towards the Pandavas.' Hearing these words of Salya of immeasurable energy, Karna, reflecting, concluded unalterably that fighting had become unavoidable. Then Vrishasena, filled with wrath, and riding upon his own car, rushed towards that son of Pandu, *viz.*, Vrikodara, who, armed with his mace, resembled the Destroyer himself with his fatal rod, and was employed in slaughtering thy troops. That foremost of heroes, *viz.*, Nakula, filled with wrath, rushed at that enemy, of theirs, *viz.*, Karna's son, striking him with arrows, like the victorious Maghavat with joyous heart rushing against (the *Asura*) Jambha. Then the brave Nakula, with a razor-headed shaft, cut off his enemy's standard decked with gems. With a broad-headed arrow, he next cut off the bow also of Karna's son, with a golden belt attached to it. Possessed of mighty weapons, Karna's son then, desirous of showing his regard for Dussasana, quickly took up another bow, and pierced Nakula, the son of Pandu with many mighty celestial weapons. The high-souled Nakula, then, filled with rage, pierced his antagonist with shafts that resembled large blazing brands. At this Karna's son also, accomplished in weapons, showered celestial

weapon upon Nakula. From rage engendered by the strokes of his enemy's weapon, as also from his own resplendence and the energy of his weapons, the son of Karna blazed up like a fire with libations of clarified butter. Indeed, O king, Karna's son then slew with his excellent weapons the beautiful steeds of the delicate Nakula, that were of the Vanayu breed, white in hue, and decked with trappings of gold. Alighting then from his steedless vehicle, and taking up a bright shield decked with golden moons, and armed also with a sword that was blue as the sky, Nakula, frequently jumping up, careered there like a bird. Performing diverse beautiful evolutions in the air, the son of Pandu cut off many foremost of men and steeds and elephants. Cut off with that sword, they fell down on the earth like animals cut off in a horse-sacrifice by the person appointed to that duty. Two thousand well-trained heroes, delighting in battle, hailing from diverse realms, well-paid, of sure aim, and their limbs smeared with excellent sandal-paste, were quickly cut off by the single-handed Nakula inspired with desire of victory. Then Karna's son, suddenly advancing with great speed against the rushing Nakula in that battle pierced him from every side with many keen arrows from desire of slaying him. Thus struck with shafts (by Vrishasena), Nakula struck his brave antagonist in return. Pierced by the son of Pandu, Vrishasena became filled with wrath. Protected, however, in that dreadful battle, by his brother Bhima, the high-souled Nakula achieved such terrible feats on that occasion. Filled with rage, the son of Karna then pierced with eighteen shafts the heroic Nakula who seemed to sport in that battle, while employed, unaided, in destroying the foremost of men and steeds and elephants. Deeply pierced by Vrishasena in that battle, O king, Pandu's son Nakula, that foremost of men, endued with great activity, became filled with rage and rushed in that encounter against the son of Karna from desire of slaying him. Then Vrishasena poured showers of keen shafts upon Nakula of great energy as the latter precipitately advanced against him in that battle like a hawk with outstretched wings from desire of meat. Baffling, however, his antagonist's shower's of shafts, Nakula careered in diverse beautiful motions. Then Karna's son, O king, in that dreadful battle, cut off, with his mighty shafts, the shield, decked with a thousand stars, of Nakula, while he was careering with great activity in those beautiful motions. Without losing a moment, that resister of foes, (*viz.*, Vrishasena), with half a dozen sharp razor-headed shafts, then cut off that naked sword of Nakula, polished and keen-edged, made of steel, capable of bearing a great strain and of destroying the bodies of all foes, and terrible and fierce as the poison of the snake, while he was whirling it rapidly. After this, Vrishasena deeply pierced his antagonist in the centre of his chest with some well-tempered and keen shafts. Having achieved those feats in battle that were applauded by all noble persons and that could not be achieved by other men, the high souled Nakula of great activity, afflicted with those shafts, proceeded to the car, O king, of Bhimasena. The steedless son of Madri, thus afflicted by Karna's son, sprang upon Bhima's car like a lion springing upon a mountain summit,

in the sight of Dhananjaya. The high-souled and heroic Vrishasena then, filled with wrath, poured his arrowy showers upon those two mighty car-warriors for piercing those two sons of Pandu. After the destruction of that car belonging to the son of Pandu (*viz.*, Nakula), and after his sword also had been speedily cut off with (Vrishasena's) shafts; many other foremost of Kuru heroes, uniting together, approached the Pandava brothers, and began to strike them with showers of shafts. Then those two sons of Pandu, *viz.*, Bhima and Arjuna, filled with wrath, and resembling two fires fed with libations of clarified butter, poured terrible showers of arrows upon Vrishasena and the other assembled warriors around him. The son of the Wind-god then, addressing Phalguna, said, 'Behold, Nakula here is being afflicted. The son of Karna is resisting us. Proceed, therefore, against Karna's son,' Hearing these words, the diadem-decked (Arjuna) approached the car of his brother Vrikodara. Beholding that hero arrived near, Nakula addressed him, saying, 'Do thou speedily slay this one'. Thus addressed in that battle by his brother, Nakula, standing before him, the diadem-decked Arjuna, that formidable hero, precipitately caused his ape-bannered vehicle, guided by Kesava himself, to be driven towards Vrishasena.' "

SECTION LXXXV

"Sanjaya said, 'Learning that Nakula had been deprived of his car, afflicted with arrows and mangled with the weapons of Karna's son, and that he had his shafts, bow, and sword cut off, these eleven formidable resisters of all foes, *viz.*, the five heroic sons of Drupada, the grandson of Sini forming the sixth, and the five sons of Draupadi, quickly proceeded on their loud-sounding cars drawn by bounding steeds, with banners waving in the air, and guided by accomplished drivers. Those well-armed warriors began to destroy thy elephants and cars and men and steeds with shafts that resembled formidable snakes. Then Hridika's son and Kripa and Drona's son and Duryodhana and Sakuni's son and Vrika and Kratha and Devavridha, those foremost of Kaurava car-warriors, speedily proceeded against them, armed with their bows and mounted upon their cars of rattle deep as the roar of elephants or the clouds. These Kaurava warriors, assailing those foremost of men and first of car-warriors, *viz.*, those eleven heroes (of the Pandava army), O king, with the mightiest of shafts, checked their progress. At this, the Kulindas, riding upon their elephants of impetuous speed that looked like mountain summits and that were of the hue of newly risen clouds, advanced against those Kaurava heroes. Well-equipped, and covered with gold, those infuriated elephants, born in Himalayan regions and ridden by accomplished warriors longing for battle, looked resplendent

like clouds in the welkin, charged with lightning. The prince of the Kulindas then vigorously assailed Kripa and his driver and steeds, with ten shafts made wholly of iron. Struck (in return) with the shafts of Saradwata's son, the prince fell down with his elephant on the ground. The younger brother of that prince then, assailing Kripa's car with a number of lances made wholly of iron and all bright as the rays of the sun, uttered loud roars. The ruler of the Gandharvas, however, cut off the head of that warrior while still uttering those roars. Upon the fall of those Kulindas, those mighty car-warriors of thy army, filled with joy, blew their sea-born conchs, and, armed with bows, rushed against their enemies. The battle then that once more took place between the Kurus on the one side and the Pandavas and the Srinjayas on the other, with arrows and scimitars and darts and swords and maces and battle-axes, became fierce and awful and exceedingly destructive of men and steeds and elephants. Car-warriors and steeds and elephants and foot, striking one another, fell-down on the ground, making the field of battle look like the welkin when congregated masses of clouds charged with lightning and producing incessant peals of thunder are assailed by fierce winds from all sides. Then the chief of the Bhojas struck the huge elephants, the car-warriors, the innumerable foot, and the horse under Satanika. Struck with Kritavarma's shafts, these soon fell down on the ground. About this time, struck with Aswatthaman's shafts, three huge elephants equipped with all kinds of weapons, ridden by accomplished warriors, and adorned with lofty standards, fell down lifeless on the ground like gigantic cliffs riven by thunder. Then the third brother of the Kulinda chief assailed thy son Duryodhana with some excellent shafts in the centre of the chest. Thy son, however, pierced him as also his elephant with many whetted shafts. That prince of elephants then, with the prince on his back, fell down, with streams of blood issuing from every part of his body, like a mountain of red chalk in the season of rains, with red streams running adown its breast, tumbling down when riven by the thunder of Sachi's lord. The Kulinda prince, however, having saved himself in time, rode another elephant. Urged by the prince, that animal assailed Kratha with his driver and steeds and car. Pierced, however, with Kratha's shafts, that elephant, with its rider, fell down like a thunder-riven hill. The ruler of the Krathas, that invincible car-warrior, however, struck with shafts by the prince born on the mountains from the back of another elephant, fell down with his steeds, driver, bow, and standard, like a mighty tree uprooted by the tempest. Then Vrika deeply pierced with a dozen shafts that prince having his abode on the Himavat as he stood on his elephant. The huge beast quickly crushed with his four legs (the Kaurava warrior) Vrika with his steeds and car. That prince of elephants then, with its rider, deeply pierced by the son of Vabhru, advanced impetuously against the latter. Vabhru's son, however, that prince of the Magadhas, afflicted with arrows by Sahadeva's son, fell down. The prince of the Kulindas then, with that elephant of his which was capable of slaying the foremost of warriors with its tusks and body,

rushed impetuously towards Sakuni for slaying him. The mountaineer succeeded in afflicting Sakuni greatly. Soon, however, the chief of the Gandharas cut off his head. About this time huge elephants and steeds and car-warriors and large bands of foot, struck by Satanika, fell down on the earth, paralysed and crushed like snakes beaten by the tempest caused by Garuda's wings. Then a Kulinda warrior (on the Kaurava side), smiling the while, pierced Satanika, the son of Nakula, with many whetted arrows. Nakula's son, however, with a razor-headed arrow, cut off from his antagonist's trunk his head resembling a lotus. Then Karna's son pierced Satanika with three arrows, made wholly of iron and Arjuna also with as many. And he pierced Bhima with three arrows and Nakula with seven, and Janardana with a dozen. Beholding that feat of Vrishasena, that achiever of superhuman feats, the Kauravas became filled with joy and applauded him greatly. They, however, that were conversant with Dhananjaya's prowess, regarded Vrishasena as a libation already poured on the fire. The diadem-decked Arjuna then, that slayer of hostile heroes, seeing Madri's son Nakula, that foremost of men, deprived of his steeds in the midst of all, and beholding Janardana mangled with arrows, rushed in that battle against Vrishasena who was then staying in front of the Suta's son (Karna). Like Namuchi rushing against Indra, Karna's son, that great car-warrior, also rushed, in that battle, against that fierce and foremost of men, *viz.*, Arjuna, that warrior possessing thousands of arrows, as the latter advanced towards him. Unsupported by any one, the high-souled son of Karna, quickly piercing Partha with a shaft in that battle, uttered a loud shout, like Namuchi in days of old after having pierced Indra. Once more Vrishasena pierced Partha in the left arm-pit with many formidable shafts. Piercing Krishna next with nine arrows, he struck Partha again with ten shafts. The white-steeded Arjuna, having before been pierced by Vrishasena with those formidable arrows, became slightly enraged and set his heart on the slaugher of Karna's son. The high-souled and diadem-decked Arjuna then, his brow furrowed from wrath with three lines, quickly sped from the van of battle a number of shafts for the destruction of Vrishasena in that encounter. With eyes red in wrath, that hero capable of slaying Yama himself if the latter fought with him, then laughed terribly and said unto Karna and all the other Kaurava heroes headed by Duryodhana and Drona's son, these words, 'Today, O Karna, in thy very sight in this battle, I will despatch the fierce Vrishasena unto Yama's abode with my keen arrows! People say that all of you, united together, slew my son, endued with great activity, in my absence, and while he was alone and unsupported on his car. I, however, will slay thy son in the very sight of you all. Let all the Kaurava car-warriors protect him. I will slay the fierce Vrishasena. After that, I will slay thee, O fool, even I, Arjuna, in the midst of battle! Today I will, in battle, slay thee that art the root of this quarrel and that hast become so proud in consequence of Duryodhana's patronage. Putting forth my strength, I will certainly slay thee in this battle, and Bhimasena will slay this

Duryodhana, this wretch among men, through whose evil policy this quarrel born of dice hath arisen.' Having said these words, Arjuna rubbed the string of his bow and took aim at Vrishasena in that battle, and sped, O king, a number of shafts for the slaughter of Karna's son. The diadem-decked Arjuna then, fearlessly and with great force, pierced Vrishasena with ten shafts in all his vital limbs. With four fierce razor-headed arrows he cut off Vrishasena's bow and two arms and head. Struck with Partha's shafts, the son of Karna, deprived of arms and head, fell down on the earth from his car, like a gigantic *Sala* adorned with flowers falling down from a mountain summit. Beholding his son thus struck with arrows and fall down from his vehicle, the Suta's son Karna, endued with great activity and scorched with grief on account of the death of his son, quickly proceeded on his car, inspired with wrath, against the car of the diadem-decked Partha. Indeed, beholding his son slain in his sight by the white-steeded Arjuna in battle, the high-souled Karna, filled with great wrath, rushed against Krishna and Arjuna.' "

SECTION LXXXVI

"Sanjaya said, 'Beholding the gigantic and roaring Karna, incapable of being resisted by the very gods, advancing like the surging sea, that bull amongst men, *viz.,* he of Dasarha's race, addressed Arjuna, saying, 'That car-warrior having white steeds and owning Salya for his driver cometh hither with whom thou art to contend in battle. Therefore, O Dhananjaya, summon all thy coolness. Behold then, O son of Pandu, the well-equipped car of Karna. White steeds are yoked unto it and Radha's son himself is the warrior that stands upon it. Teeming with banners and decked with rows of bells, it looks like a celestial car borne along the welkin by steeds white in hue. Behold also the standard of the high-souled Karna, bearing the device of the elephant's rope, and looking like the bow of Indra himself that divides the firmament by a clear line. Behold Karna as he advanceth from desire of doing what is agreeable to Dhritarashtra's son, shooting showers of shafts like the clouds pouring torrents of rain. There the royal chief of the Madras, stationed on the fore-part of the car, guideth the steeds of Radha's son of immeasurable energy. Hear the peal of their drums and the fierce blare of their conchs. Hear, O son of Pandu, the diverse leonine roars coming from every side. Hear the terrible twang, silencing all other loud sounds, of the bow (*Vijaya*) stretched by Karna of immeasurable energy. There the mighty car-warriors among the Panchalas, with their followers, are breaking like a herd of deer in the great forest at the sight of an angry lion. It behoveth thee, O son of Kunti, to slay the Suta's son with every care. No other person save thee

can venture to bear the shafts of Karna. It is well known to me that thou art competent to vanquish in battle the three worlds with all their mobile and immobile creatures including the very gods and the *Gandharvas*. What need be said about battling with that puissant one, when people are incapable of even gazing at him, *viz.*, the fierce and terrible Isana, that great god, the three-eyed *Sarva*, otherwise called *Kapardin ?* Thou, however, hadst, by battle, gratified that god of gods himself, that Siva who is the source of bliss unto all creatures, that deity called *Sthanu*. The other deities also have all given thee boons. Through the grace, O Partha, of that god of gods, that deity armed with a trident, slay Karna, O mighty-armed one, like Indra slaying the *Asura* Namuchi. Let prosperity be ever with thee, O Partha, and do thou obtain victory in battle.'

"Arjuna said, 'My victory, O Krishna, is certain. There is no doubt in this, since thou, O slayer of Madhu, that art the master of all the worlds, art pleased with me. Urge the steeds, O Hrishikesa, and my car, O great car-warrior! Today Phalguna will not return from battle without slaying Karna. Behold Karna slain today and cut in pieces with my shafts. Or, O Govinda, thou wilt today behold me slain with (Karna's) arrows. That terrible battle, capable of stupefying the three words, is at hand. As long as the earth will last, people will speak of it'. Saying these words unto Krishna who is never tired with exertion, Partha quickly proceeded on his car against Karna like an elephant against a rival elephant. Once more Partha of great energy said unto Krishna, that chastiser of foes, these words, 'Urge the steeds, O Hrishikesa, for time passeth.' Thus addressed by the high-souled son of Pandu, Kesava wished him victory and urged steeds as fleet as thought. Then that car of Pandu's son, possessed of great speed, soon reached the front of Karna's car.' "

SECTION LXXXVII

"Sanjaya said, 'Beholding Vrishasena slain, Karna, filled with grief and rage, shed tears from his eyes for the death of his son. Endued with great energy, with eyes red as copper from rage, Karna proceeded in the face of his foe, having summoned Dhananjaya to battle. Then those two cars, both possessed of solar effulgence and covered with tiger-skins, when they came together, looked like two suns close to each other. Both having white steeds and both crushers of foes, those two great bowmen, those two warriors possessed of solar effulgence, looked resplendent like the sun and the moon in the firmament. Beholding those two warriors that resembled Indra and Virochana's son (Vali) carefully preparing for battle for the conquest of the three worlds, all creatures were filled with wonder. Seeing those two warriors rushing towards each other with the clatter of

car-wheels, the twang of bows, the sound of palms, the whizz of arrows, and leonine shouts, and seeing also their standards, *viz.*, that of Karna bearing the elephant's rope and that of Partha bearing the ape, approach each other, all the lords of the earth became filled with wonder. Seeing those two car-warriors engaged with each other, O Bharata, all the kings uttered leonine shouts and cheered them repeatedly with applause. Beholding that single combat between Partha and Karna, thousands of combatants there slapped their arm-pits and waved their garments on the air. The Kauravas beat their musical instruments and blew their numerous conchs for gladdening Karna. Similarly, all the Pandavas, for gladdening Dhananjaya, caused every point of the compass to resound with the blasts of their trumpets and conchs. With those leonine shouts and slaps on armpits and other loud cries and roars of brave warriors. tremendous became the noise there on the occasion of that encounter between Karna and Arjuna. People beheld those two tigers among men, those two foremost of car-warriors, stationed on their cars, each armed with his formidable bow, each equipped with arrows and darts, and each owning a lofty standard. Both were clad in mail, both had scimitars tied to their belts, both had white steeds, and both were adorned with excellent conchs. One had Krishna for driver on his car, and the other had Salya. Both of them were great car-warriors and both looked alike. Both possessed of leonine necks and long arms, the eyes of both were red, and both were adorned with garlands of gold. Both were armed with bows that seemed to flash like lightning, and both were adorned with wealth of weapons. Both had yak-tails for being fanned therewith, and both were decked with white umbrellas held over them. Both had excellent quivers and both looked exceedingly handsome. The limbs of both were smeared with red sandal-paste and both looked like infuriated bulls. Both were broad-necked like the lion, both were broad-chested, and both endued with great strength. Challenging each other, O king, each desired to slay the other. And they rushed against each other like two mighty bulls in a cow-pen. They were like a couple of infuriated elephants or of angry mountains or of infant snakes of virulent poison or of all-destroying Yamas. Enraged with each other like Indra and Vritra, they looked like the sun and the moon in splendour. Filled with wrath, they resembled two mighty planets risen for the destruction of the world at the end of the *Yuga*. Both of them born of celestial fathers, and both resembling gods in beauty, they were of godlike energy. Indeed, they looked like the sun and the moon come of their own accord on the field of battle. Both of them endued with great might, both filled with pride in battle, they were armed with diverse weapons. Beholding those two tigers among men, those two heroes endued with the impetuosity of tigers, thy troops, O monarch, were filled with great joy. Seeing those two tigers amongst men, *viz.*, Karna and Dhananjaya, engaged in battle, a doubt entered the hearts of all as to which of them would be victorious. Both armed with superior weapons, and both well-practised in battle, both made the welkin resound with the slaps on their arm-pits. Both possessed of great celebrity

in consequence of prowess and might, they resembled the *Asura* Samvara and the chief of the celestials in respect of their skill in battle. Both equal to Kartavirya or Dasaratha's son in battle, both resembled Vishnu himself in energy or Bhava himself in fight. Both had white steeds, O king, and both were borne on foremost of cars. Both of them, again, had foremost of drivers in that great battle. Beholding, O monarch, those two great car-warriors looking resplendent on their cars, the bands of *Siddhas* and *Charanas* that came there became filled with wonder. The Dhartarashtras then, O bull of Bharata's race, with their troops, encompassed the high-souled Karna, that ornament of battle, without losing any time. Similarly the Pandavas headed by Dhrishtadyumna, filled with joy, encompassed that high-souled Partha who was unrivalled in battle. Karna became the stake, O monarch, of thy army in that battle, while Partha became the stake of the Pandavas. The soldiers of both sides were as members of that assembly and became the spectators of that game. Indeed, as regards the parties engaged in that game of battle, either victory or defeat was certain. Those two then, *viz.,* Karna and Arjuna, for victory or the reverse, began the match betwen ourselves and the Pandavas both standing on the field of battle. Skilled in fight, the two heroes, O monarch, in that encounter, became highly enraged with each other and wished to slay each other. Desiring to take each other's life, like Indra and Vritra, O lord, they faced each other like two mighty comets of terrible form. Then in the sky, differences and disputes, accompanied with revilings, arose among the creatures there, O bull of Bharata's race, on the subject of Karna and Arjuna. All the inhabitants of the world, O sire, were heard to differ amongst themselves. The gods, the *Danavas,* the *Gandharvas,* the *Pisachas,* the Snakes, the *Rakshasas,* adopted opposite sides in that encounter between Karna and Arjuna. The welkin, O monarch, with all the stars, became anxious on Karna's account, while the wide earth became so on Partha's account, like the mother for her son. The rivers, the seas, the mountains, O best of men, the trees, the deciduous plants and herbs, took the side of the diadem-decked Arjuna. The *Asuras, Yatudhanas,* the *Guhyakas,* O scorcher of foes, and ravens and other rangers of the sky, sided with Karna. All the gems and precious jewels, the four *Vedas* with the histories as the fifth, the *Upavedas,* the *Upanishads,* with all their mysteries, and the compilations, and Vasuki, and Chitrasena, and Takshaka, and Upatakshaka, and all the mountains, and all the offspring of Kadru with their children, all the great snakes endued with poison, and the *Nagas,* took the side of Arjuna. *Airavata* and his children, the offspring of Surabhi, the offspring of Vaisali, and the *Bhogins,*—these sided with Arjuna. The smaller snakes all sided with Karna. Wolves and wild stags and all kinds of auspicious animals and birds were, O king, for victory to Partha. The *Vasus,* the *Maruts,* the Sadhyas, the *Rudras,* the *Viswedevas* and the *Aswins,* and Agni and Indra and Soma and Pavana, and the ten points of the compass, became the partisans of Dhananjaya, while all the *Adityas* sided with Karna. The Vaisyas, the Sudras, the Sutas, and those castes that were of a mixed origin, all, O king, adopted the side of Radha's son. The celestials, however,

with the *Pitris,* and with all that were numbered with them as also with their followers, and Yama and Vaisravana and Varuna were on the side of Arjuna. The Brahmanas, the Kshatriyas, the sacrifices, and those gifts called *Dakshinas,* were for Arjuna. The *Pretas,* and *Pisachas,* many carnivorous animals and birds, the *Rakshasas* with all the monsters of the sea, the dogs, and the jackals were for Karna. The diverse tribes of celestial and regenerate and royal *Rishis* were for the son of Pandu. The *Gandharvas* headed by Tumvuru, O king, were on the side of Arjuna. With the offspring of *Pradha* and *Mauni,* the several classes of *Gandharvas* and *Apsaras,* and many wise sages, having for their vehicles wolves and stags and elephants and steeds and cars and foot, and clouds and the wind, came there for witnessing the encounter between Karna and Arjuna. The gods, the *Danavas,* the *Gandharvas,* the *Nagas,* the *Yakshas,* the birds, the great *Rishis* versed in the *Vedas,* the *Pitris* that subsist upon the gifts called *Swadha,* and asceticism and the sciences, and the (celestial) herbs with diverse virtues, came, O monarch, and took up their stations in the welkin, making a great noise. Brahman, with the regenerate *Rishis* and the Lords of creatures, and Bhava himself on his car, came to that part of the welkin. Beholding those two high-souled ones, *viz.,* Karna and Dhananjaya, about to encounter each other, Sakra himself said, 'Let Arjuna vanquish Karna.' Surya, however, said, 'Let Karna vanquish Arjuna. Indeed, let my son Karna, slaying Arjuna, gain the victory in this battle. Let my son, slaying Karna, win victory.' Even thus did Surya and Vasava, those two foremost of personages, who were there and had adopted opposite sides, disputed with each other. Beholding those two high-souled ones, *viz.,* Karna and Dhananjaya, about to engage themselves in battle, the gods and the *Asuras* adopted opposite sides. The three worlds with the celestial *Rishis* and all the gods and all other creatures, trembled at the sight. The gods were on the side of Partha, while the *Asuras* were on that of Karna. Thus all creatures were interested in that encounter, siding with this or that leader of car-warriors, *i.e.,* the Kuru or the Pandava hero. Beholding the Self-born Lord of Creation (*viz.,* Brahman), the gods urged him, saying, 'Let, O god, the success of these two lions among men be equal. 'Let not the vast universe be destroyed in consequence of this encounter between Karna and Arjuna. O Self-born one, say but the word, let the success of these two be equal.' Hearing these words, Maghavat, bowing down unto the Grandsire, represented this unto that god of gods, that foremost one of all intelligent beings, saying, 'Formerly it was said by thy holy self that the two Krishnas are always sure to win victory. Let it be (now) as thou then saidest. Be gratified with me, O holy one!' At this, Brahman and Isana replied unto the chief of the celestials, saying, 'The victory of the high-souled Vijaya is certain, *i.e.,* of that Savyasachin who gratified the eater of sacrificial libations in the forest of Khandava and who, coming to heaven, rendered assistance to thee, O Sakra ! Karna is on the side of the *Danavas.* It is proper, therefore, that he should meet with defeat. By this, without doubt, the purposes of the gods will be achieved. One's

own business, O chief of the celestials, should always be important. The high-souled Phalguna, again, is devoted to truth and to morality. He must always be victorious, without doubt. He by whom the high-souled and holy god having the bull on his standard was gratified, why should not he, O thou of a hundred eyes, be victorious,—he, that is, who hath for the driver of his car that Lord of the universe, *viz.*, Vishnu himself? Possessed of great energy of mind and great strength, Partha is a hero, accomplished in arms and endued with ascetic merit. Possessed also of great energy of body, he beareth the entire science of weapons. Indeed, Partha hath every accomplishment. He ought to be victorious, since that would accomplish the purposes of the gods. In consequence of his greatness, Partha transgresses destiny itself, whether favourable or unfavourable, and when he does so, a great destruction of creatures takes place. When the two Krishnas are excited with wrath, they show regard for nothing. These two bulls among beings are the Creators of all real and unreal things. These two are Nara and Narayana, the two ancient and best of *Rishis*. There is none to rule over them. They are rulers over all, perfectly fearless, they are scorchers of all foes. In heaven or among human beings, there is none equal to either of them. The three worlds with the celestial *Rishis* and the *Charanas* are behind these two.[1] All the gods and all creatures walk behind them. The entire universe exists in consequence of the power of these two. Let Karna, that bull among men, obtain these foremost of regions of bliss here. Let him obtain identity with the *Vasus* or the *Maruts*. Let him, with Drona and Bhishma, be worshipped in heaven, for Vikartana's son is brave and is a hero. Let the victory, however, belong to the two Krishnas.' After those two foremost ones among the gods (*viz.*, Brahman and Isana), said so, the deity of a thousand eyes, worshipping those words of Brahman and Isana and saluting all creatures himself said, "Ye have heard what has been said by the two gods for the benefit of the universe. It will be even so and not otherwise. Stay ye then, with cheerful hearts'. Hearing these words of Indra, all creatures, O sire, became filled with wonder and applauded, O king, that deity. The celestials then showered diverse kinds of fragrant flowers and blew their trumpets. Indeed, the gods, the *Danavas* and the *Gandharvas* all waited there for witnessing that matchless single combat between those two lions among men. The two cars, O king, upon which Karna and Arjuna were stationed, had white-steeds yoked unto them both. And both had excellent standards, and both produced a loud rattle. Many foremost of heroes, approaching the brave Vasudeva and Arjuna as also Salya and Karna, began each to blow his conch. The battle then commenced (between the two warriors), overwhelming all timid persons with fear. Fiercely they challenged each other like Sakra and Samvara. The standards of the two heroes, perfectly bright, looked exceedingly beautiful on their cars, like the planets *Rahu* and *Ketu* risen in the firmament at the time of the universal dissolution. The

[1]Literally, "walk behind these two."

elephant's rope on Karna's banner, looking like a snake of virulent poison and made of jewels and gems and exceedingly strong and resembling the bow of Indra, looked resplendent (as it waved in the air), That foremost of apes, again, belonging to Partha, with jaws wide open and terrible, and difficult of being gazed at like the sun himself, inspired fear by his formidable teeth. The impetuous Ape on the standard of the wielder of *Gandiva,* becoming desirous of battle, rushed from his station and fell upon Karna's standard. Endued with great impetuosity, the Ape, darting forward, struck the elephant's rope with his nails and teeth, like Garuda falling upon a snake. Decked with rows of little bells, hard as iron, and resembling the fatal noose (in the hands of Yama or Varuna), the elephant's rope, filled with wrath, closed with the Ape. Thus in that fierce single combat between those two heroes, which was the result of what had been settled at the time of the match at dice, their standards first battled with each other. Meanwhile the steeds of the one neighed at the steeds of the other. The lotus-eyed Kesava pierced Salya with his keen glances. The latter also cast similar glances at the former. Vasudeva, however, vanquished Salya with those glances of his, while Dhananjaya, the son of Kunti, vanquished Karna with his glances. Then the Suta's son, smilingly addressing Salya, said, 'If Partha by any means slays me in battle to-day, tell me truly, O friend, what thou wilt do after that.' Salya answered, saying, 'If thou art slain, I myself will slay both Krishna and Dhananjaya.' Once more the ruler of the Madras said, 'If, O Karna, the white-steeded Arjuna slays thee in battle to-day, I myself, on a single car, will slay both Madhava and Phalguna.'

"Sanjaya continued, 'Arjuna also asked Govinda a similar question. Krishna, however, smiling, said unto Partha these words of grave import, 'The Sun himself may fall down from his place, the Earth herself may split into a thousand fragments; fire itself may become cold. Still Karna will not be able to slay thee, O Dhananjaya! If, however, any such occurrence takes place, know then that the destruction of the universe will be at hand. As regards myself, I will, using my bare arms, slay both Karna and Salya in battle.' Hearing these words of Krishna, the ape-bannered Arjuna, smiling, replied unto Krishna who was never fatigued with exertion, saying, 'Salya and Karna, united together, are not a match for myself alone, O Janardana! Thou shalt to-day, O Krishna, behold Karna with his standard and banners with Salya and his car and steeds, with his umbrella and armour and darts and shafts and bow, cut in pieces with my shafts in battle. Thou shalt to-day behold him with his car and steeds and darts and armour and weapons, reduced to dust like a tree in the forest crushed by a tusker. To-day the widowhood of the wives of Radha's son is at hand. Verily, they must have in their (last night's) dreams seen signs of approaching evil, O Mahadeva! Verily, thou shalt to-day see the wives of Karna become widows. I cannot restrain my wrath at what was done before now by this fool of little foresight when he beheld Krishna dragged to the assembly and when laughing at us he abused us repeatedly in vile words.

To-day, O Govinda, thou shalt behold Karna crushed by me like a tree with its load of flowers crushed by an infuriated elephant. To-day, O slayer of Madhu, thou shalt, after Karna's fall, hear those sweet words, *viz.*, '*By good luck, O thou of Vrishni's race, victory hath been thine !*' Thou shalt to-day comfort the mother of Abhimanyu with a lighter heart for having paid thy debt to the foe. To-day thou shalt, filled with joy, comfort thy paternal aunt Kunti. To-day thou thalt, O Madhava, comfort Krishna of tearful face and king Yudhishthira the just with words sweet as nectar.' "

SECTION LXXXVIII

"Sanjaya said, 'Meanwhile the welkin, filled with gods and *Nagas* and *Asuras* and *Siddhas* and *Yakshas* and with large bands of *Gandharvas* and *Rakshasas,* and *Asuras* and regenerate *Rishis* and royal sages and birds of excellent feathers,[1] assumed a wonderful aspect. All human beings assembled there beheld those beings of wonderful aspect staying in the sky, and the sky itself resounded with the voice of musical instruments and song and adulatory hymns and laughter and dance, and diverse other kinds of charming sounds. Then the Kaurava and the Pandava warriors, filled with joy, and causing the earth and the ten points of the compass to resound with the voice of musical instruments, the blare of conchs, and leonine roars and the din of battle, began to slaughter each other's foes. Teeming with men and steeds and elephants and cars and weapons, unbearable to combatants in consequence of the falling of maces and swords and darts and rapiers, abounding in heroes, and crowded with lifeless bodies, the field of battle, crimsoned with gore, looked exceedingly resplendent. Indeed, the battle between the Kurus and the Pandavas then resembled that in days of yore between the gods and the *Asuras*. After that fierce and awful battle had commenced between Dhananjaya and Adhiratha's son, each of those two heroes, clad in excellent mail, shrouded the ten points of the compass and the host opposed to him with keen and straight arrows. A darkness having been caused there with the arrows shot on that occasion, neither thy warriors nor the enemy could any longer see anything. From fear all the warriors there sought the protection of either Karna or Arjuna like rays of light spread out in the welkin converging towards either the sun or the moon. The two heroes then, each baffling with his own, the other's weapons like the east and the west winds encountering each other, looked exceedingly resplendent like the sun and the moon risen after dispelling the darkness caused by the clouds and covering the welkin. Each having encouraged his troops,

[1]Garuda and his progeny.

saying, '*Do not fly away !*'—the enemy and thy warriors stood their ground, encircling those two mighty car-warriors like the gods and the *Asuras* standing around Vasava and Samvara. The two armies then greeted those two best of men with the sounds of drums and other instruments and with leonine roars, at which those two bulls among men looked beautiful like the sun and the moon greeted by roaring clouds gathered around.[1] Each armed with a formidable bow drawn to a complete circle and looking like a (solar or lunar) corona, those two heroes of great splendour, shooting in that battle thousands of arrows that constituted their rays, resembled two unbearable suns risen at the end of the *Yuga* for burning the entire universe with its mobile and immobile creatures. Both invincible, both capable of exterminating foes, each desirous of slaying the other; and each displaying his skill upon the other, those two warriors, *viz.*, Karna and the son of Pandu, closed fearlessly with each other in that dreadful battle, like Indra and the *Asura* Jambha. Invoking the mightiest of weapons then, those two formidable bowmen began, with their terrible shafts, to slay innumerable men and steeds and elephants as also to strike each other, O king! Afflicted once more by those two foremost of men, the troops of both the Kurus and the Pandavas, consisting of elephants and foot and horse and car-warriors, fled away on all sides like other animals in the forest when assailed by the lion. Then Duryodhana, and the chief of the Bhojas, and Suvala's son, and Kripa, and the son of Saradwatas daughter, these five great car-warriors, assailed Dhananjaya and Kesava with shafts capable of producing great pain. Dhananajaya, however, with his shafts, cut off at the same time the bows, the quivers, the steeds, the elephants, and the cars with their drivers, of those warriors, and mangling every one of them with excellent shafts, pierced the Suta's son with a dozen arrows. Then a hundred cars, a hundred elephants, and a number of Saka and Tukhara and Yavana horsemen, accompanied by some of the foremost combatants among the Kamvojas, quickly rushed against Arjuna from desire of slaying him. Speedily cutting off with the shafts and razor-headed arrows in his hands the excellent weapons of his foes, as also their heads, and steeds, and elephants, and cars, Dhananjaya felled his contending enemies on the field. Then in the welkin blasts of celestial trumpets were blown by the excellent gods. These were mingled with the praises of Arjuna. Blown by gentle breezes, excellent floral showers, fragrant and auspicious, fell (upon Arjuna's head). Beholding that incident, which was witnessed by gods and men, all creatures, O king, were filled with wonder.[1] Only thy son and the Suta's son who were both of the same opinion, felt neither pain nor wonder. Then Drona's son, catching hold of Duryodhana's hand,[2] and adopting a soothing tone, addressed thy son, saying, 'Be

[1]In the first line of 91, for *nipetu* etc., the Bengal texts incorrectly read *napetu* etc.

[2]As the touching of hands was not the custom then, I am inclined to think that *Karam Karena*, etc., means 'squeezing his own hands.' It is almost a stereotyped expression for signifying agony. Aswatthaman was pained to see the carnage.

gratified, O Duryodhana! Make peace with the Pandavas. There is no need for quarrel. Fie on war! The preceptor, conversant with the mightiest of weapons and like unto *Brahma* itself, hath been slain. Other bulls among men, headed by Bhishma, have also been slain. As regards myself, I am unslayable, as also my maternal uncle. Rule the kingdom for ever, (sharing it) with the sons of Pandu. Dissuaded by me, Dhananjaya will abstain. Janardana also doth not desire hostilities. Yudhishthira is always engaged in the good of all creatures. Vrikodara is obedient to him. So also are the twins. Peace being made between thee and the Parthas, all creatures will be benefited, through, as it would seem, thy desire. Let the kings that are still alive go back to their homes. Let the troops abstain from hostilities. If thou dost not listen to my words, O king, struck by foes in battle, thou wilt have to burn with grief. Thou hast beheld, as well as the universe, what has been achieved by the single-handed Arjuna decked with diadem and garlands. The slayer of Vala himself could not achieve its like, nor the Destroyer, nor Prachetas, nor the illustrious king of the *Yakshas*. Dhananjaya, as regards his merits, is even much greater than that. He will never transgress whatever I say unto him. He will always follow thee. Be thou gratified, O king, for the benefit of the universe. Thou always honourest me greatly. I, too, bear a great friendship for thee. It is for this that I say so unto thee. I shall dissuade Karna also, provided thou art inclined to peace. Discerning persons say that there are four kinds of friends, *viz.*, those that are naturally so, those that are made so by conciliation, those that become so through wealth, and lastly those brought under subjection by the exercise of power. All these elements are owned by thee with regard to the sons of Pandu. The Pandavas, O hero, are naturally thy friends. Obtain them again as friends for certain by conciliation. If upon thyself being gratified, they agree to become friends, do thou, O king of kings, act in that way.' These beneficial words having been said unto him by his friends, Duryodhana reflected for some time. Drawing deep breaths, he then, with a cheerless heart, said, 'It is as thou, O friend, hast said. Listen, however, to the words that I would say unto thee. The wicked-hearted Vrikodara, having slain Dussasana like a tiger, spoke words that still dwell in my heart. Thou also heardest the same. How then can there be peace? Arjuna again will not be able to bear Karna in battle, like a tempest whose force is weakened when encountering the mighty mountains of Meru. Nor will the sons of Pritha have the least confidence in me, thinking of the many acts of forceful hostility (done by me towards them). Nor, O preceptor's son of unfading glory, doth it behove thee to say unto Karna now—'*Abstain from battle !*' Phalguna is exceedingly tired today. Karna will soon slay him. Having with humility said these words repeatedly unto the preceptor's son, thy son commanded his own troops, saying, 'Armed with arrows, rush against and slay these foes. Why stand ye inactive?' "

SECTION LXXXIX

"Sanjaya said, 'Then when the blare of conchs and the peal of drums became very loud, those two foremost of men, both owning white steeds, *viz.*, the Suta's son Vikartana and Arjuna, encountered each other in consequence, O king, of thy son's evil policy. Those two heroes endued with great impetuosity, *viz.*, Dhananjaya and Adhiratha's son, closed with each other like two infuriated Himalayan elephants, both of full-grown tusks, fighting with each other for the sake of a she-elephant in her season. Like a mass of clouds encountering another mass, or a mountain encountering a mountain, those two warriors, both pouring showers of arrows, encountered each other, their bows loudly twanging the while, and the wheels of their cars producing a deafening clatter, and their bowstrings and palms emitting loud sounds. Like two mountains, both endued with tall cliffs and abounding in trees and creepers and herbs and both teeming with the diverse other denizens that are natural to them, moving towards each other for an encounter, those two mighty warriors encountered each other, each striking the other with mighty weapons. The combat between the two heroes became furious like that between the chief of the celestials and Virochana's son in days of yore. Incapable of being endured by others and marked by a river whose distasteful water consisted of blood, the limbs of those two heroes, as also their drivers and animals, became exceedingly mangled. Like two large lakes, both teeming with lotuses of diverse kinds and fish and tortoises, and echoing with the voices of diverse kinds of fowl, and softly stirred by the wind, approaching each other, those two cars graced with standards approached each other. Both endued with prowess equal to that of the great Indra, both resembling the great Indra himself, those two mighty car-warriors struck each other with shafts that resembled the great Indra's thunder, like the great Indra himself and (the *Asura*) Vritra. Both the armies consisting of cars and elephants and steeds and foot, all equipped with beautiful armour and ornaments and robes and weapons, and those also that were in the welkin, were inspired with fear upon beholding that encounter of wonderful aspect between Arjuna and Karna. Others among the spectators, filled with joy and uttering leonine shouts, raised their arms, waving their fingers or the pieces of cloth they held, when Arjuna rushed against the son of Adhiratha, from desire of slaughter, like one infuriated elephant rushing against another. The Somakas then loudly shouted to Partha, saying, 'Be quick, O Arjuna, go and pierce Karna. Cut off his head without delay, and (with it) the desire of Dhritarashtra's son for kingdom.' Similarly many warriors of ours that were there, said unto Karna, 'Proceed, proceed, O Karna, and slay Arjuna with keen shafts. Let the sons of Pritha once more go to the woods for ever.' Then Karna first pierced Partha in that encounter, with ten mighty shafts. Arjuna pierced him in return with ten keen-pointed shafts, shot with great vigour,

in the centre of the chest. Indeed, the Suta's son and Arjuna then mangled each other with many shafts equipped with goodly wings. Desirous of obtaining advantage of each other's *laches* in that dreadful encounter, with cheerful hearts they rushed against each other fiercely. Rubbing his two arms and the string also of *Gandiva,* that fierce bowman, Arjuna, then sped showers of cloth-yard shafts, and *Nalikas* and arrows equipped with heads like boar's ears and razors, and *Anjalikas,* and crescent-shaped arrows. Those arrows of Partha, O king, spread over the welkin, penetrated into Karna's car like flights of birds, with heads bent down, penetrating in the evening into a tree for roosting there in the night. All those arrows, however, O king, that Arjuna, that victor over all foes, with furrowed brow and angry glances, sped at Karna,—all those successive showers of shafts shot by the son of Pandu,—were cut off by the Suta's son with his own arrows. The son of Indra then sped at Karna a fiery weapon capable of slaying all foes. Covering the earth and the welkin and the ten points of the compass and the very course of the sun with its effulgence, it caused his own body also to blaze up with light. The robes of all the warriors took fire, at which they fled away. Loud sounds also arose there like what is heard when a forest of bamboos in a wilderness is on fire. Beholding that fiery weapon acting on all sides, the Suta's son Karna of great valour shot in that encounter the *Varuna* weapon for quenching it. That conflagration then. in consequence of Karna's weapon, became quenched. A large mass of clouds quickly caused all the points of the compass to be enveloped with darkness. Those clouds whose extremities presented the aspect of mountains, surrounding every side, flooded the earth with water. That fierce conflagration, though it was such, was still quenched by those clouds in a trice. The entire welkin and all the directions, cardinal and subsidiary, were shrouded by clouds. Thus shrouded by clouds, all the points of the compass became dark and nothing could be seen. Then Arjuna dispelled those clouds caused by Karna, by means of the *Vayavya* weapon. After this, Dhananjaya, incapable of being over-mastered by foes inspired *Gandiva,* its string, and his shafts, with *mantras,* and invoked into existence another weapon that was the favourite of the chief of the celestials and that resembled the thunder in energy and prowess. Then razor-headed arrows, and *Anjalikas,* and crescent-shaped shafts, and *Nalikas,* and cloth-yard shafts and those equipped with heads like the boar's ear, all keen and sharp, issued from *Gandiva* in thousands, endued with the force and impetuosity of the thunder. Possessed of great might and great energy, those impetuous and keen shafts equipped with vulturine feathers piercing all the limbs, the steeds, the bow, the yoke, the wheels, and the standard of Karna, quickly penetrated into them like snakes frightened by Garuda penetrating into the earth. Pierced all over with arrows and bathed in blood, (the high-souled) Karna then, with eyes rolling in wrath, bending his bow of enduring string and producing a twang loud as the roar of the sea, invoked into existence the *Bhargava* weapon. Cutting off Partha's showers of shafts proceeding from the mouth of that weapon of Indra (which Arjuna had shot), Karna,

having thus baffled his antagonist's weapon with his own, destroyed cars and elephants and foot-soldiers (of the Pandava army). Unable to endure the feats of Arjuna in that fierce battle, the might car-warrior Karna did this, through the energy of the *Bhargava* weapon. Filled with wrath and possessed of great activity, the Suta's son, that foremost of men, laughing at the two Krishna's, pierced the foremost of Panchala warriors with well-shot arrows in that battle. Then the Panchalas and the Somakas, O king, thus afflicted by Karna with showers of shafts in that encounter, became filled with wrath and uniting together pierced the Suta's son with keen arrows from every side. Quickly cutting off those arrows with his own, the Suta's son, vigorously agitating them in that battle, afflicted with many shafts the cars, the elephants, and the steeds of the Panchalas. Their bodies pierced with those shafts of Karna, they fell down, deprived of life, on the earth, making loud sounds, like mighty elephants slain by an angry lion of terrible strength. Having slain those foremost of warriors, those heroes endued with great strength, those leaders of the Panchala forces who had always challenged him (to battle), Karna, O king, as he shot his arrows, looked beautiful like a mass of clouds pouring torrents of rain. Then thy warriors, thinking that Karna had won the victory, clapped loudly and uttered leonine roars. O chief of the Kurus, all of them then regarded the two Krishnas as brought by Karna under his power, seeing that valour, incapable of being borne by foes, of the mighty car-warrior Karna. Beholding that weapon of Dhananjaya frustrated by Karna in the midst of battle, the angry son of the Wind-god, with eyes blazing with wrath, began to squeeze his hands. Indeed, the wrathful Bhima, his anger being provoked, drew deep breaths and addressing Arjuna of true aim, said, 'How, O Jishnu, could this wretch fallen off from virtue, this Suta's son, putting forth his might in battle, slay so many foremost of Panchala warriors, in thy sight? Before now thou couldst not be conquered by the very gods or the *Kalakeyas*. Thou receivedst the touch of the arms of Sthanu himself. How, then, O diadem-decked Arjuna, could the Suta's son pierce thee first with ten long shafts such as are used by car-warriors? That the Suta's son should to-day have succeeded in baffling the arrows shot by thee, seems to me to be very amazing. Recollect the woes of Krishna, and those disagreeable, keen, and cutting words that this wicked-souled and fearless son of a Suta used towards us, *viz.*, '*Sesame seeds without kernel !*' Recollecting all this, O Savyasachin, quickly slay the wretched Karna in battle to-day. Why, O diadem-decked Arjuna, dost thou show such indifference (towards this act)? This is not the time for showing thy indifference to Karna's slaughter. That patience with which thou didst vanquish all creatures and feed Agni at Khandava, with that patience, slay thou the Suta's son. I also will crush him with my mace'. Then Vasudeva, beholding Partha's shafts baffled by Karna, said unto the former, 'What is this, O diadem-decked Arjuna, that Karna should succeed in crushing thy weapons to-day with this? Why dost, thou, O hero, lose thy wits? Markest thou not that the Kauravas, (standing behind Karna), are even now shouting in joy ? Indeed, all of

them know that thy weapons are being baffled by Karna with his. That patience with which, *Yuga,* after *Yuga* thou hadst slain persons having the quality of darkness for their weapons, as also terrible *Kshatriyas,* and *Asuras* born of pride, in many a battle,—with that patience do thou slay Karna to-day. Putting forth thy might, strike off the head of that foe of thine with this *Sudarsana,* of edge keen as a razor, that I give unto thee, like Sakra striking off the head of his foe Namuchi, with the thunderbolt. That patience with which thou didst gratified the illustrious deity Mahadeva in the guise of a hunter, summoning that patience once again, O hero, slay the Suta's son with all his followers. After that, bestow upon king Yudhishthira the earth with her belt of seas, her towns and villages, and wealth, and from off whose surface all foes will have been removed. By that act, O Partha, do thou also win unrivalled fame.' Thus addresed (by Krishna), the high-souled Partha of exceeding might set his heart upon the slaughter of the Suta's son. Indeed, urged by Bhima and Janardana, and recollecting (his woes), and taking an internal survey of himself, and calling to mind the object for which he had come to this world, he addressed Kesava, saying, 'I will not invoke into existence a mighty and fierce weapon for the good of the world and the destruction of the Suta's son. Let me have thy permission, as also Brahman's and Bhava's, and of all those that are conversant with *Brahma.*' Having said these words unto the holy Kesava, Savyasachin of immeasurable soul bowed unto Brahman and invoked into existence that excellent irresistible weapon called *Brahma* which could be applied by the mind alone. Baffling that weapon, however, Karna looked beautiful as he continued, like a cloud pouring torrents of rain, to shoot his shafts. Beholding that weapon of the diadem-decked Arjuna baffled in the midst of battle by Karna, the wrathful and mighty Bhima, blazing up with rage, addressed Arjuna of sure aim and said, 'People say that thou art a master of the high *Brahma* weapon, that mighty means (for achieving the destruction of foes). Do thou then, O Savyasachin, use another weapon of the same kind.' Thus addressed by his brother, Savyasachin used a second weapon of the kind. With that, Partha of abundant energy shrouded all the points of the compass, cardinal and subsidiary, with arrows sped from *Gandiva* that resembled fierce snakes and were like the blazing rays of the sun. Created by that bull of Bharata's race, those arrows of golden wings, in hundreds upon hundreds, endued with the effulgence of the *Yuga* fire or the sun, in a moment shrouded the car of Karna. Thence also issued long darts and battle-axes and disci and cloth-yard shafts in hundreds, all of awful forms, at which hostile warriors all around began to be deprived of life. The head of some hostile warrior, severed from his trunk, fell down on the field of battle. Another, beholding his fallen comrade, fell down dead on the earth, through fear. The (right) arm of a third, large and massive as the trunk of an elephant, cut off (by Partha), fell down with the sword in grasp. The left arm of a fourth, cut off with a razor-headed arrow, fell down with the shield in it. Even thus, Partha, decked with diadem and garlands,

wounded and slew all the foremost warriors of Duryodhana's army with his terrible and death-dealing shafts. Vaikartana also, in the midst of that battle, shot thousands of arrows. These, with a loud whizz, fell upon the son of Pandu like torrents of rain poured from the clouds. Then piercing Bhimasena and Janardana and the diadem-decked Arjuna of superhuman feats, each with three arrows Karna of terrible might uttered a loud awful roar. Struck with Karna's shafts, the diadem-decked Arjuna, beholding Bhima and Janardana, became unable to endure (the feats of his antagonist). Once more, therefore, Partha shot eight and ten arrows Piercing the beautiful standard of Karna with one of those arrows, he pierced Salya with four and Karna himself with three. With ten other well-shot shafts he then struck the Kaurava warrior Sabhapati clad in golden mail. Thereupon that prince, deprived of head and arms and steeds and driver and bow and standard, fell down, wounded and dead, from his foremost of cars, like a *Sala* tree cut down with an axe. Once more piercing Karna with three, eight, twelve, four, and ten arrows, Partha slew four hundred elephants equipped with many weapons, and eight hundred car-warriors, and one thousand steeds with riders, and eight thousand brave foot-soldiers. And soon Partha made Karna with his driver and car and steeds and standard invisible with straightly coursing shafts. Then the Kauravas, thus slaughtered by Dhananjaya, loudly addressed Adhitratha's son, saying, 'Shoot thy arrows and slay the son of Pandu. Already, he has begun to exterminate the Kurus with his shafts ! Thus urged, Karna, with his best endeavours, incessantly shot many arrows. Capable of cutting the very vitals, those blood-drinking shafts, well sped by Karna, slew large numbers of the Pandavas and the Panchalas. Thus those two foremost of all bowmen, those two warriors of great strength that were capable of bearing all foes, those two heroes acquainted with weapons, struck the warriors opposed to them as also each other, with mighty weapons. Then Yudhishthira clad in golden mail, his arrows having been extracted and himself made sound with *mantras* and drugs by foremost of surgeons well-disposed towards him, quickly came to that spot for witnessing (the encounter between Arjuna and Karna). Beholding king Yudhishthira the just arrived there like the resplendent full Moon freed from the jaws of Rahu and risen in the firmament, all creatures became filled with delight. Beholding those two foremost of warriors, those two first of heroes and slayers of foes, *viz.,* Karna and Partha, engaged in fight, the spectators, both celestial and terrestrial, restraining the animals they rode or that were yoked unto their vehicles, stood motionless. As the two heroes, O king, struck each other with many foremost of arrows, O king, the sounds caused by the bows, bowstrings, and palms, of both Dhananjaya and Adhiratha's son, became tremendous and their well-sped arrows also caused a deafening whizz. Then the bow-string of the son of Pandu, stretched with force, broke with a loud noise. During the interval thus offered, the Suta's son pierced Partha with a hundred small arrows, keen and steeped in oil, winged with the feathers of birds, and resembling snakes freed from their sloughs.

He then quickly pierced Vasudeva with sixty shafts, and then Phalguna again with eight. Surya's son then pierced Bhima with thousands upon thousands of mighty arrows. Having pierced Krishna and Partha's standard, Karna felled many amongst the Somakas that followed Partha. These, however, in return shrouded Karna with showers of straight shafts like masses of clouds shrouding the sun in the welkin. Accomplished in the use of weapons, the Suta's son, stupefying those advancing warriors with his shafts and baffling all the weapons shot by them, destroyed their cars and steeds and elephants. And the Suta's son, O king, also afflicted with his arrows many foremost of warriors among them. Their bodies pierced with Karna's shafts, they fell down on the ground, deprived of life and making a loud noise as they fell. Indeed, those mighty combatants, afflicted by Karna of terrible strength, perished like a pack of dogs afflicted by an angry lion. And once more many foremost of combatants among the Panchalas and many such (among the Kauravas) fell down after this, slain by Karna and Dhananjaya. Deprived of life by the mighty Karna with well-aimed arrows shot with great force, many fell down, purging the contents of their stomachs. Then thy troops, regarding the victory to be already theirs, clapped furiously and uttered loud leonine roars. Indeed, in that dreadful encounter, all of them regarded the two Krishnas to have been brought by Karna under his power. Then quickly bending his bow-string and baffling all those shafts of Adhiratha's son, Partha, filled with rage in consequence of his limbs having been mangled with Karna's arrows, assailed the Kauravas. Rubbing his bow-string, he clapped his palms and suddenly caused a darkness there with the showers of shafts he shot. The diadem-decked Arjuna pierced Karna and Salya and all the Kurus with those arrows. The welkin having been darkened by means of that mighty weapon, the very birds were unable to range in their element, a delicious wind then blew, bearing fragrant odours. Laughing the while, Partha forcibly struck Salya's armour with ten arrows. Piercing Karna next with a dozen shafts, he struck him once more with seven. Deeply struck with those winged arrows of fierce energy shot with great force from Partha's bow, Karna, with mangled limbs and body bathed in blood, looked resplendent like Rudra at the universal destruction, sporting in the midst of crematorium at noon or eve, his body dyed with blood.[1] The son of Adhiratha then pierced Dhananjaya who resembled the chief of the celestials himself (in energy and might) with three arrows, and he caused five other blazing arrows resembling five snakes to penetrate the body of Krishna. Shot with great force, those arrows, decked with gold, pierced through the armour of that foremost of beings and passing out of his body fell upon the earth. Endued with great energy, they entered the earth with great force and having bathed (in the waters of the Bhogavati in the nether region) coursed back towards Karna. Those shafts were five mighty snakes that

[1] *Rudra muhurta*,—certain hours are especially regarded as fierce, because appropriated by *Rakshasas* and evil genii for their rounds over the world.

had adopted the side of Takshaka's son (Aswasena whose mother Partha had slain at Khandava). With ten broad-headed arrows shot with great force, Arjuna cut off each of those five snakes into three fragments whereupon they fell down on the earth. Beholding Krishna's limbs thus mangled with those snakes transformed into arrows sped from Karna's arms, Arjuna decked with diadem and garlands blazed up with wrath like a fire engaged in burning a heap of dry grass. He then pierced Karna in all his vital limbs with many blazing and fatal shafts shot from the bow-string stretched to the very ear. (Deeply pierced), Karna trembled in pain. With the greatest difficulty he stood, summoning all his patience. Dhananjaya having been filled with wrath, all the points of the compass, cardinal and subsidiary, the very splendour of the Sun, and Karna's car, O king, all became invisible with the showers shot by him. The welkin seemed as if it were shrouded by a thick forest. Then that slayer of foes, that bull of Kuru's race, that foremost of heroes, *viz.*, Savyasachin, O king, soon slew in that battle two thousand foremost of Kuru warriors, with their cars and steeds and drivers, forming the protectors of Karna's car-wheels and wings and his van-guard and rear-guard and who constituted the very pick of Duryodhana's car-force, and who, urged by Duryodhana, had been fighting with great energy. Then thy sons and the Kauravas that were still alive fled away, deserting Karna, and abandoning their dying and wounded, and their wailing sons and sires. Beholding himself abandoned by the terrified Kurus and seeing the space around him empty, Karna felt no agitation, O Bharata, but, on the other hand, rushed at Arjuna, with a cheerful heart.' "

SECTION XC

"Sanjaya said, 'Flying away in consequence of the falling of Arjuna's arrows, the broken divisions of the Kauravas, staying at a distance, continued to gaze at Arjuna's weapon swelling with energy and careering around with the effulgence of lightning. Then Karna, with showers of terrible shafts, baffled that weapon of Arjuna while it was still careering in the welkin and which Arjuna had shot with great vigour in that fierce encounter for the destruction of his foe. Indeed, that weapon (of Partha) which, swelling with energy, had been consuming the Kurus, the Suta's son now crushed with his shafts winged with gold. Bending then his own loud-sounding bow of irrefragable string, Karna shot showers of shafts. The Suta's son destroyed that burning weapon of Arjuna with his own foe-killing weapon of great power which he had obtained from Rama, and which resembled (in efficacy) an *Atharvan* rite. And he pierced Partha also with numerous keen shafts. The encounter then, O king, that took place between Arjuna

and the son of Adhiratha, became a very dreadful one. They continued to strike each other with arrows like two fierce elephants striking each other with their tusks. All the points of the compass then became shrouded with weapons and the very sun became invisible. Indeed, Karna and Partha, with their arrowy downpours, made the welkin one vast expanse of arrows without any space between. All the Kaurvas and the Somakas then beheld a wide-spread arrowy net. In that dense darkness caused by arrows, they were unable to see anything else. Those two foremost of men, both accomplished in weapons, as they incessantly aimed and shot innumerable arrows, O king, displayed diverse kinds of beautiful manoeuvres. While they were thus contending with each other in battle, sometimes the Suta's son prevailed over his rival and sometimes the diadem-decked Partha prevailed over his, in prowess and weapons and lightness of hands. Beholding that terrible and awful passage-at-arms between those two heroes each of whom was desirous of availing himself of the other's *lache's,* all the other warriors on the field of battle became filled with wonder. The beings in the welkin, O king, applauded Karna and Arjuna. Indeed, many of them at a time, filled with joy, cheerfully shouted, sometimes saying, '*Excellent, O Karna !*'—and sometimes saying, '*Excellent, O Arjuna !*' During the progress of that fierce encounter, while the earth was being pressed deep with the weight of cars and the tread of steeds and elephants, the snake Aswasena, who was hostile to Arjuna, was passing his time in the nether region. Freed from the conflagration at Khandava, O king, he had, from anger, penetrated through the earth (for going to the subterranean region). That brave snake, recollecting the death of his mother and the enmity he on that account harboured against Arjuna, now rose from the lower region. Endued with the power of ascending the skies, he soared up with great speed upon beholding that fight between Karna and Arjuna. Thinking that that was the time for gratifying his animosity towards, as he thought, the wicked-souled Partha, he quickly entered into Karna's quiver, O king, in the form of an arrow. At that time a net of arrows was seen, shedding its bright arrows around. Karna and Partha made the welkin one dense mass of arrows by means of their arrowy downpours. Beholding that wide-spread expanse of arrows, all the Kauravas and the Somakas became filled with fear. In that thick and awful darkness caused by arrows they were unable to see anything else. Then those two tigers among men, those two foremost of all bowmen in the world, those two heroes, fatigued with their exertions in battle looked at each other. Both of them were then fanned with excellent and waving fans made of young (palm) leaves and sprinkled with fragrant sandal-water by many *Apsaras* staying in the welkin. And Sakra and Surya, using their hands, gently brushed the faces of those two heroes. When at last Karna found that he could not prevail over Partha and was exceedingly scorched with the shafts of the former, that hero, his limbs very much mangled, set his heart upon that shaft of his which lay singly within a quiver. The Suta's son then fixed on his bow-string that foe-killing, exceedingly keen, snake-

mouthed, blazing, and fierce shaft, which had been polished according to rule, and which he had long kept for the sake of Partha's destruction. Stretching his bow-string to his ear, Karna fixed that shaft of fierce energy and blazing splendour, that ever-worshipped weapon which lay within a golden quiver amid sandal dust, and aimed it at Partha. Indeed, he aimed that blazing arrow, born in Airavata's race, for cutting off Phalguna's head in battle. All the points of the compass and the welkin became ablaze and terrible meteors and thunder-bolts fell. When that snake of the form of an arrow was fixed on the bow-string, the Regents of the world, including Sakra, set up loud wails. The Suta's son did not know that the snake Aswasena had entered his arrow by the aid of his *Yoga* powers. Beholding Vaikartana aim that arrow, the high-souled ruler of the Madras, addressing Karna, said, 'This arrow, O Karna, will not succeed in striking off Arjuna's head. Searching carefully, fix another arrow that may succeed in striking off thy enemy's head.' Endued with great activity, the Suta's son, with eyes burning in wrath, then said unto the ruler of the Madras, 'O Salya, Karna never aimeth an arrow twice. Persons like us never become crooked warriors.' Having said these words, Karna, with great care, let off that shaft which he had worshipped for many long years. Bent upon winning the victory, O king, he quickly said unto his rival, 'Thou art slain, O Phalguna !' Sped from Karna's arms, that shaft of awful whizz, resembling fire or the sun in splendour, as it left the bow-string, blazed up in the welkin and seemed to divide it by a line such as is visible on the crown of a woman dividing her tresses. Beholding that shaft blazing in the welkin, the slayer of Kansa *viz.,* Madhava, with great speed and the greatest ease, pressed down with his feet that excellent car, causing it to sink about a cubit deep. At this, the steeds, white as the rays of the moon and decked in trappings of gold, bending their knees, laid themselves down on the ground. Indeed, seeing that snake (in the form of an arrow) aimed by Karna, Madhava, that foremost of all persons endued with might, put forth his strength and thus pressed down with his feet that car into the earth, whereat the steeds, (as already said) bending down their knees, laid themselves down upon the earth when the car itself had sunk into it. Then loud sounds arose in the welkin in applause of Vasudeva. Many celestial voices were heard, and celestial flowers were showered upon Krishna, and leonine shouts also were uttered. When the car had thus been pressed down into the earth through the exertions of the slayer of Madhu, the excellent ornament of Arjuna's head, celebrated throughout the earth, the welkin, heaven, and the waters, the Suta's son swept off from the crown of his rival, with that arrow, in consequence of the very nature of that snaky weapon and the great care and wrath with which it had been shot. That diadem, endued with the splendour of the sun or the moon or fire or a planet, and adorned with gold and pearls and gems and diamonds, had with great care been made by the puissant Self-born himself for Purandara. Costly as its appearance indicated, it was inspiring terror in the hearts of foes, contributing to the happiness of him that wore it, and shedding a

fragrance, that ornament had been given by the chief of the celestials himself with a cheerful heart unto Partha while the latter had proceeded to slaughter the foes of the gods. That diadem was incapable of being crushed by Rudra and the Lord of waters and Kuvera with *Pinaka* and noose and thunderbolt and the very foremost of shafts. It could not be endured by even the foremost ones among the gods. Vrisha, however, now broke it forcibly with his snake-inspired shaft. Endued with great activity, that wicked-natured snake of fierce form and false vows, falling upon that diadem decked with gold and gems, swept it away from Arjuna's head. That snake, O king, forcibly tore it away from Partha's head, quickly reducing into fragments that well-made ornament set over with many a gem and blazing with beauty, like the thunderbolt riving a mountain-summit decked with lofty and beautiful trees graced with flowers. Crushed by that excellent weapon, possessed of splendour, and blazing with the fire of (the snake's) poison, that beautiful and much liked diadem of Partha fell down on the earth like the blazing disc of the Sun from the *Asta* hills. Indeed, that snake forcibly swept away from Arjuna's head that diadem adorned with many gems, like the thunder of Indra felling a beautiful mountain-summit adorned with lofty trees bearing budding leaves and flowers. And the earth, welkin, heaven, and the waters, when agitated by a tempest, roar aloud, O Bharata, even such was the roar that arose in all the worlds at that time. Hearing that tremendous noise, people, notwithstanding their efforts to be calm, became extremely agitated and reeled as they stood. Reft of diadem, the dark-complexioned and youthful Partha looked beautiful like a blue mountain of lofty summit. Binding then his locks with a white cloth, Arjuna stood perfectly unmoved. With that white gear on his head, he looked like the *Udaya* hill illumined with the rays of the sun. Thus that she-snake (whom Arjuna had killed at Khandava) of excellent mouth, through her son in the form of an arrow, sped by Surya's son, beholding Arjuna of exceeding energy and might standing with his head at a level with the reins of the steeds, took away his diadem only, that well-made ornament (formerly) owned by Aditi's son and endued with the effulgence of Surya himself. But Arjuna also (as will appear in the sequel) did not return from that battle without causing the snake to succumb to the power of Yama.[1] Sped from Karna's arms, that costly shaft resembling fire or the sun in effulgence, *viz.*, that mighty snake who from before had become the deadly foe of Arjuna, thus crushing the latter's diadem, went away. Having burnt the gold-decked diadem of Arjuna displayed on his head, he desired to come to Arjuna once more with great speed. Asked, however, by Karna (who saw him but knew him not), he said these words, 'Thou hadst sped me, O Karna, without having seen me. It was for this that I could not strike off Arjuna's head. Do thou quickly shoot me once again, after seeing me well. I shall then slay thy foe and mine too.' Thus

[1] This verse appears to be one of the *curses* of Vyasa. I have followed Nilakantha in interpreting it.

addressed in that battle by him, the Suta's son said, 'Who are you possessed of such fierce form?' The snake answered, saying, 'Know me as one that has been wronged by Partha. My enmity towards him is due to his having slain my mother. If the wielder of the thunder-bolt himself were to protect Partha, the latter would still have to go to the domains of the king of the *Pitris*. Do not disregard me. Do my bidding. I will slay thy foe. Shoot me without delay.' Hearing those words, Karna said, 'Karna, O snake, never desires to have victory in battle to-day by relying on another's might. Even if I have to slay a hundred Arjunas, I will not, O snake, still shoot the same shaft twice.' Once more addressing him in the midst of battle, that best of men, *viz.,* Surya's son, Karna, said, 'Aided by the nature of my other snaky weapons, and by resolute effort and wrath, I shall slay Partha. Be thou happy and go elsewhere'. Thus addressed, in battle, by Karna, that prince of snakes, unable from rage to bear those words, himself proceeded, O king, for the slaughter of Partha, having assumed the form of an arrow. Of fierce form, the desire he ardently cherished was the destruction of his enemy. Then Krishna, addressing Partha in that encounter, said into him, 'Slay that great snake inimical to thee'. Thus addressed by the slayer of Madhu, the wielder of *Gandiva,* that bowman who was always fierce unto foes, enquired of him, saying, 'Who is that snake that advanceth of his own accord against me, as if, indeed he advanceth right against the mouth of Garuda?' Krishna replied, 'Whilst thou, armed with bow, wert engaged at Khandava in gratifying the god Agni, this snake was then in the sky, his body ensconced within his mother's. Thinking that it was only a single snake that was so staying in the sky, thou killedest the mother. Remembering that act of hostility done by thee, he cometh towards thee today for thy destruction. O resister of foes, behold him coming like a blazing meteor, falling from the firmament !'

"Sanjaya continued, 'Then Jishnu, turning his face in rage, cut off, with six keen shafts, that snake in the welkin as the latter was coursing in a slanting direction. His body thus cut off, he fell down on the earth. After that snake had been cut off by Arjuna, the lord Kesava himself, O king, of massive arms, that foremost of beings, raised up with his arms that car from the earth. At that time, Karna, glancing obliquely at Dhananjaya, pierced that foremost of persons, *viz.,* Krishna, with ten shafts whetted on stone and equipped with peacock feathers. Then Dhananjaya, piercing Karna with a dozen well-shot and keen arrows equipped with heads like the boar's ear, sped a cloth-yard shaft endued with the energy of a snake of virulent poison and shot from his bow-string stretched to his ear. That foremost of shafts, well shot by Arjuna, penetrated through Karna's armour, and as if suspending his life-breaths, drank his blood and entered the earth, its wings also having been drenched with gore. Endued with great activity, Vrisha, enraged at the stroke of the shaft, like a snake beaten with stick, shot many mighty shafts, like snakes of virulent poison vomiting venom. And he pierced Janardana with a dozen shafts and Arjuna with nine and ninety. And once more piercing the son of Pandu with a terrible shaft,

Karna laughed and uttered a loud roar. The son of Pandu, however, could not endure his enemy's joy. Acquainted with all the vital parts of the human body, Partha, possessed of prowess like that of Indra, pierced those vital limbs with hundreds of arrows even as Indra had struck Vala with great energy. Then Arjuna sped ninety arrows, each resembling the rod of Death at Karna. Deeply pierced with those shafts, Karna trembled like a mountain riven with thunder. The headgear of Karna, adorned with costly gems and precious diamonds and pure gold, as also his ear-rings, cut off by Dhananjaya with his winged arrows, fell down on the earth. The costly and bright armour also of the Suta's son that had been forged with great care by many foremost of artists working for a long time, the son of Pandu cut off within a moment in many fragments. After thus divesting him of his armour, Partha then, in rage, pierced Karna with four whetted shafts of great energy. Struck forcibly by his foe, Karna suffered great pain like a diseased person afflicted by bile, phlegm, wind, and fever. Once more Arjuna,with great speed, mangled Karna, piecrcing his very vitals, with numerous excellent shafts, of great keenness, and sped from his circling bow with much force and speed and care. Deeply struck by Partha with those diverse arrows of keen points and fierce energy, Karna (covered with blood) looked resplendent like a mountain of red chalk with streams of red water running adown its breast. Once more Arjuna pierced Karna in the centre of the chest with many straight-coursing and strong shafts made entirely of iron and equipped with wings of gold and each resembling the fiery rod of the Destroyer, like the son of Agni piercing the Krauncha mountains.[1] Then the Suta's son, casting aside his bow that resembled the very bow of Sakra, as also his quiver, felt great pain, and stood inactive, stupefied, and reeling, his grasp loosened and himself in great anguish. The virtuous Arjuna, observant of the duty of manliness, wished not to slay his enemy while fallen into such distress. The younger brother of Indra then, with great excitement, addressed him, saying, 'Why, O son of Pandu, dost thou become so forgetful? They that are truly wise never spare their foes, however weak, even for a moment. He that is learned earneth both merit and fame by slaying foes fallen into distress. Lose no time in precipitately crushing Karna who is always inimical to thee and who is the first of heroes. The Suta's son, when able, will once more advance against thee as before. Slay him, therefore, like Indra slaying the *Asura* Namuchi.' Saying, 'So be it, O Krishna !' and worshipping Janardana, Arjuna, that foremost of all persons in Kuru's race once more quickly pierced Karna with many excellent arrows like the ruler of heaven, piercing the *Asura,* Samvara. The diadem-decked Partha, O Bharata, covered Karna and his car and steeds with many calf-toothed arrows, and putting forth all his vigour he shrouded all the points of the compass with shafts equipped with wings of gold. Pierced with those arrows equipped with heads like the calf's tooth,

[1]Agni's son the celestial generalissimo Kartikeya, the slayer of Taraka. Other traditions represent him as the son of Hara and Parvati.

Adhiratha's son of broad chest looked resplendent like an *Asoka* or *Palasa* or *Salmali* decked with its flowery load or a mountain overgrown with a forest of sandal trees. Indeed, with those numerous arrows sticking to his body, Karna, O monarch, in that battle, looked resplendent like the prince of mountains with its top and glens overgrown with trees or decked with flowering *Karnikaras*. Karna also shooting repeated showers of arrows, looked, with those arrows constituting his rays, like the sun coursing towards the *Asta* hills, with disc bright with crimson rays. Shafts, however, of keen points, sped from Arjuna's arms, encountering in the welkin the blazing arrows, resembing mighty snakes, sped from the arms of Adhiratha's son, destroyed them all. Recovering his coolness, and shooting many shafts that resembled angry snakes, Karna then pierced Partha with ten shafts and Krishna with half a dozen, each of which looked like an angry snake. Then Dhananjaya desired to shoot a mighty and terrible arrow, made wholly of iron, resembling the poison of snake or fire in energy, and whose whizz resembling the peal of Indra's thunder, and which was inspired with the force of a high (celestial) weapon. At that time, when the hour of Karna's death had come, *Kala,* approaching invisibly, and alluding to the Brahmana's curse, and desirous of informing Karna that his death was near , told him, *'The Earth is devouring thy wheel !'* Indeed, O foremost of men, when the hour of Karna's death came, the high *Brahma* weapon that the illustrious Bhargava had imparted unto him, escaped from his memory. And the earth also began to devour the left wheel of his car. Then in consequence of the curse of that foremost of Brahmanas, Karna's car began to reel, having sunk deep into the earth and having been transfixed at that spot like a sacred tree with its load of flowers standing upon an elevated platform.[1] When his car began to reel from the curse of the Brahmana, and when the high weapon he had obtained from Rama no longer shone in him through inward light, and when his terrible snake-mouthed shaft also had been cut off by Partha, Karna became filled with melancholy. Unable to endure all those calamities, he waved his arms and began to rail at righteousness saying, 'They that are conversant with righteousness always say that righteousness protects those that are righteous. As regards ourselves, we always endeavour, to the best of our ability and knowledge to practise righteousness. That righteousness, however, is destroying us now instead of protecting us that are devoted to it. I, therefore, think that righteousness does not always protect its worshippers'. While saying these words, he became exceedingly agitated by the strokes of Arjuna's arrows. His steeds and his driver also were displaced from their usual position. His very vitals having been struck, he became indifferent as to what he did, and repeatedly railed at righteousness in that battle. He then pierced Krishna in the arm with three terrible arrows, and Partha,

[1] To this day, sacred trees, such as the banian or the *Aswattha*, may be seen in villages and towns, with elevated platforms of brick or earth round their trunks. Upon these platforms the village elders may be seen sitting and smoking and deciding many important causes.

too, with seven. Then Arjuna sped seven and ten terrible arrows, perfectly straight and of fierce impetuosity, resembling fire in splendour and like unto Indra's thunder in force. Endued with awful impetuosity, those arrows pierced Karna and passing out of his body fell upon the surface of the earth. Trembling at the shock, Karna then displayed his activity to the utmost of his power. Steadying himself by a powerful effort he invoked the *Brahma* weapon. Beholding the *Brahma* weapon, Arjuna invoked the *Aindra* weapon with proper *mantras.* Inspiring *Gandiva,* its string, and his shafts also, with *mantras,* that scorcher of foes poured showers like Purandara pouring rain in torrents. Those arrows endued with great energy and power, issuing out of Partha's car, were seen to be dispayed in the vicinity of Karna's vehicle. The mighty car-warrior Karna balffled all those shafts displayed in his front. Seeing that weapon thus destroyed the Vrishni hero, addressing Arjuna, said, 'Shoot high weapons, O Partha ! The son of Radha baffles thy shafts'. With proper *mantras,* Arjuna then fixed the *Brahma* weapon on his string, and shrouding all the points of the compass with arrows, Partha struck Karna (with many) arrows. Then Karna, with a number of whetted shafts endued with great energy, cut off the string of Arjuna's bow. Similarly he cut off the second string, and then the third, and then the fourth, and then the fifth. The sixth also was cut off by Vrisha, and then the seventh, then the eighth, then the ninth, then the tenth, and then at last the eleventh. Capable of shooting hundreds upon hundreds of arrows, Karna knew not that Partha had a hundred strings to his bow. Tying another string to his bow and shooting many arrows, the son of Pandu covered Karna with shafts that resembled snakes of blazing mouths. So quickly did Arjuna replace each broken string that Karna could not mark when it was broken and when replaced. The feat seemed to him to be exceedingly wonderful. The son of Radha baffled with his own weapons those of Savyasachin. Displaying also his own prowess, he seemed to get the better of Dhananjaya at that time. Then Krishna, beholding Arjuna afflicted with the weapons of Karna, said these words unto Partha : *'Approaching Karna, strike him with superior weapons.'* Then Dhananjaya, filled with rage, inspiring with *mantras* another celestial weapons that looked like fire and that resembled the poison of the snake and that was as hard as the essence of adamant, and uniting the *Raudra* weapon with it, became desirous of shooting it at his foe. At that time, O king, the earth swallowed up one of wheels of Karna's car. Quickly alighting then from his vehicle, he seized his sunken wheel with his two arms and endeavoured to lift it up with a great effort. Drawn up with force by Karna, the earth, which had swallowed up his wheel, rose up to a height of four fingers' breadth, with her seven islands and her hills and waters and forests. Seeing his wheel swallowed, the son of Radha shed tears from wrath, and beholding Arjuna, filled with rage he said these words, 'O Partha, O Partha, wait for a moment, that is, till I lift this sunken wheel. Beholding, O Partha, the left wheel of my car swallowed through accident by the earth, abandon (instead of cherishing) this purpose (of striking and

slaying me) that is capable of being harboured by only a coward. Brave warriors that are observant of the practices of the righteous, never shoot their weapons at persons with dishevelled hair, or at those that have turned their faces from battle, or at a Brahmana, or at him who joins his palms, or at him who yields himself up or beggeth for quarter or at one who has put up his weapon, or at one whose arrows are exhausted, or at one whose armour is displaced, or at one whose weapon has fallen off or been broken! Thou art the bravest of men in the world. Thou art also of righteous behaviour, O son of Pandu! Thou art well-acquainted with the rules of battle. For these reasons, excuse me for a moment, that is, till I extricate my wheel, O Dhananjaya, from the earth. Thyself staying on thy car and myself standing weak and languid on the earth, it behoveth thee not to slay me now. Neither Vasudeva, nor thou, O son of Pandu, inspirest me with the slightest fear. Thou art born in the Kshatriya order. Thou art the perpetuator of a high race. Recollecting the teachings of righteousness, excuse me for a moment, O son of Pandu !"

SECTION XCI

"Sanjaya said, 'Then Vasudeva, stationed on the car, addressed Karna, saying, 'By good luck it is, O son of Radha, that thou rememberest virtue! It is generally seen that they that are mean, when they sink into distress, rail at Providence but never at their own misdeeds. Thyself and Suyodhana and Dussasana and Sakuni, the son of Suvala, had caused Draupadi, clad in a single piece of raiment, to be brought into the midst of the assembly. On that occasion, O Karna, this virtue of thine did not manifest itself. When at the assembly Sakuni, an adept in dice, vanquished Kunti's son Yudhishthira who was unacquainted with it, whither had this virtue of thine gone? When the Kuru king (Duryodhana), acting under thy counsels, treated Bhimasena in that way with the aid of snakes and poisoned food, whither had this virtue of thine then gone? When the period of exile into the woods was over as also the thirteenth year,[1] thou didst not make over to the Pandavas their kingdom. Whither had this virtue of thine then gone? Thou didst set fire to the house of lac at Varanavata for burning to death the sleeping Pandavas. Whither then, O son of Radha, had this virtue of thine gone? Thou laughedest at Krishna while she stood in the midst of the assembly, scantily dressed because in her season and obedient to Dussasana's will, whither, then, O Karna, had this virtue of thine gone? When from the apartment reserved for the females innocent Krishna was dragged, thou didst not interfere. Whither, O son of Radha, had this virtue of thine gone? Thyself addressing the princess Draupadi,

[1] The thirteenth was the year of concealment.

that lady whose tread is as dignified as that of the elephant, in these words, *viz., 'The Pandavas, O Krishna, are lost. They have sunk into eternal hell. Do thou choose another husband !'* thou lookedest on the scene with delight. Whither thou, O Karna, had this virtue of thine gone? Covetous of kingdom and relying on the ruler of the Gandharvas, thou summonedest the Pandavas (to a match of dice). Whither then had this vitrue of thine gone? When many mighty car-warriors, encompassing the boy Abhimanyu in battle, slew him, whither had this virtue of thine then gone? If this virtue that thou now invokest was nowhere on those occasions, what is the use then of parching thy palate now by uttering that word? Thou art now for the practice of virtue, O Suta, but thou shalt not escape with life. Like Nala who was defeated by Pushkara with the aid of dice but who regained his kingdom by prowess, the Pandavas, who are free from cupidity, will recover their kingdom by the prowess of their arms, aided with all their friends. Having slain in battle their powerful foes, they, with the Somakas, will recover their kingdom. The Dhartarashtras will meet with destruction at the hands of those lions among men (*viz.,* the sons of Pandu), that are always protected by virtue !'

"Sanjaya continued, 'Thus addressed, O Bharata, by Vasudeva, Karna hung down his head in shame and gave no answer. With lips quivering in rage, he raised his bow, O Bharata, and, being endued with great energy and prowess, he continued to fight with Partha. Then Vasudeva, addressing Phalguna, that bull among men, said, 'O' thou of great might, piercing Karna with a celestial weapon, throw him down'. Thus addressed by the holy one, Arjuna became filled with rage. Indeed, remembering the incidents alluded to by Krishna, Dhananjaya blazed up with fury. Then, O king, blazing flames of fire seemed to emanate from all the pores of the angry Partha's body. The sight seemed to be exceedingly wonderful. Beholding it, Karna, invoking the *Brahma* weapon, showered his shafts upon Dhananjaya, and once more made an effort to extricate his car. Partha also, by the aid of the *Brahma* weapon, poured arrowy down-pours upon Karna. Baffling with his own weapon the weapon of his foe, the son of Pandu continued to strike him. The son of Kunti then, aiming at Karna sped another favourite weapon of his that was inspired with the energy of Agni. Sped by Arjuna, that weapon blazed up with its own energy. Karna, however, quenched that conflagration with the *Varuna* weapon. The Suta's son also, by the clouds he created, caused all the points of the compass to be shrouded with a darkness such as may be seen on a rainy day. The son of Pandu, endued with great energy, fearlessly dispelled those clouds by means of the *Vayavya* weapon in the very sight of Karna. The Suta's son then, for slaying the son of Pandu, took up a terrible arrow blazing like fire. When that adored shaft was fixed on the bow-string, the earth, O king, trembled with her mountains and waters and forests. Violent winds began to blow, bearing hard pebbles. All the points of the compass became enveloped with dust. Wails of grief, O Bharata, arose among the gods in the welkin. Beholding that shaft aimed by the Suta's son, O sire, the Pandavas, with

cheerless hearts, gave themselves up to great sorrow. That shaft of keen point and endued with the effulgence of Sakra's thunder, sped from Karna's arms, fell upon Dhananjaya's chest and penetrated it like a mighty snake penetrating an ant-hill. That grinder of foes, *viz.,* the high-souled Vibhatsu, thus deeply pierced in that encounter, began to reel. His grasp became loosened, at which his bow *Gandiva* dropped from his hand. He trembled like the prince of mountains in an earthquake. Availing himself of that opportunity, the mighty car-warrior Vrisha, desirous of extricating his car-wheel that had-been swallowed up by the earth, jumped down from his vehicle. Seizing the wheel with his two arms he endeavoured to drag it up, but though possessed of great strength, he failed in his efforts, as destiny would have it. Meanwhile the diadem-decked and high-souled Arjuna, recovering his senses, took up a shaft, fatal as the rod of Death, and called *Anjalika.*[1] Then Vasudeva, addressing Partha, said, 'Cut off with thy arrow the head of this enemy of thine, *viz.,* Vrisha, before he succeeds in getting upon his car.' Applauding those words of the lord Vasudeva, and while the wheel of his enemy was still sunk, the mighty car-warrior Arjuna took up a razor-headed arrow of blazing effulgence and struck the standard (of Karna) bearing the elephant's rope and bright as the spotless sun. That standard bearing the device of the costly elephant's rope, was adorned with gold and pearls and gems and diamonds, and forged with care by foremost of artists excelling in knowledge, and possessed of great beauty, and variegated with pure gold. That standard always used to fill thy troops with high courage and the enemy with fear. Its form commanded applause. Celebrated over the whole world, it resembled the sun in splendour. Indeed, its effulgence was like that of fire or the sun or the moon. The diadem-decked Arjuna, with that razor-headed shaft, exceedingly sharp, equipped with wings of gold, possessed of the splendour of fire when fed with libations of clarified butter, and blazing with beauty, cut off that standard of Adhiratha's son, that great car-warrior. With that standard, as it fell, the fame, pride, hope of victory, and everything dear, as also the hearts of the Kurus, fell, and loud wails of *Oh* and *Alas* arose (from the Kuru army). Beholding that standard cut off and thrown down by that hero of Kuru's race possessed of great lightness of hand, thy troops, O Bharata, were no longer hopeful of Karna's victory. Hastening then for Karna's destruction, Partha took out from his quiver an excellent *Anjalika* weapon that resembled the thunder of Indra or the rod of fire and that was possessed of the effulgence of the thousand-rayed Sun. Capable of penetrating the very vitals, besmeared with blood and flesh, resembling fire or the sun, made of costly materials, destructive of men, steeds, and elephants, of straight course and fierce impetuosity, it measured three cubits and six feet. Endued with the force of the thousand-eyed Indra's thunder, irresistible as *Rakshasas* in the night, resembling

[1] So called because the heads of those arrows were broad as the two hands joined together.

Pinaka or Narayana's discus, it was exceedingly terrible and destructive of all living creatures. Partha cheerfully took up that great weapon, in the shape of an arrow, which could not be resisted by the very gods, that high-souled being which was always adored by the son of Pandu, and which was capable of vanquishing the very gods and the *Asuras*. Beholding that shaft grasped by Partha in that battle, the entire universe shook with its mobile and immobile creatures. Indeed, seeing that weapon raised (for being sped) in that dreadful battle, the *Rishis* loudly cried out, 'Peace be to the universe !' The wielder of *Gandiva* then fixed on his bow that unrivalled arrow, uniting it with a high and mighty weapon. Drawing his bow *Gandiva,* he quickly said, 'Let this shaft of mine be like a mighty weapon capable of quickly destroying the body and heart of my enemy, if I have ever practised ascetic austerities, gratified my superiors, and listened to the counsels of well-wishers. Let this shaft, worshipped by me and possessed of great sharpness, slay my enemy Karna by that Truth'. Having said these words Dhananjaya let off that terrible shaft for the destruction of Karna, that arrow fierce and efficacious as a rite prescribed in the *Atharvan* of Angiras, blazing with effulgence, and incapable of being endured by Death himself in battle. And the diadem-decked Partha, desirous of slaying Karna, with great cheerfulness, said, 'Let this shaft conduce to my victory. Shot by me, let this arrow possessed of the splendour of fire or the sun take Karna to the presence of Yama.' Saying these words, Arjuna, decked with diadem and garlands, cherishing feelings of hostility towards Karna and desirous of slaying him, cheerfully struck his foe with that foremost of shafts which was possessed of the splendour of the sun or the moon and capable of bestowing victory. Thus sped by that mighty warrior, that shaft endued with the energy of the sun caused all the points of the compass to blaze up with light. With that weapon Arjuna struck off his enemy's head like Indra striking off the head of Vritra with his thunder. Indeed, O king, that excellent *Anjalika* weapon inspired with *mantras* into a mighty weapon, the son of Indra cut off the head of Vaikartana in the afternoon. Thus cut off with that *Anjalika,* the trunk of Karna fell down on the earth. The head also of that commander of the (Kaurava) army, endued with splendour equal to that of the risen sun and resembling the meridian sun of autumn, fell down on the earth like the sun of bloody disc dropped down from the *Asta* hills. Indeed, that head abandoned with great unwillingness the body, exceedingly beautiful and always nursed in luxury, of Karna of noble deeds, like an owner abandoning with great unwillingness his commodious mansion filled with great wealth. Cut off with Arjuna's arrow, and deprived of life, the tall trunk of Karna endued with great splendour, with blood issuing from every wound, fell down like the thunder-riven summit of a mountain of red chalk with crimson streams running adown its sides after a shower. Then from that body of the fallen Karna a light passing through the welkin penetrated the sun. This wonderful sight, O king, was beheld by the human warriors after the fall of Karna. Then the Pandavas, beholding Karna slain by Phalguna

loudly blew their conchs. Similarly, Krishna and Dhananajaya also, filled with delight, and losing no time, blew their conchs. The Somakas, beholding Karna slain and lying on the field, were filled with joy and uttered loud shouts with the other troops (of the Pandava army). In great delight they blew their trumpets and waved their arms and garments. All the warriors, O king, approaching Partha, began to applaud him joyfully. Others, possessed of might, danced, embracing each other, and uttering loud shouts, said, 'By good luck, Karna hath been stretched on the earth and mangled with arrows'. Indeed, the severed head of Karna looked beautiful like a mountain summit loosened by a tempest, or a quenched fire after the sacrifice is over, or the image of the sun after it has reached the *Asta* hills. The Karna sun, with arrows for its rays, after having scorched the hostile army, was at last caused to be set by the mighty Arjuna-time. As the Sun, while proceeding towards the *Asta* hills, retires taking away with him all his rays, even so that shaft (of Arjuna) passed out, taking with it Karna's life-breaths. The death hour of the Suta's son, O sire, was the afternoon of that day. Cut off with the *Anjalika* weapon in that battle, the head of Karna fell down along with his body. Indeed, that arrow of Arjuna, in the very sight of the Kaurava troops, quickly took away the head and the body of Karna. Beholding the heroic Karna thrown down stretched on the earth, pierced with arrows and bathed in blood, the king of the Madras, went away on that car deprived of its standard. After the fall of Karna, the Kauravas, deeply pierced with shafts in that battle, and afflicted with fear, fled away from the field, frequently casting their eyes on that lofty standard of Arjuna that blazed with splendour. The beautiful head, graced with a face that resembled a lotus of a thousand petals, of Karna whose feats were like those of the thousand-eyed Indra, fell down on the earth like the thousand-rayed sun as he looks at the close of day.' "

SECTION XCII

"Sanjaya said, 'Beholding the troops crushed with arrows in that encounter between Karna and Arjuna, Salya proceeded, filled with wrath, on that car divested of equipments. Beholding his army deprived of the Suta's son and its cars and steeds and elephants destroyed, Duryodhana, with eyes bathed in tears, repeatedly sighed the very picture of woe. Desirous of beholding the heroic Karna, pierced with arrows and bathed in blood, and stretched on the earth like the sun dropped from the skies at will, the warriors came there and stood surrounding the fallen hero. Amongst those belonging to the enemy and thy army that thus stood there, some showed signs of joy, some of fear, some of sorrow, some of wonder, and some gave themselves up to great grief, according to their respective natures. Others amongst

the Kauravas, hearing that Karna of mighty energy, had been slain by Dhananjaya, his armour, ornaments, robes, and weapons, having all been displaced, fled in fear like a herd of kine afflicted with exceeding fear at losing its bull. Bhima then, uttering loud roars and causing the welkin to tremble with those awful and tremendous shouts, began to slap his armpits, jump, and dance, frightening the Dhartarashtras by those movements. The Somakas and the Srinjayas also loudly blew their conchs. All the Kshatriyas embraced one another in joy, upon beholding the Suta's son slain at that juncture. Having fought a dreadful battle, Karna was slain by Arjuna like an elephant by a lion. That bull among men, *viz.*, Arjuna, thus accomplished his vow. Indeed, even thus, Partha, reached the end of his hostility (towards Karna). The ruler of the Madras, with stupefied heart, quickly proceeding, O king, to the side of Duryodhana, on that car divested of standard said in sorrow these words, 'The elephants, the steeds, and the foremost of car-warriors of thy army have been slain. In consequence of those mighty warriors, and steeds, and elephants huge as hills, having been slain after coming into contact with one another, thy host looks like the domains of Yama. Never before, O Bharata, has a battle been fought like that between Karna and Arjuna today. Karna had powerfully assailed the two Krishnas today and all others who are thy foes. Destiny, however, has certainly flowed, controlled by Partha. It is for this that Destiny is protecting the Pandavas and weakening us. Many are the heroes who, resolved to accomplish thy objects have been forcibly slain by the enemy. Brave kings, who in energy, courage, and might, were equal to Kuvera or Yama or Vasava or the Lord of the waters, who were possessed of every merit, who were almost unslayable, and who were desirous of achieving thy object, have in battle been slain by the Pandavas. Do not, O Bharata, grieve for this. This is Destiny. Comfort thyself. Success cannot be always attained." Hearing these words of the ruler of the Madras and reflecting on his own evil doings. Duryodhana, with a cheerless heart, became almost deprived of his senses and sighed repeatedly the very picture of woe.' "

SECTION XCIII

"Dhritarashtra said, 'What was the aspect of the Kuru and the Srinjaya host on that awful day while it was crushed with arrows and scorched (with weapons) in that encounter between Karna and Arjuna and while it was flying away from the field?"

"Sanjaya said, 'Hear, O king, with attention how that awful and great carnage of human beings and elephants and steeds occurred in battle. When, after Karna's fall Partha uttered leonine shouts, a great fright entered the

hearts of thy sons. Upon the fall of Karna no warrior of thy army set his heart on rallying the troops or putting forth his prowess. Their refuge having been destroyed by Arjuna they were then like raftless merchants, whose vessels have wrecked on the fathomless ocean, desirous of crossing the uncrossable main. After the slaughter of the Suta's son, O king, the Kauravas, terrified and mangled with shafts, masterless and desirous of protection, became like a herd of elephants afflicted by lions. Vanquished by Savyasachin on that afternoon, they fled away like bulls with broken horns or snakes with broken fangs. Their foremost of heroes slain, their troops thrown into confusion, themselves mangled with keen arrows, thy sons, after the fall of Karna, O king, fled away in fear. Divested of weapons and armour, no longer able to ascertain which point of the compass was which, and deprived of their senses, they crushed one another in course of their flight and looked at one another, afflicted with fear. *'It is me that Vibhatsu is pursuing with speed !' 'It is me that Vrikodara is pursuing with speed !'*—thought every one among the Kauravas who became pale with fear and fell down as they fled. Some on horses, some on cars, some on elephants, and some on foot, mighty car-warriors, endued with great speed, fled away in fear. Cars were broken by elephants, horse-men were crushed by great car-warriors, and bands of foot-soldiers were trodden down by bodies of horse, as these fled in fear. Like people without protectors in a forest teeming with beasts of prey and robbers, thy warriors became, after the fall of the Suta's son. They were then like elephants without riders and men without arms. Afflicted with fear, they looked upon the world as if it were full of Partha. Beholding them fly away afflicted with the fear of Bhimasena, indeed, and seeing his troops thus leave the field in thousands, Duryodhana, uttering cries of *Oh* and *Alas,* addressed his driver, saying,[1] 'Partha will never be able to transgress me standing bow in hand. Urge my steeds slowly behind all the troops. Without doubt, if I fight standing in the rear of the army, the son of Kunti will never be able to transgress me even as the vasty deep is unable to transgress its continents. Slaying Arjuna and Govinda and the proud Vrikodara and the rest of my foes, I will free myself from the debt I owe to Karna'. Hearing these words of the Kuru king that were so worthy of a hero and honourable man, the charioteer slowly urged his steeds adorned with trappings of gold. Then five and twenty thousand warriors on foot, belonging to thy army, without cars and cavalry and elephants among them, prepared for battle. Bhimasena filled with wrath, and Dhrishtadyumna the son of Prishata, encompassed them with four kinds of forces and began to strike them with their shafts. In return, those warriors fought with Bhima and Prishata's son. Some amongst them challenged the two heroes by name. Then Bhimasena became filled with rage. Alighting from his car, mace in hand, he fought with those warriors arrived for battle. Observant of the rules of fair fight, Vrikodara, the son of Kunti, came down from his car, and relying upon the might of

[1]The Bombay reading is *ha ha Kritwa* etc. This seems to be correct.

his arms, began to fight on foot with those foes of his that were on foot. Taking up his massive mace adorned with gold, he began to slaughter them all, like the Destroyer armed with his bludgeon. The Kaurava warriors on foot, filled with rage and becoming reckless of their lives, rushed against Bhima in that battle like insects upon a blazing fire. Those infuriated combatants, difficult of being defeated in battle, approaching Bhimasena, perished in a trice like living creatures upon seeing the Destroyer. The mighty Bhima, armed with mace, careered like a hawk and destroyed all those five and twenty thousand combatants. Having slain that division of heroic warriors, Bhima, of prowess incapable of being baffled and of great might, once more stood, with Dhrishtadyumna before him. Possessed of great energy, Dhananjaya proceeded against the (remnant of the) car-force (of the Kauravas). The two sons of Madri, and Satyaki, filled with joy, rushed with speed against Sakuni and slaughtered the troops of Suvala's son. Having slain with keen shafts his cavalry and elephants in that encounter, they rushed impetuously against Sakuni himself upon which a great battle took place. Meanwhile Dhananjaya, O lord, proceeding against thy car-force, twanged his bow *Gandiva* celebrated over the three worlds. Beholding that car having white steeds yoked unto it and owning Krishna for its driver, and seeing that Arjuna was the warrior standing on it, thy troops fled away in fear. Five and twenty thousand soldiers on foot, deprived of cars and mangled with shafts, had perished (at the hands of Bhima and Dhrishtadyumna). Having slain them, that tiger among men, that great car-warrior among the Panchalas, *viz.,* the high-souled Dhrishtadyumna the son of the Panchala king, soon showed himself, with Bhimasena before him. That slayer of foes and mighty bowman appeared exceedingly handsome. Beholding Dhrishtadyumna's car which had steeds white as pigeons yoked unto it and whose lofty standard was made of the trunk of a *Kovidara,* the Kauravas fled away in great fear. The twins (Nakula and Sahadeva) of great fame, and Satyaki, having pursued with great speed the king of the Gandharvas who was possessed of lightness of hands in the use of weapons, re-appeared (amid the Pandava ranks). Chekitana and Sikhandin and the (five) sons of Draupadi, O sire, having slaughtered thy vast army, blew their conchs. All those heroes, although they saw thy troops flying away with faces turned from the field, still pursued them, like bulls pursuing angry bulls after vanquishing them. Pandu's son Savyasachin of great might, O king, beholding a remnant of thy army still standing for battle, became filled with wrath. Possessed of great energy, Dhananjaya, rushed against that car-force, drawing his bow *Gandiva* celebrated over the three worlds. Suddenly he shrouded them with showers of arrows. The dust that was raised darkened the scene and nothing could any longer be distinguished. When the earth was thus shrouded with dust and when darkness covered everything, thy troops, O king, fled on all sides from fear. When the Kuru army was thus broken, the Kuru king, O monarch, *viz.,* thy son, rushed against all his foes advancing against him. Then Duryodhana challenged all the Pandavas to battle, O chief of Bharata's race, like the *Asura* Vali

in days of yore challenging the gods. At this, all the Pandava heroes, uniting together, rushed against the advancing Duryodhana, shooting and hurling at him diverse weapons and upbraiding him repeatedly. Duryodhana, however, filled with rage, fearlessly slaughtered those enemies of his in hundreds and thousands, with keen shafts. The prowess that we then beheld of thy son was exceedingly wonderful, for alone and unsupported, he fought with all the Pandavas united together. Duryodhana then beheld his own troops who, mangled with arrows, had set their hearts on flight, gone not far from the field. Rallying them then, O monarch, thy son who was resolved to maintain his honour, gladdening those warriors of his, said these words unto them : "I do not see that spot in the earth or on the mountains, whither if ye fly, the Pandavas will not slay you ! What use then in flying away? Small is the force that the Pandavas now have. The two Krishnas also are exceedingly mangled. If all of us stay for battle, victory will certainly be ours. If we fly in disunion, the sinful Pandavas, pursuing us, will certainly slay all of us. For this, it is better that we should die in battle. Death in battle is fraught with happiness. Fight, observant of the Kshatriya's duty. He that is dead knows no misery. On the other hand, such a one enjoys eternal bliss hereafter. Listen, ye Kshatriyas, ay, all of you, that are assembled here! When the destroyer Yama spareth neither the hero nor the coward, who is there so foolish of understanding, although observant of a Kshatriya's vow like us, that would not fight. Would ye place yourselves under the power of the angry foe Bhimasena? It behoveth you not to abandon the duty observed by your sires and grandsires. There is no greater sin for a Kshatriya than flight from battle. There is no more blessed path for heaven, ye Kauravas, than the duty of battle. Slain in battle, ye warriors, enjoy heaven without delay.'

"Sanjaya continued, 'While even these words were being uttered by thy son, the (Kaurava) warriors, exceedingly mangled, fled away on all sides, regardless of that speech.' "

SECTION XCIV

"Sanjaya said, 'The ruler of the Madras then, beholding thy son employed in rallying the troops, with fear depicted on his countenance and with heart stupefied with grief, said these words unto Duryodhana.

" 'Salya said, 'Behold this awful field of battle, O hero, covered with heaps of slain men and steeds and elephants. Some tracts are covered with fallen elephants huge as mountains, exceedingly mangled, their vital limbs pierced with shafts, lying helplessly, deprived of life, their armour displaced and the weapons, the shields and the swords with which they were equipped lying scattered about. These fallen animals resemble huge mountains

riven with thunder, with their rocks and lofty trees and herbs loosened from them and lying all around. The bells and iron hooks and lances and standards with which those huge creatures had been equipped are lying on the ground. Adorned with housings of gold, their bodies are now bathed in blood. Some tracts, again, are covered with fallen steeds, mangled with shafts, breathing hard in pain and vomitting blood. Some of them are sending forth soft wails of pain, some are biting the earth with rolling eyes and some are uttering piteous neighs. Portions of the field are covered with horsemen and elephant-warriors fallen off from their animals, and with bands of car-warriors forcibly thrown down from their cars. Some of them are already dead and some are at the point of death. Covered also with the corpses of men and steeds and elephants as also with crushed cars and other huge elephants with their trunks and limbs cut off, the earth has become awful to look at like the great *Vaitarani* (skirting the domains of Yama). Indeed, the earth looketh even such, being strewn with other elephants, stretched on the ground with trembling bodies and broken tusks, vomiting blood, uttering soft cries in pain, deprived of the warriors on their backs, divested of the armour that covered their limbs, and reft of the foot-soldiers that protected their flank and rear, and with their quivers and banners and standards displaced, their bodies adorned with housings of gold struck deep with the weapons of the foe. The earth looked like the cloud covered welkin in consequence of being strewn with the fallen bodies of elephant-warriors and horse men and car-warriors, all of great fame, and of foot-soldiers slain by foes fighting face to face, and divested of armour and ornaments and attire and weapons. Covered with thousands of fallen combatants mangled with arrows, fully exposed to the view, and deprived of consciousness, with some amongst them whose breaths were returning slowly, the earth seemed as if covered with many extinguished fires. With those foremost of heroes among both the Kurus and the Srinjayas, pierced with arrows and deprived of life by Partha and Karna, the earth seemed as if strewn with blazing planets fallen from the firmament, or like the nocturnal firmament itself bespangled with blazing planets of serene light. The shafts sped from the arms of Karna and Arjuna, piercing through the bodies of elephants and steeds and men and quickly stilling their lives, entered the earth like mighty snakes entering their holes with heads bent downwards. The earth has become impassable with heaps of slain men and steeds and elephants, and with cars broken with the shafts of Dhananjaya and Adhiratha's son and with the numberless shafts themselves shot by them. Strewn with well-equipped cars crushed by means of mighty shafts along with the warriors and the weapons and the standards upon them, cars, that is, with their traces broken, their joints separated, their axles and yokes and *Trivenus* reduced to fragments, their wheels loosened, their *Upaskaras* destroyed, their *Anukarsanas* cut in pieces, the fastenings of their quivers cut off, and their niches (for the accommodation of drivers) broken, strewn with those vehicles adorned with gems and gold. the earth looks like the firmament overspread with autumnal clouds. In

consequence of well-equipped royal cars deprived of riders and dragged by fleet steeds, as also of men and elephants and cars and horses that fled very quickly, the army has been broken in diverse ways. Spiked maces with golden bells, battle-axes, sharp lances, heavy clubs, mallets, bright unsheathed swords, and maces covered with cloth of gold, have fallen on the field. Bows decked with ornaments of gold, and shafts equipped with beautiful wings of pure gold, and bright unsheathed rapiers of excellent temper, and lances, and scimitars bright as gold, and umbrellas, and fans, and conchs, and arms decked with excellent flowers and gold, and caparisons of elephants, and standards, and car-fences and diadems, and necklaces, and brilliant crowns, and yak-tails lying about, O king, and garlands luminous with corals and pearls, and chaplets for the head, and bracelets for both the wrist and the upper arms, and collars for the neck with strings of gold, and diverse kinds of costly diamonds and gems and pearls, and bodies brought up in a great luxury, and heads beautiful as the moon, are lying scattered about. Abandoning their bodies and enjoyments and robes and diverse kinds of agreeable pleasures, and acquiring great merit for the devotion they showed to the virtuous of their order, they have speedily gone in a blaze of flame to regions of bliss. Turn back, O Duryodhana ! Let the troops retire! O king, O giver of honours, proceed towards thy camp! There, the Sun is hanging low in the welkin, O lord! Remember, O ruler of men, that thou art the cause of all this! Having said these words, unto Duryodhana, Salya, with heart filled with grief, stopped. Duryodhana, however, at that time, deeply afflicted and deprived of his senses, and with eyes bathed in tears, wept for the Suta's son, saying, *'O Karna ! Oh Karna !'* Then all the kings headed by Drona's son, repeatedly comforting Duryodhana, proceeded towards the camp, frequently looking back at the lofty standard of Arjuna that seemed to be ablaze with his fame. At that terrible hour when everything around looked so resplendent, the Kauravas, all of whom had resolved to repair to the other world, their features incapable of recognition owing to the blood that covered them, beholding the earth, that was drenched with the blood flowing from the bodies of men and steeds and elephants, look like a courtezan attired in crimson robes and floral garlands and ornaments of gold were unable, O king, to stand there ! Filled with grief at the slaughter of Karna, they indulged in loud lamentations, saying, *'Alas, Karna ! Alas Karna !'* Beholding the Sun assume a crimson hue, all of them speedily proceeded towards their camp. As regards Karna, though slain and pierced with gold-winged shafts whetted on stone and equipped with feathers and dyed in blood and sped from *Gandiva,* yet that hero, lying on the ground, looked resplendent like the Sun himself of bright rays. It seemed that illustrious Surya, ever kind to his worshippers, having touched with his rays the gore-drenched body of Karna, proceeded, with aspect crimson in grief, to the other ocean from desire of a bath. Thinking so, the throngs of celestials and *Rishis* (that had come there for witnessing the battle) left the scene for proceeding to their respective abodes. The large crowd

of other beings also, entertaining the same thought, went away, repairing as they chose to heaven or the earth. The foremost of Kuru heroes also, having beheld that wonderful battle between Dhananjaya and Adhiratha's son, which had inspired all living creatures with dread, proceeded (to their nighty quarters), filled with wonder and applauding (the encounter). Though his armour had been cut off with arrows, and though he had been slain in course of that dreadful fight, still that beauty of features which the son of Radha possessed did not abandon him when dead. Indeed, everyone beheld the body of the hero to resemble heated gold. It seemed to be endued with life and possessed of the effulgence of fire or the sun. All the warriors, O king, were inspired with fright at sight of the Suta's son lying dead on the field, like other animals at sight of the lion. Indeed, though dead, that tiger among men seemed ready to utter his commands. Nothing, in that illustrious dead, seemed changed. Clad in beautiful attire, and possessed of a neck that was very beautiful, the Suta's son owned a face which resembled the full moon in splendour. Adorned with diverse ornaments and decked with *Angadas* made of bright gold, Vaikartana, though slain, lay stretched like a gigantic tree adorned with branches and twigs. Indeed, that tiger among men lay like a heap of pure gold, or like a blazing fire extinguished with the water of Partha's shafts. Even as a blazing conflagration is extinguished when it comes in contact with water, the Karna-conflagration was extinguished by the Partha-cloud in the battle. Having shot showers of arrows and scorched the ten points of the compass, that tiger among men, *viz.,* Karna, along with his sons, was quieted by Partha's energy. He left the world, taking away with him that blazing glory of his own which he had earned on earth by fair fight. Having scorched the Pandavas and the Panchalas with the energy of his weapons, having poured showers of arrows and burnt the hostile divisions, having, indeed, heated the universe like the thousand-rayed Surya of great beauty, Karna, otherwise called Vaikartana, left the world, with his sons and followers. Thus fell that hero who was a *Kalpa* tree unto those swarms of birds represented by suitors. Solicited by suitors he always said, *'I give'*—but never the words—*'I have not !'* The righteous always regarded him as a righteous person. Even such was Vrisha who fell in single combat. All the wealth of that high-souled person had been dedicated to the Brahmanas. 'There was nothing, not even his life, that he could not give away unto the Brahmanas. He was ever the favourite of ladies, exceedingly liberal, and a mighty car-warrior. Burnt by the weapons of Partha, he attained to the highest end. He, relying upon whom thy son had provoked hostilities, thus went to heaven, taking away with him the hope of victory, the happiness, and the armour of the Kauravas. When Karna fell, the rivers stood still. The Sun set with a pale hue. The planet Mercury, the son of Soma, assuming the hue of fire or the Sun, appeared to course through the firmament in a slanting direction. The firmament seemed to be rent in twain; the earth uttered loud roars; violent and awful winds began to blow. All the points of the horizon, covered with smoke, seemed

to be ablaze. The great oceans were agitated and uttered awful sounds. The mountains with their forests began to tremble, and all creatures, O sire, felt pain. The planet Jupiter, afflicting the constellation *Rohini* assumed the hue of the moon or the sun. Upon the fall of Karna, the subsidiary points also of the compass became ablaze. The sky became enveloped in darkness. The earth trembled. Meteors of blazing splendour fell. *Rakshasas* and other wanderers of the night became filled with joy. When Arjuna, with that razor-faced shaft, struck off Karna's head adorned with a face beautiful as the moon, then, O king, loud cries of *Oh* and *Alas* were heard of creatures in heaven, in the welkin, and on the earth. Having in battle slain his foe Karna who was worshipped by the gods, the *Gandharvas,* and human beings, Pritha's son Arjuna looked resplendent in his energy like the deity of a thousand eyes after the slaughter of Vritra. Then riding on that car of theirs whose rattle resembled the roar of the clouds and whose splendour was like that of the meridian sun of the autumnal sky, which was adorned with banners and equipped with a standard incessantly producing an awful noise, whose effulgence resembled that of the snow or the Moon or the conch or the crystal, and whose steeds were like those of Indra himself, those two foremost of men, *viz.,* the son of Pandu and the crusher of Kesin, whose energy resembled that of the great Indra, and who were adorned with gold and pearls and gems and diamonds and corals, and who were like fire or the sun in splendour, fearlessly careered over the field of battle with great speed, like Vishnu and Vasava mounted on the same chariot. Forcibly divesting the enemy of his splendour by means of the twang of *Gandiva* and the slaps of their palms, and slaying the Kurus with showers of shafts, the Ape-bannered Arjuna, the Garuda-bannered Krishna, both of whom were possessed of immeasurable prowess, those two foremost of men, filled with joy, took up with their hands their loud-sounding conchs adorned with gold and white as snow, and placing them against their lips, blew simultaneously with those beautiful mouths of theirs, piercing the hearts of their foes with the sound. The blare of *Panchajanya* and that of *Devadatta* filled the earth, the sky, and heaven. At the sound of the heroic Madhava's conch as also at that of Arjuna's, all the Kauravas, O best of kings, became filled with fright. Those foremost of men, causing the forests, the mountains, the rivers and the points of the compass to resound with the blare of their conchs, and filling the army of thy son with fright, gladdened Yudhishthira therewith. As soon as the Kauravas heard the blare of those conchs that were thus being blown, all of them left the field with great speed, deserting the ruler of the Madras and the chief of the Bharatas, O Bharata, *viz.,* Duryodhana. Then diverse creatures, uniting together, congratulated Dhananjaya, that hero shining resplendent on the field of battle, as also Janardana, those two foremost of men who then looked like a couple of risen suns. Pierced with Karna's arrows, those two chastisers of foes, *viz.,* Achyuta and Arjuna, looked resplendent like the bright and many-rayed moon and the sun risen after dispelling a gloom. Casting off those arrows, those two mighty

warriors, both endued with unrivalled prowess, surrounded by well-wishers and friends, happily entered their own encampment, like the lords Vasava and Vishnu duly invoked by sacrificial priests. Upon the slaughter of Karna in that dreadful battle, the gods, *Gandharvas,* human beings, *Charanas,* great *Rishis, Yakshas,* and great *Nagas,* worshipped Krishna and Arjuna with great respect and wished them victory (in all things). Having received all their friends then, each according to his age, and applauded by those friends in return for their incomparable feats, the two heroes rejoiced with their friends, like the chief of the celestials and Vishnu after the overthrow of Vali.' "

SECTION XCV

"Sanjaya said, 'Upon the fall of Karna otherwise called Vaikartana, the Kauravas, afflicted with fear, fled away on all sides, casting their eyes on empty space. Indeed, hearing that the heroic Karna had been slain by the foe, all thy troops, stupefied with fear, broke and fled in all directions. Then, O king, the leaders, filled with anxiety, desirous of withdrawing their troops, O Bharata, whose flight had been endeavoured to be checked by thy son. Understanding their wishes, thy son, O bull of Bharata's race, acting according to the advice of Salya, withdrew the army. Then Kritavarman, O Bharata, surrounded by thy unslaughtered remanant of thy Narayana troops of thy army, quickly proceeded towards the encampment. Surrounded by a thousand Gandharvas, Sakuni, beholding the son of Adhiratha slain, proceeded quickly towards the encampment. Saradwata's son, Kripa, O king, surrounded by the large elephant force that resembled a mass of clouds, proceeded quickly towards the encampment. The heroic Aswattahaman, repeatedly drawing deep breaths at the sight of the victory of the Pandavas, proceeded quickly towards the encampment. Surrounded by the unslaughtered remnant of the *Samsaptakas* which was still a large force, Susarman also, O king, proceeded, casting his eyes on those terrified soldiers. King Duryodhana, deeply afflicted and deprived of everything, proceeded, his heart filled with grief, and a prey to many cheerless thoughts. Salya, that foremost of car-warriors, proceeded towards the camp, on that car deprived of standard, casting his eyes on all sides. The other mighty car-warriors of the Bharata army, still numerous, fled quickly, afflicted with fear, filled with shame, and almost deprived of their senses. Indeed seeing Karna over-thrown, all the Kauravas fled away quickly, afflicted and anxious with fear, trembling, and with voices choked with tears. The mighty car-warriors of thy army fled away in fear, O chief of Kuru's race, some applauding Arjuna, some applauding Karna. Amongst those thousands of warriors of thy army in that great battle, there was not a single person who

had still any wish for fight. Upon the fall of Karna, O monarch, the Kauravas became hopeless of life, kingdom, wives, and wealth. Guiding them with care, O lord, thy son, filled with grief and sorrow, set his heart upon resting them for the night. Those great car-warriors also, O monarch, accepting his orders with bent heads, retired from the field with cheerless hearts and pale faces.' "

SECTION XCVI

"Sanjaya said, 'After Karna had thus been slain and the Kaurava troops had fled away, he of Dasarha's race, embracing Partha from joy, said unto him these words : 'Vritra was slain by thee. Men will talk (in the same breath) of the slaughter of Vritra and Karna in awful battle. Vritra was slain in battle by the deity of great energy with his thunder. Karna hath been slain by thee with bow and sharp arrows. Go, O son of Kunti, and represent, O Bharata, unto king Yudhishthira the just, this prowess of thine that is capable of procuring thee great fame and that hath become well-known in the world. Having represented unto king Yudhishthira the just, this slaughter of Karna in battle for compassing which thou hadst been endeavouring for a long course of years, thou wilt be freed from the debt thou owest to the king. During the progress of the battle between thyself and Karna, the son of Dharma once came for beholding the field. Having, however, been deeply and exceedingly pierced (with arrows), he could not stay in battle. The king, that bull among men, then went back to his tent'. Partha answered Kesava, that bull of Yadu's race, saying, 'So be it !' The latter then cheerfully caused the car of that foremost of car-warriors to turn back. Having said these words unto Arjuna, Krishna addressed the soldiers, saying, 'Blessed be ye, stand all of you carefully, facing the foe!' Unto Dhrishtadyumna and Yudhamanyu and the twin sons of Madri and Vrikodara and Yuyudhana, Govinda said, 'Ye kings, until we come back having informed the king of Karna's slaughter by Arjuna, stand ye here with care'. Having received the permission of these heroes, he then set out for the quarters of the king. With Partha in his company, Govinda beheld Yudhishthira, that tiger among kings, lying on an excellent bed of gold. Both of them then, with great joy, touched the feet of the king. Beholding their joy and the extraordinary wounds on their bodies, Yudhishthira regarded the son of Radha to be dead and rose quickly from his bed. That chastiser of foes, *viz.*, the mighty-armed monarch, having risen from his bed, repeatedly embraced Vasudeva and Arjuna with affection. That descendant of Kuru's race then asked Vasudeva (the particulars of Karna's death). Then the sweet-speeched Vasudeva that descendant of the Yadu race, spoke to him of Karna's death exactly as it had happened. Smiling then, Krishna, other-

wise called Achyuta, joined his palms and addressed king Yudhishthira whose foes had been killed saying, 'By good luck, the wielder of *Gandiva,* and Vrikodara, the son of Pandu, and thyself, and the two sons of Madri, are all safe, having been freed from this battle that has been so destructive of heroes and that made the very hair of the body to stand on end. Do thou those acts, O son of Pandu, which should next be done. The Suta's son Karna, possessed of great might and otherwise called Vaikartana, hath been slain. By good luck, victory hath become thine, O king of kings. By good luck, thou growest, O son of Pandu! The Earth drinketh today the blood of that Suta's son, that wretch among men, who had laughed at the dice-won Krishna. That foe of thine, O bull of Kuru's race, lieth today on the bare ground, pierced all over with arrows. Behold that tiger among men, pierced and mangled with shafts. O thou of mighty arms, rule now, with care, this earth that is divested of all thy foes, and enjoy with us, all kinds of enjoyable articles !'

"Sanjaya continued, 'Having heard these words of the high-souled Kesava, Yudhishthira, with great joy, worshipped in return that hero of Dasarha's race. *'Good luck, Good luck',* were the words, O monarch, that he said. And he added, 'It is not wonderful, O mighty-armed one, in thee, O son of Devaki, that Partha, having obtained thee for his charioteer, should achieve feats that are even super-human.' Then that chief of Kuru's race, that righteous son of Pritha, taking hold of Kesava's right arm adorned with *Angadas,* and addressing both Kesava and Arjuna, said, 'Narada told me that ye two are the gods Nara and Narayana, those ancient and best of *Rishis,* that are ever employed in the preservation of righteousness. Gifted with great intelligence, the master Krishna-Dwaipayana, the highly blessed Vyasa, also, hath repeatedly told me this celestial history. Through thy influence, O Krishna, this Dhananjaya the son of Pandu, facing his foes, hath vanquished them, without ever turning back from any of them. Victory, and not defeat, we are certain to have, since thou hast accepted the driver-ship of Partha in battle.' Having said these words, king Yudhishthira the just, that tiger among men, mounting his car adorned with gold and having steeds of ivory white and black tails and fleet as thought harnessed unto it, and surrounded by many Pandava troops, set out, conversing pleasantly with Krishna and Arjuna along the way, for beholding the field of battle on which thousands of incidents had taken place. Conversing with those two heroes, *viz.,* Madhava and Phalguna, the king beheld Karna, that bull among men, lying on the field of battle. Indeed, king Yudhishthira beheld Karna pierced all over with arrows like a *Kadamva* flower with straight filaments all around its body. Yudhishthira beheld Karna illuminated by thousands of golden lamps filled with perfumed oil. Having beheld Karna with his son slain and mangled with shafts sped from *Gandiva,* king Yudhishtira repeatedly looked at him before he could believe his eyes. He then applauded those tigers among men, *viz.,* Madhava and Phalguna, saying, 'O Govinda, today I have become king of the earth, with my brothers, in consequence of thyself of great wisdom having become my protector and

lord. Hearing of the slaughter of that tiger among men. *viz.,* the proud son of Radha, the wicked-souled son of Dhritarashtra will be filled with despair, as regards both life and kingdom. Through thy grace, O bull among men, we have acquired our objects. By good luck, victory hath been thine, O Govinda ! By good luck, the enemy hath been slain. By good luck, the wielder of *Gandiva,* the son of Pandu, hath been crowned with victory. Thirteen years we have passed in wakefulness and great sorrow. O thou of mighty arms, through thy grace, we will sleep happily this night'. In this way, O ruler of men, king Yudhishthira the just, praised Janardana greatly as also Arjuna, O monarch!'

"Sanjaya continued, 'Beholding Karna with his son slain with Partha's shafts, that perpetuator of Kuru's race, *viz.,* Yudhishthira, regarded himself as reborn. The kings (in the Pandava army), great car-warriors—all filled with joy, approached Kunti's son Yudhishthira and gladdened him greatly. Nakula, and Sahadeva, and Vrikodara the son of Pandu, and Satyaki, O king, that foremost of car-warriors among the Vrishnis, and Dhrishtadyumna, and Sikhandin, and others among the Pandus, the Panchalas, and the Srinjayas, worshipped the son of Kunti at the slaughter of the Suta's son. Extolling king Yudhishthira, the son of Pandu, those delighters in battle, those effectual smiters, those heroes possessed of sureness of aim and longing for victory, also praised those scorcher of foes, *viz.,* the two Krishnas, with speeches fraught with panegyrics. Then those great car-warriors, filled with delight, proceeded towards their own camp. Thus occurred that great carnage, making the hair stand on end, in consequence, O king, of thy evil policy! Why dost thou grieve for it now?'

"Vaisampayana continued, 'Hearing those evil tidings, the Kuru king Dhritarashtra suddenly fell down on the ground from his excellent seat. Similarly, the royal lady Gandhari of great foresight fell down. She indulged in diverse lamentations, for the slaughter of Karna in battle. Then Vidura and Sanjaya both raised the fallen monarch and began to console him. Similarly the Kuru ladies raised Gandhari. Thinking destiny and necessity to be all powerful, that royal ascetic, under that great grief, seemed to lose his senses. His heart filled with anxiety and sorrow, the king, however, did not again swoon away. Comforted by them, he remained silent, indulging in melancholy musing. He that reads of this great battle, which is like unto a sacrifice, between the high-souled Dhananjaya and Adhiratha's son, so also he that hears the account of this battle read, both obtain, O Bharata, the fruit of a great sacrifice duly performed. The learned say that the holy and the eternal Vishnu is Sacrifice, and each of those other gods, *viz.,* Agni, Wind, Soma, and Surya, is so. Therefore, he that will, without malice, hear or recite this *Parvan,* will be happy and capable of attaining to every region of bliss. Filled with devotion, men always read this sacred and first of *Samhitas.* They that do, rejoice, obtaining wealth, and grain, and fame. A man must, therefore, ever hear it without malice. He that does so will obtain all kinds of happiness. With that foremost of persons, Vishnu, and

the illustrious Self-born, and Bhava also, become pleased. A Brahmana, by reading it, would obtain the fruit of having studied the *Vedas;* a Kshatriya obtains strength and victory in battle; Vaisyas would obtain immense wealth, and Sudras would obtain health and freedom from disease. Then again the illustrious Vishnu is eternal. And since it is that god who hath been glorified in this *Parvan,* it is for this that the man reading or hearing it becometh happy and acquireth all the objects of his heart. These words of the great *Rishi* (Vyasa) can never the untrue ! The merit that may be attained by listening to the recitation of the *Karna Parvan* is equal to his who giveth away unceasingly for a whole year good cows with calves.' "

The end of Karna Parva

THE MAHABHARATA

SALYA PARVA

SECTION I

OM ! Having bowed down unto Narayana and Nara, the most exalted of male beings, and the goddess Saraswati, must the word *Jaya* be uttered.

"Janamejaya said, 'After Karna had thus been slain in battle by Savyasachin, what did the small (unslaughtered) remnant of the Kauravas did, O regenerate one ? Beholding the army of the Pandavas swelling with might and energy, what behaviour did the Kuru prince Suyodhana adopt towards the Pandavas, thinking it suitable to the hour? I desire to hear all this. Tell me, O foremost of regenerate ones, I am never satiated with listening to the grand feats of my ancestors.'

"Vaisampayana said, 'After the fall of Karna, O king, Dhritarashtra's son Suyodhana was plunged deep into an ocean of grief and saw despair on every side. Indulging in incessant lamentations, saying,—Alas, Oh Karna, Alas, Oh Karna,—he proceeded with great difficulty to his camp, accompanied by the unslaughtered remnant of the kings on his side. Thinking of the slaughter of the Suta's son, he could not obtain peace of mind, though comforted by those kings with excellent reasons inculcated by the scriptures. Regarding destiny and necessity to be all-powerful, the Kuru king firmly resolved on battle. Having duly made Salya the generalissimo of his forces, that bull among kings, O monarch, proceeded for battle, accompanied by that unslaughtered remnant of his forces. Then, O chief of Bharata's race, a terrible battle took place between the troops of the Kurus and those of the Pandavas, resembling that between the gods and the *Asuras*. Then Salya, O monarch, having made a great carnage in battle at last lost a large number of his troops and was slain by Yudhishthira at midday. Then king Duryodhana, having lost all his friends and kinsmen, fled away from the field of battle and penetrated into the depths of a terrible lake from fear of his enemies. On the afternoon of that day, Bhimasena, causing the lake to be encompassed by many mighty car-warriors, summoned Duryodhana and having obliged him to come out, slew him speedily, putting forth his strength. After Duryodhana's slaughter, the three car-warriors (of the Kuru side) that were still unslain (*viz.*, Aswatthaman and Kripa and Kritavarman), filled with rage, O monarch, slaughtered the Panchala troops in the night. On the next morning Sanjaya, having set out from the camp, entered the city (the Kuru capital), cheerless and filled with grief and sorrow. Having entered the city, the *Suta* Sanjaya, raising his arms in grief, and with limbs trembling, entered

the palace of the king. Filled with grief, O tiger among men, he wept aloud, saying, 'Alas, O king! Alas, all of us are ruined by the slaughter of that high-souled monarch. Alas, Time is all-powerful, and crooked in his course, since all our allies, endued with might equal to that of Sakra himself, have been slain by the Pandavas.'[1] Seeing Sanjaya come back to the city, O king, in that distressful plight, all the people, O best of kings, filled with great anxiety, wept loudly, saying, 'Alas, O king !. The whole city, O tiger among men, including the very children, hearing of Duryodhana's death, sent forth notes of lamentation from every side. We then beheld all the men and women running about, deeply afflicted with grief, their senses gone, and resembling people that are demented.' The *Suta* Sanjaya then, deeply agitated, entered the abode of the king and beheld that foremost of monarchs, that lord of men, having wisdom for his eyes. Beholding the sinless monarch, that chief of Bharata's race, seated, surrounded by his daughters-in-law and Gandhari and Vidura and by other friends and kinsmen that were always his well-wishers, and engaged in thinking on that very subject, *viz.*, the death of Karna, the *Suta* Sanjaya, with heart filled with grief, O Janamejaya, weepingly and in a voice choked with tears, said unto him, 'I am Sanjaya, O tiger among men. I bow to thee, O bull of Bharata's race. The ruler of the Madras, *viz.*, Salya hath been slain. Similarly, Suvala's son Sakuni, and Uluka, O tiger among men, that valiant son of the gamester (Sakuni), have been slain. All the *Samsaptakas*, the Kamvojas together with the Sakas, the Mlechchhas, the Mountaineers, and the Yavanas, have also been slain. The Easterners have been slain, O monarch, and all the Southerners. The Northerners have all been slain, as also the Westerners, O ruler of men. All the kings and all the princes have been slain, O monarch. King Duryodhana also has been slain by the son of Pandu after the manner he had vowed. With his thighs broken, O monarch, he lieth now on the dust, covered with blood. Dhrishtadyumna also hath been slain, O king, as also the vanquished Sikhandin. Uttamauja and Yudhamanyu, O king, and the Prabhadrakas, and those tiger among men, *viz.*, the Panchalas, and the Chedis, have been destroyed. The sons have all been slain as also the (five) sons of Draupadi, O Bharata. The heroic and mighty son of Karna, *viz.*, Vrishasena, hath been slain. All the men (that had been assembled have been slain. All the elephants have been destroyed. All the car-warriors, O tiger among men, and all the steeds, have fallen in battle. Very few are alive on thy side, O lord. In consequence of the Pandavas and the Kauravas having encountered each other, the world, stupefied by Time, now consists of only women. On the side of the Pandavas seven are alive, they are the five Pandava brothers, and Vasudeva, and Satyaki and while amongst the Dhartarashtras three are so, *viz.*, Kripa, and

[1]The Bombay edition reads the first line of 17 differently. If that reading be accepted, the translation would run,—Destiny is all-powerful, O king, and prowess is fruitless,

Kritavarman, and Drona's son, that foremost of victors. These three car-warriors, O monarch, are all that survive, O best of kings, of all the *Akshauhinis* mustered on thy side, O ruler of men. These are the survivors, O monarch, the rest have perished. Making Duryodhana and his hostility (towards the Pandavas) the cause, the world, it seems, hath been destroyed, O bull of Bharata's race, by Time.'

"Vaisampayana continued, 'Hearing these cruel words, Dhritarashtra, that ruler of men, fell down, O monarch, on the earth, deprived of his senses. As soon as the king fell down, Vidura also, of great fame, O monarch, afflicted with sorrow on account of the king's distress, fell down on the earth. Gandhari also, O best of kings, and all the Kuru ladies, suddenly fell down on the ground, hearing those cruel words. That entire conclave of royal persons remained lying on the ground, deprived of their senses and raving deliriously, like figures painted on a large piece of canvas. Then king Dhritarashtra, that lord of earth, afflicted with the calamity represented by the death of his sons, slowly and with difficulty regained his life-breaths. Having recovered his senses, the king, with trembling limbs and sorrowful heart, turned his face on every side, and said these words unto Kshattri (Vidura). 'O learned Kshattri, O thou of great wisdom, thou, O bull of Bharata's race, art now my refuge. I am lordless and destitute of all my sons.' Having said these, he once more fell down, deprived of his senses. Beholding him fallen, all his kinsmen, that were present there, sprinkled cold water over him and fanned him with fans. Comforted after a long while, that lord of earth, afflicted with sorrow on account of the death of his sons, remained silent, sighing heavily, O monarch, like a snake put into a jar, Sanjaya also wept aloud, beholding the king so afflicted. All the ladies too, with Gandhari of great celebrity, did the same. After a long while, O best of men, Dhritarashtra, having repeatedly swooned, addressed Vidura, saying, 'Let all the ladies retire, as also Gandhari of great fame, and all these friends. My mind hath become greatly unsettled.' Thus addressed, Vidura, repeatedly trembling slowly dismissed the ladies, O bull of Bharata's race. All those ladies retired, O chief of the Bharatas, as also all those friends, beholding the king deeply afflicted. Then Sanjaya cheerlessly looked at the king, O scorcher of foes, who, having recovered his senses, was weeping in great affliction. With joined hands, Vidura then, in sweet words, comforted that ruler of men who was sighing incessantly.' "

SECTION II

"Vaisampayana said, 'After the ladies had been dismissed, Dhritarashtra, the son of Amvika, plunged into grief greater than that which had afflicted him before, began, O monarch, to indulge in lamentations, exhaling breaths that resembled smoke, and repeatedly waving his arms, and reflecting a little, O monarch, he said these words.'

"Dhritarashtra said, 'Alas, *O Suta,* the intelligence is fraught with great grief that I hear from thee, *viz.*, that the Pandavas are all safe and have suffered no loss in battle. Without doubt, my hard heart is made of the essence of thunder, since it breaketh not upon hearing of the fall of my sons. Thinking of their ages, O Sanjaya, and of their sports in childhood, and learning today that all of them have perished, my heart seems to break into pieces. Although in consequence of my blindness I never saw their forms, still I cherished a great love for them in consequence of the affection one feels for his children. Hearing that they had passed out of childhood and entered the period of youth and then of early manhood, I became exceedingly glad, O sinless one. Hearing today that have been slain and divested of prosperity and energy, I fail to obtain peace of mind, being overwhelmed with grief on account of the distress that has overtaken them. Come, come, O king of kings (Duryodhana) to me that am without a protector now. Deprived of thee, O mighty-armed one, what will be my plight? Why, O sire, abandoning all the assembled kings dost thou lie on the bare ground, deprived of life, like an ordinary and wretched king? Having been, O monarch, the refuge of kinsmen and friends, where dost thou go now, O hero, abandoning me that am blind and old? Where now. O king, is that compassion of thine, that love, and that respectfulness? Invincible as thou wert in battle, how, alas, hast thou been slain by the Parthas? Who will now, after I will have waked from sleep at the proper hour, repeatedly address me in such endearing and respectful words as,—*O father, O father,—O great king,—O Lord of the world*—and affectionately clasping my neck with moistened eyes, will seek my orders, saying, 'Command me, O thou of Kuru's race.' Address me, O son, in that sweet language once more. O dear child, I heard even these words from thy lips,—*viz.*, 'This wide earth is as much ours as it is of Pritha's son. Bhagadatta and Kripa and Salya and the two princes of Avanti and Jayadratha and Bhurisravas and Sala and Somadatta and Vahlika and Aswatthaman and the chief of the Bhojas and the mighty prince of Magadha and Vrihadvala and the ruler of the *Kasi* and Sakuni the son of Suvala and many thousands of Mlechchhas and Sakas and Yavanas, and Sudakshina the ruler of the Kamvojas and the king of the Trigartas and the grandsire Bhishma and Bharadwaja's son and Gotama's son (Kripa) and Srutayush and Ayutayush and Satayush of great energy, and Jalasandha and Rishyasringa's son and the *Rakshasa* Alayudha, and the mighty-armed Alamvusha and the great car-warrior Suvala,—these and

numerous other kings, O best of monarchs, have taken up arms for my sake, prepared to cast away their very lives in great battle, Stationed on the field amidst these, and surrounded by my brothers, I will fight against all the Parthas and the Panchalas and the Chedis, O tiger among kings, and the sons of Draupadi and Satyaki and Kunti-Bhoja and the *Rakshasa* Ghatotkacha. Even one amongst these, O king, excited with rage, is able to resist in battle the Pandavas rushing towards him. What need I say then of all these heroes, every one of whom has wrong to avenge on the Pandavas, when united together? All these, O monarch, will fight with the followers of the Pandavas and will slay them in battle. Karna alone, with myself, will slay the Pandavas. All the heroic kings will then live under my sway. He, who is their leader, *viz.*, the mighty Vasudeva, will not, he has told me, put on mail for them, O king.' Even in this way, O Suta, did Duryodhana often use to speak to me. Hearing what he said, I believed that the Pandavas would be slain in battle. When, however, my sons stationed in the midst of those heroes, and exerting themselves vigorously in battle, have all been slain, what can it be but destiny? When that lord of the world, *viz.*, the valiant Bhishma, having encountered Sikhandin, met with his death like a lion meeting with his at the hands of a jackal, what can it be but destiny? When the Brahmana Drona, that master of all weapons offensive and defensive, has been slain by the Pandavas in battle, what can it be but destiny? When Bhurisravas has been slain in battle, as also Somadatta and king Vahlika, what can it be but destiny? When Bhagadatta, skilled in fight from the backs of elephants, has been slain, and when Jayadratha hath been slain, what can it be but destiny? When Sudakshina has been slain, and Jalasandha of Puru's race, as also Srutayush, and Ayutayush, what can it be but destiny? The mighty Pandya, that foremost of all wielders of weapons, has been slain in battle by the Pandavas, what can it be but destiny? When Vrihadvala has been slain and the mighty king of the Magadhas, and the valiant Ugrayudha, that type of all bowmen; when the two princes of Avanti (*viz.*, Vinda and Anuvinda) have been slain, and the ruler also of the Trigartas, as also numerous *Samsaptakas,* what can it be but destiny? When king Alamvusha, and the *Rakshasas* Alayudha, and Rishyasringa's son, have been slain, what can it be but destiny? When the Narayanas have been slain, as also the Gopalas, those troops that were invincible in battle, and many thousands of Mlechchhas, what can it be but destiny? When Sakuni, the son of Suvala, and the mighty Uluka, called the gamester's son, that hero at the head of his forces, have been slain, what can it be but destiny? When innumerable high-souled heroes, accomplished in all kinds of weapons offensive and defensive and endued with prowess equal to that of Sakra himself, have been slain, *O Suta*; when Kshatriyas hailing from diverse realms, O Sanjaya, have all been slain in battle, what can it be but destiny? Endued with great might, my sons and grandsons have been slain, as also my friends and brethren, what can it be but destiny? Without doubt, man takes his birth, subject to destiny. That man, who is possessed

of good fortune meets with good. I am bereft of good fortune, and, therefore, am deprived of my children, O Sanjaya. Old as I am, how shall I now submit to the sway of enemies? I do not think anything else than exile into the woods to be good for me, O lord. Deprived of relatives and kinsmen as I am, I will go into the woods. Nothing else than an exile into the woods can be better for me who am fallen into this plight and who am shorn of my wings, O Sanjaya. When Duryodhana had been slain, when Salya has been slain, when Dussasana and Vivingsati and the mighty Vikarna have been slain, how shall I be able to bear the roars of that Bhimasena who hath alone slain a hundred sons of mine in battle? He will frequently speak of the slaughter of Duryodhana in my hearing. Burning with grief and sorrow, I shall not be able to bear his cruel words.'

"Vaisampayana continued, 'Even thus that king, burning with grief and deprived of relatives and kinsmen, repeatedly swooned, overwhelmed with sorrow on account of the death of his sons. Having wept for a long while Dhritarashtra, the son of Amvika, breathed heavy and hot sighs at the thought of his defeat. Overwhelmed with sorrow, and burning with grief, that bull of Bharata's race once more enquired of his charioteer Sanjaya, the son of Gavalgana, the details of what had happened.'

"Dhritarashtra said, 'After Bhishma and Drona had been slain, and the Suta's son also overthrown, whom did my warriors make their generalissimo? The Pandavas are slaying without any delay every one whom my warriors are making their generalissimo in battle. Bhishma was slain at the van of battle by the diadem-decked Arjuna in the very sight of ye all. Even thus was Drona slain in the sight of ye all. Even thus was the Suta's son, that valiant Karna, slain by Arjuna in the sight of all the kings. Long before, the high-souled Vidura had told me that through the fault of Duryodhana, the population of the Earth would be exterminated. There are some fools that do not see things even though they cast their eyes on them. Those words of Vidura have been even so unto my foolish self. What Vidura of righteous soul, conversant with attributes of everything, then said, hath turned out exactly, for the words he uttered were nothing but the truth. Afflicted by fate, I did not then act according to those words. The fruits of that evil course have now manifested themselves. Describe them to me, O son of Gavalgana, once more! Who became the head of our army after Karna's fall? Who was that car-warrior who proceeded against Arjuna and Vasudeva? Who were they that protected the right wheel of the ruler of the Madras in battle? Who protected the left wheel of that hero when he went to battle? Who also guarded his rear? How, when all of you were together, could the mighty king of the Madras, as also my son, be slain, O Sanjaya, by the Pandavas? Tell me the details of the great destruction of the Bharatas. Tell me how my son Duryodhana fell in battle. Tell me how all the Panchalas with their followers, and Dhrishtadyumna and Sikhandin and the five sons of Draupadi, fell. Tell me how the (five) Pandavas and the two Satwatas (*viz.*, Krishna and Satyaki), and Kripa and Kritavarman and Drona's son, have escaped with

life. I desire to hear everything about the manner in which the battle occurred and the kind of battle it was. Thou art skilled, O Sanjaya, in narration. Tell me everything.' "

SECTION III

"Sanjaya said, 'Hear, O king, with attention, how that great carnage of the Kurus and the Pandavas occurred when they encountered each other. After the Suta's son had been slain by the illustrious son of Pandu, and after thy troops had been repeatedly rallied and had repeatedly fled away, and after a terrible carnage had taken place, O foremost of men, of human beings in battle subsequent to Karna's death, Partha began to utter leonine roars. At that time a great fear entered the hearts of thy sons. Indeed, after Karna's death, there was no warrior in thy army who could set his heart upon rallying the troops or displaying his prowess. They then looked like ship-wrecked merchants on the fathomless ocean without a raft to save themselves. When their protector was slain by the diadem-decked Arjuna, they were like persons on the wide sea desirous of reaching some shore of safety. Indeed, O king, after the slaughter of the Suta's son, thy troops, struck with panic and mangled with arrows, were like unprotected men desirous of a protector or like a herd of deer afflicted by a lion. Vanquished by Savyasachin, they retired in the evening like bulls with broken horns or snakes shorn of their fangs. Their foremost of heroes slain, themselves thrown into confusion and mangled with keen arrows, thy sons, O king, upon the slaughter of the Suta's son, fled away in fear. Deprived of weapons and coats of mail, all of them lost their senses and knew not in which direction to fly. Casting their eyes on all sides in fear, many of them began to slaughter one another. Many fell down or became pale, thinking,—It is me whom Vibhatsu is pursuing, it is me whom Vrikodara is pursuing. Some riding on fleet steeds, some on fleet cars, and some on fleet elephants, many great car-warriors fled away from fear, abandoning the foot-soldiers. Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot were smashed and slain by bodies of horses as these fled away from the field. After the fall of the Suta's son, thy troops became like stragglers from a caravan in a forest abounding with robbers and beasts of prey. Some elephants whose riders had been slain, and others whose trunks had been cut off, afflicted with fear, beheld the whole world to be full of Partha. Beholding his troops flying away afflicted with the fear of Bhimasena Duryodhana then, with cries of *Oh* and *Alas,* addressed his driver, saying, 'if I take up my post at the rear of the army, armed with my bow, Partha then will never be able to transgress me. Urge the steeds, therefore, with speed. When I will put forth my valour in battle, Dhananjaya the son of Kunti will not venture to

transgress me like the ocean never venturing to transgress its continents. Today, slaying Arjuna with Govinda, and the proud Vrikodara, and the rest of my foes, I will free myself from the debt I owe to Karna.' Hearing these words of the Kuru king, so becoming a hero and an honourable man, his driver slowly urged those steeds adorned with trappings of gold. At that time many brave warriors deprived of elephants and steeds and cars, and five and twenty thousand foot, O sire, proceeded slowly (for battle). Then Bhimasena, filled with wrath, and Dhrishtadyumna the son of Prishata, encompassing those troops with the assistance of four kinds of forces. destroyed them with shafts. All of them fought vigorously with Bhima and Prishata's son. Many amongst them challenged the two Pandava heroes, mentioning their names. Surrounded by them in battle, Bhima became enraged with them. Quickly descending from his car, he began to fight, armed with his mace. Relying on the might of his own arms, Vrikodara the son of Kunti, who was on his car, observant of the rules of fair fight, did not fight with those foes who were on the ground. Armed then with that heavy mace of his that was made entirely of iron and adorned with gold and equipped with a sling, and that resembled the Destroyer himself as he becomes at the end of *Yuga*, Bhima slew them all like Yama slaughtering creatures with his club. Those foot-soldiers, excited with great rage, having lost their friends and kinsmen, were prepared to throw away their lives, and rushed in that battle towards Bhima like insects towards a blazing fire. Indeed, those warriors, filled with rage and invincible in battle, approaching Bhimasena, suddenly perished like living creatures at the glance of the Destroyer. Armed with sword and mace, Bhima careered like a hawk and slaughtered those five and twenty thousand warriors of thine. Having slain that brave division, the mighty Bhima, of prowess incapable of being baffled, once more stood, with Dhrishtadyumna before him. Meanwhile, Dhananjaya of great energy proceeded towards the car-division (of the Kurus). The twin sons of Madri and the mighty car-warrior Satyaki, all endued with great strength, cheerfully rushed against Sakuni with great speed from desire of slaying him. Having slain with keen shafts the numerous cavalry of Sakuni, those Pandava heroes quickly rushed against Sakuni himself, whereupon a fierce battle was fought there. Then Dhananjaya, O king, penetrated into the midst of the car-division of the Kauravas, stretching his bow *Gandiva* celebrated over the three worlds. Beholding that car having white steeds yoked unto it and owning Krishna for its driver coming towards them, with Arjuna as the warrior on it, thy troops fled away in fear. Deprived of cars and steeds and pierced with shafts from every side, five and twenty thousand foot-soldiers proceeded towards Partha and surrounded him. Then that mighty car-warrior amongst the Panchalas (*viz.*, Dhrishtadyumna) with Bhimasena at his head, speedily slew that brave division and stood triumphant. The son of the Panchala king, *viz.*, the celebrated Dhrishtadyumna, was a mighty bowman possessed of great beauty and a crusher of large bands of foes. At sight of Dhrishtadyumna unto whose car were yoked steeds white as

pigeons and whose standard was made of a lofty *Kovidara,* the troops fled away in fear. The celebrated sons of Madri, with Satyaki among them, engaged in the pursuit of the Gandhara king who was quick in the use of weapons, speedily appeared to our view. Chekitana and the (five) sons of Draupadi, O sire, having slain a large number of thy troops, blew their conchs. Beholding all the troops flying away with their faces from the field, those (Pandava) heroes pursued and smote them like bulls pursuing vanquished bulls. Then the mighty Savyasachin, the son of Pandu, beholding a remnant of thy army still keeping their ground, became filled with rage, O king. Suddenly, O monarch, he shrouded that remnant of thy forces with arrows. The dust, however, that was then raised, enveloped the scene, in consequence of which we could not see anything. Darkness also spread over the scene, and the field of battle was covered with arrows. Thy troops, O monarch, then fled away in fear on all sides. When his army was thus broken, the Kuru king, O monarch, rushed against both friends and foes. Then Duryodhana challenged all the Pandavas to battle, O chief of Bharata's race, like the *Asura* Vali in days of yore challenging all the celestials. The Pandavas then, uniting together and filled with rage, upbraiding him repeatedly and shooting diverse weapons, rushed against the roaring Duryodhana. The latter, however, fearlessly smote his foes with shafts. The prowess that we then saw of thy son was exceedingly wonderful, since all the Pandavas together were unable to transgress him. At this time Duryodhana beheld, staying at a little distance from him, his troops, exceedingly mangled with shafts, and prepared to fly away. Rallying them then, O monarch, thy son, resolved on battle and desirous of gladdening them, addressed those warriors, saying, 'I do not seee that spot on plain or mountain whither, if ye fly, the Pandavas will not slay ye. What is the use then in flight? The Pandava army hath now been reduced to a small remnant. The two Krishnas have been exceedingly mangled. If all of us make a stand here, we are certain to have victory. If, however, ye fly away, breaking your array, the Pandavas, pursuing your sinful selves, will slay ye all. Death in battle, therefore, is for our good. Death in the field of battle while engaged in fight according to Kshatriya practices, is pleasant. Such death produces no kind of grief. By encountering such a death, a person enjoys eternal happiness in the other world. Let all the Kshatriyas assembled here listen to me. It were better that they should even submit to the power of the angry Bhimasena than that they should abandon the duties practised by them from the days of their ancestors. There is no act more sinful for a Kshatriya than flight from battle. Ye Kauravas, there is not a better path to heaven than the duty of battle. The warrior acquires in a day regions of bliss (in the other world) that take many long years for others to acquire.' Fulfilling those words of the king, the great Kshatriya car-warriors once more rushed against the Pandavas, unable to endure their defeat and firmly resolved to put forth their prowess. Then commenced a battle once more, that was exceedingly fierce, between thy troops and the enemy, and that resembled

the one between the gods and the *Asuras*. Thy son Duryodhana then, O monarch, with all his troops, rushed against the Pandavas headed by Yudhishthira.' "

SECTION IV

"Sanjaya said, 'Beholding the fallen boxes of cars[1] as also the cars of high-souled warriors, and the elephants and foot-soldiers, O sire, slain in battle,—seeing the field of battle assume an aspect as awful as that of the sporting ground of Rudra,—observing the inglorious end obtained by hundreds and thousands of kings,—witnessing also the prowess of Partha after the retreat of thy son with grief-stricken heart and when thy troops, filled with anxiety and fallen into great distress, O Bharata, were deliberating as to what they should next do, hearing also the loud wails of the Kaurava warriors that were being crushed, and marking the displayed and disordered tokens of great kings, the Kuru leader Kripa of great energy, possessed of years and good conduct and filled with compassion, and endued with eloquence, approached king Duryodhana, and angrily said these words unto him, 'O Duryodhana, listen, O Bharata, to these words that I will say unto thee. Having heard them, O monarch, do thou act according to them, O sinless one, if it pleases thee. There is no path, O monarch, that is better than the duty of battle. Having recourse to that path, Kshatriyas, O bull of the Kshatriya order, engage in battle. He, who lives in the observance of Kshatriya practices fights with son, sire, brother, sister's son, and maternal uncle, and relatives, and kinsmen. If he is slaughtered in battle, there is great merit in it. Similarly, there is great sin in it if he flies from the field. It is for this that the life of a person desirous of living by the adoption of Kshatriya duties is exceedingly terrible. Unto thee, as regards this, I will say a few beneficial words. After the fall of Bhishma and Drona and the mighty car-warrior Karna, after the slaughter of Jayadratha and thy brothers, O sinless one, and thy son Lakshmana, what is there now for us to do? They upon whom we had rested all burdens of sovereignty we had been enjoying, have all gone to regions of blessedness attainable by persons conversant with *Brahma*, casting off their bodies. As regards ourselves, deprived of those great car-warriors possessed of numerous accomplishments, we shall have to pass out time in grief, having caused numerous kings to perish. When all those heroes were alive, even then Vibhatsu could not be vanquished. Having Krishna, for his eyes, that mighty-armed hero is incapable of being defeated by the very gods. The vast (Kaurava) host, approaching his Ape-bearing standard that is

[1] *Nida*, a niche or box for the driver.

lofty as an Indra's pole (set up in the season of spring) and that is effulgent as Indra's bow, hath always trembled in fear. At the leonine roars of Bhimasena and the blare of *Panchajanya,* and the twang of *Gandiva,* our heart will die away within us. Moving like flashes of lightning, and blinding our eyes, Arjuna's *Gandiva* is seen to resemble a circle of fire. Decked with pure gold, that formidable bow as it is shaken, looks lightning's flash moving about on every side. Steeds white in hue and possessed of great speed and endued with the splendour of the Moon or the *Kasa* grass, and that run devouring the skies, are yoked unto his car. Urged on by Krishna, like the masses of clouds driven by the wind, and their limbs decked with gold, they bear Arjuna to battle. That foremost of all persons conversant with arms, *viz.*, Arjuna, burnt that great force of thine like a swelling conflagration consuming dry grass in the forest in the season of winter. Possessed of the splendour of Indra himself, while penetrating into our ranks, we have seen Dhananjaya to look like an elephant with four tusks. While agitating thy army and inspiring the kings with fear, we have seen Dhananjaya to resemble an elephant agitating a lake overgrown with lotuses. While terrifying all the warriors with the twang of his bow, we have again seen the son of Pandu to resemble a lion inspiring smaller animals with dread. Those two foremost of bowmen in all the worlds, those two bulls among all persons armed with the bow, *viz.*, the two Krishnas, clad in mail, are looking exceedingly beautiful. Today is the seventeenth day of this awful battle, O Bharata, of those that are being slaughtered in the midst of this fight. The diverse divisions of thy army are broken and dispersed like autumnal clouds dispersed by the wind. Savyasachin, O monarch, caused thy army to tremble and reel like a tempest-tossed boat exposed on the bosom of the ocean. Where was the Suta's son, where was Drona with all his followers, where was I, where wert thou, where was Hridika's son, where thy brother Dussasana accompanied by his brothers (when Jayadratha was slain)? Upon beholding Jayadratha and finding him within the range of his arrows, Arjuna, putting forth his process upon all thy kinsmen and brothers and allies and maternal uncles, and placing his feet upon their heads, slew king Jayadratha in the very sight of all. What then is there for us to do now? Who is there among thy troops now that would vanquish the son of Pandu? That high-souled warrior possesses diverse kinds of celestial weapons. The twang, again, of *Gandiva* robbeth us of our energies. This army of thine that is now without a leader is like a night without the Moon, or like a river that is dried up with all the trees on its banks broken by elephants. The mighty-armed Arjuna of white steeds will, at his pleasure, career amid this thy masterless host, like a blazing conflagration amid a heap of grass. The impetuosity of those two, *viz.*, Satyaki and Bhimasena, would split all the mountains or dry up all the oceans. The words that Bhima spoke in the midst of the assembly have all been nearly accomplished by him, O monarch. That which remains unaccomplished will again be accomplished by him. While Karna was battling before it, the army of the Pandavas, difficult to be defeated, was

vigorously protected by the wielder of *Gandiva*, Ye have done many foul wrongs, without any cause, unto the righteous Pandavas. The fruits of those acts have now come. For the sake of thy own objects thou hadst, with great care, mustered together a large force. That vast force as also thyself, O bull of Bharata's race, have fallen into great danger. Preserve thy own self now, for self is the refuge of everything. If the refuge is broken, O sire, everything inhering thereto is scattered on every side. He that is being weakened should seek peace by conciliation. He that is growing should make war. This is the policy taught by Vrihaspati. We are now inferior to the sons of Pandu as regards the strength of our army. Therefore, O lord, I think, peace with the Pandavas is for our good. He that does not know what is for his good of (knowing) disregards what is for his good, is soon divested of his kingdom and never obtains any good. If, by bowing unto king Yudhishthira sovereignty may still remain to us, even that would be for our good, and not, O king, to sustain through folly defeat (at the hands of the Pandavas). Yudhishthira is compassionate. At the request of Vichitravirya's son and of Govinda, he will allow you to continue as king. Whatever Hrishikesa will say unto the victorious king Yudhishthira, and Arjuna and Bhimasena, all of them will, without doubt, obey. Krishna will not, I think, be able to transgress the words of Dhritarashtra of Kuru's race, nor will the son of Pandu be able to transgress those of Krishna. A cessation of hostilities with the sons of Pritha is what I consider to be for thy good. I do not say this unto thee from any mean motives nor for protecting my life. I say, O king, that which I regard to be beneficial. Thou wilt recollect these words when thou wilt be on the point of death (if thou neglectest them now).' Advanced in years, Kripa the son of Saradwat said these words weepingly. Breathing long and hot breaths, he then gave way to sorrow and almost lost his senses.' "

SECTION V

"Sanjaya said, 'Thus addressed by the celebrated grandson of Gotama, the king (Duryodhana), breathing long and hot breaths, remained silent, O monarch. Having reflected for a little while, the high-souled son of Dhritarashtra, that scorcher of foes, then said these words unto Saradwat's son Kripa, 'Whatever a friend should say, thou hast said unto me. Thou hast also, whilst battling, done everything for me, without caring for thy very life. The world has seen thee penetrate into the midst of the Pandava divisions and fight with the mighty car-warriors of the Pandavas endued with great energy. That which should be said by a friend hast been said by thee. Thy words, however, do not please me like medicine that ill-pleases the person that is on the point of death. These beneficial and excellent

words, fraught with reason, that thou, O mighty-armed one, hast said, do not seem acceptable to me, O foremost of Brahmanas. Deprived by us of his kingdom (on a former occasion), why will the son of Pandu repose his trust on us? That mighty king was once defeated by us at dice. Why will he again believe my words? So also, Krishna, ever engaged in the good of the Parthas, when he came to us as an envoy, was deceived by us. That act of ours was exceedingly ill-judged. Why then, O regenerate one, will Hrishikesa trust my words? The princess Krishna, while standing in the midst of the assembly, wept piteously. Krishna will never forget that act of ours, nor that act, *viz.,* the deprivation of Yudhishthira by us of his kingdom. Formerly, it was heard by us that the two Krishnas have the same heart between them and are firmly united with each other. Today, O lord, we have seen it with our eyes. Having heard of the slaughter of his sister's son, Kesava passeth his nights in sorrow. We have offended him highly. Why will he forgive us then? Arjuna also, in consequence of Abhimanyu's death, hath become very miserable. Even if solicited, why will he strike for my good? The second son of Pandu, the mighty Bhimasena, is exceedingly fierce. He has made a terrible vow. He will break but not bend. The heroic twins, breathing animosity against us, when clad in mail and armed with their swords, resemble a pair of Yamas. Dhrishtadyumna and Sikhandin have drawn their swords against me. Why will those two, O best of Brahmanas, strive for my good? While clad in a single raiment and in her season, the princess Krishna was treated cruelly by Dussasana in the midst of the assembly and before the eyes of all. Those scorchers of foes, *viz.,* Pandavas, who still remember the naked Draupadi plunged into distress, can never be dissuaded from battle. Then again, Krishna, the daughter of Drupada, is in sorrow, undergoing the austerest of penances for my destruction and the success of the objects cherished by her husbands, and sleepeth every day on the bare ground, intending to do so till the end of the hostilities is attained. Abandoning honour and pride, the uterine sister of Vasudeva (Subhadra) is always serving Draupadi as veritable waiting-woman. Everything, therefore, hath flamed up. That fire can never be quenched. Peace with them hath become impossible in consequence of the slaughter of Abhimanyu. Having also enjoyed the sovereignty of this earth bounded by the ocean, how shall I be able to enjoy, under favour of the Pandavas, a kingdom in peace? Having shone like the Sun upon the heads of all the kings, how shall I walk behind Yudhishthira like a slave? Having enjoyed all enjoyable articles and shown great compassion, how shall I lead a miserable life now, with miserable men as my companions? I do not hate those mild and beneficial words that thou hast spoken. I, however, do not think that this is the time for peace. To fight righteously is, O scorcher of foes, what I regard to be good policy. This is not the time for acting like a eunuch. On the other hand, that is time for the battle. I have performed many sacrifices. I have given away *Dakshinas* to Brahmanas, I have obtained the attainment of all my wishes. I have listened to *Vedic* recitations. I

have walked upon the heads of my foes. My servants have all been well-cherished by me. I have relieved people in distress. I dare not, O foremost of regenerate ones, address such humble words to the Pandavas. I have conquered foreign kingdoms. I have properly governed my own kingdom. I have enjoyed diverse kinds of enjoyable articles. Religion and profit and pleasure I have pursued . I have paid off my debt to the *Pitris* and to Kshatriya duty. Certainly, there is no happiness here. What becomes of kingdom, and what of good name? Fame is all that one should acquire here. That fame can be obtained by battle, and by no other means. The death that a Kshatriya meets with at home is censurable. Death on one's bed at home is highly sinful . The man who casts away his body in the woods or in battle after having performed sacrifices, obtains great glory. He is no man who dies miserably weeping in pain, afflicted by disease and decay, in the midst of crying kinsmen. Abandoning diverse objects of enjoyment, I shall now, by righteous battle, proceed to the regions of Sakra, obtaining the companionship of those that have attained to the highest end. Without doubt, the habitation of heroes of righteous behaviour, who never retreat from battle, who are gifted with intelligence and devoted to truth, who are performers of sacrifices, and who have been sanctified in the sacrifice of weapons, is in heaven. The diverse tribes of *Apsaras*, without doubt, joyfully gaze at such heroes when engaged in battle. Without doubt, the *Pitris* behold them worshipped in the assembly of the gods and rejoicing in heaven, in the company of *Apsaras*. We will now ascend the path that is trod by the celestials and by heroes unreturning from battle, that path, *viz.*, which has been taken by our venerable grandsire, by the preceptor endued with great intelligence, by Jayadratha, by Karna, and by Dussasana. Many brave kings, who had exerted themselves vigorously for my sake in this battle, have been slain. Mangled with arrows and their limbs bathed in blood, they lie now on the bare Earth. Possessed of great courage and conversant with excellent weapons, those kings, who had, again, performed sacrifices as ordained in the scriptures, having cast off their life-breaths in the discharge of their duties, have now become the denizens of Indra's abode. They have paved the way (to that blessed region). That road will once more be difficult in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal.[1] Remembering with gratitude the feats of those heroes that have died for me, I desire to pay off the debt I owe them, instead of fixing my heart upon kingdom. If, having caused my friends and brothers and grandsires to be slain, I save my own life, the world will without doubt, censure me. What kind of sovereignty will that be which I will enjoy, destitute of kinsmen and

[1]Some texts read *Durgamo hi sukham bhabet* for *durgamo hi punarbhabet*. If the former reading be accepted, the meaning will be 'once difficult, that road will become easy in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal.' Duryodhana, in that case, would be held to be alluding to the many Kshatriyas that would yet die for obtaining regions of bliss in the other world, if the battle, instead of ceasing, were allowed to go on.

friends and well-wishers, and bowing down urto the son of Pandu? I, who have lorded it over the universe in that way, will now acquire heaven by fair fight. It will not be otherwise.' Thus addressed by Duryodhana, all the Kshatriyas there applauded that speech and cheered the king, saying, —Excellent, Excellent.—Without at all grieving for their defeat, and firmly resolved upon displaying their prowess, all of them, being determined to fight, became filled with enthusiasm. Having groomed their animals, the Kauravas, delighting at the prospect of battle, took up their quarters (for the night) at a spot a little less than two *Yojanas* distant from the field. Having reached the Saraswati of red waters on the sacred and beautiful table-land at the foot of Himavat, they bathed in that water and quenched their thirst with it. Their spirits raised by thy son, they continued to wait (on their resting ground). Once more rallying their own selves as well as one another, all those Kshatriyas, O king, urged by fate, waited (in their encampment).' "

SECTION VI

"Sanjaya said, 'On that table-land at the foot of Himavat, those warriors, O monarch, delighting at the prospect of battle and assembled together, passed the night. Indeed, Salya and Chitrasena and the mighty car-warrior Sakuni and Aswatthaman and Kripa and Kritavarman of the Satwata race, and Sushena and Arishtasena and Dhritasena of great energy and Jayatsena and all these kings passed the night there. After the heroic Karna had been slain in battle, thy sons, inspired with fright by the Pandavas desirous of victory, failed to obtain peace anywhere else than on the mountains of Himavat. All of them then, O king, who were resolved on battle, duly worshipped the king and said unto him, in the presence of Salya, these words, 'It behoveth thee to fight with the enemy, after having made some one the generalissimo of thy army, protected by whom in battle we will vanquish our foes.' Then Duryodhana, without alighting from his car (proceeded towards) that foremost of car-warriors, that hero conversant with all the rules of battle[1] (*viz.*, Aswatthaman), who resembled the Destroyer himself in battle. Possessed of beautiful limbs, of head well-covered, of a neck adorned with three lines like those in a conch-shell, of sweet speech, of eyes resembling the petals of a full-blown lotus, and of a face like that of the dignity of Meru, resembling the bull of Mahadeva as regards neck, eyes, tread, and voice, endued with arms that were large, massive, and well-joined, having a chest

[1]The correct reading, I apprehend, is *Sarva yuddhavibhanjnam* as in some of the Bengal texts, and not *Sarvayuddhavibhavajnam*, as in the Bombay edition, although Nilakantha notices the latter in his gloss.

that was broad and well-formed, equal unto Garuda or the wind in speed and might, gifted with a splendour like that of the rays of the Sun, rivalling Usanas himself in intelligence and the Moon in beauty and form and charms of face, with a body that seemed to be made of a number of golden lotuses, with well-made joints, of well-formed thighs and waist and hips, of beautiful fingers, and beautiful nails, he seemed to have been made by the Creator with care after collecting one after another all the beautiful and good attributes of creation. Possessed of every auspicious mark, and clever in every act, he was an ocean of learning. Ever vanquishing his foes with great speed, he was incapable of being forcibly vanquished by foes. He knew, in all its details, the science of weapons consisting of four *padas* and ten *Angas*.[1] He knew also the four *Vedas* with all their branches, and the *Akhyanas* as the fifth. Possessed of great ascetic merit, Drona, himself not born of woman, having worshipped the Three-eyed deity with great attention and austere vows, begat him upon a wife not born of woman. Approaching that personage of unrivalled feats, that one who is unrivalled in beauty on Earth, that one who has mastered all branches of learning, that ocean of accomplishments, that faultless Aswatthaman, thy son told him these words, 'Thou, O preceptor's son, art today our highest refuge. Tell us, therefore, who is to be the generalissimo of my forces now, placing whom at our head, all of us, united together, may vanquish the Pandavas?'

"(Thus addressed), the son of Drona answered, 'Let Salya become the leader of our army. In descent, in prowess, in energy, in fame, in beauty of person, and in every other accomplishment, he is superior. Mindful of the services rendered to him, he has taken up our side, having abandoned the sons of his own sister. Owning a large force of his own, that mighty-armed one is like a second (Kartikeya) the celestial generalissimo. Making that king the commander of our forces, O best of monarchs, we will be able to gain victory, like the gods, after making the unvanquished Skanda their commander.' After Drona's son had said these words, all the kings stood, surrounding Salya, and cried victory to him. Having made up their minds for battle, they feit great joy. Then Duryodhana, alighting from his car, joined his hands and addressing Salya, that rival of Drona and Bhishma in battle, who was on his car, said these words, 'O thou that art devoted to friends, that time has now come for thy friends when intelligent men examine persons in the guise of friends as to whether they are true friends or otherwise. Brave as thou art, be thou our generalissimo at the van of our army. When thou wilt proceed to battle, the Pandavas, with their friends, will become cheerless, and the Panchalas will be depressed.'

"Salya answered, 'I will, O king of the Kurus, accomplish that which thou askest me to accomplish. Everything I have, *viz.*, my life-breath, my kingdom, my wealth, is at thy service.'

[1]A *Pada* is a great division of a subject, an *anga* being a smaller division, or subdivision.

"Duryodhana said, 'I solicit thee with offer of the leadership of my army, O maternal uncle. O foremost of warriors, protect us incomparably, even as Skanda protected the gods in battle. O foremost of kings, thyself cause thy own self to be installed in the command as Pavaka's son Kartikeya in the command of (the forces of) the celestials. O hero, slay our foes in battle like Indra slaying the *Danavas*.' "

SECTION VII

"Sanjaya said, 'Hearing these words of the (Kuru) king, the valiant monarch (Salya), O king, said these words unto Duryodhana in reply, 'O mighty-armed Duryodhana, listen to me, O foremost of eloquent men. Thou regardest the two Krishnas, when on their car, to be the foremost of car-warriors. They are not, however, together equal to me in might of arms. What need I say of the Pandavas? When angry, I can fight, at the van of battle, with the whole world consisting of gods, *Asuras*, and men, risen up in arms. I will vanquish the assembled Parthas and the Somakas in battle. Without doubt, I will become the leader of thy troops. I will form such an array that our enemies will not be able to overmaster it. I say this to thee, O Duryodhana. There is no doubt in this.' Thus addressed (by Salya), king Duryodhana cheerfully poured sanctified water, without losing any time, O best of the Bharatas, on the ruler of the Madras, in the midst of his troops, according to the rites ordained in the scriptures, O monarch.[1] After Salya had been invested with the command, loud leonine roars arose among thy troops and diverse musical instruments also, O Bharata, were beat and blown.[2] The Kaurava warriors became very cheerful, as also the mighty car-warriors among the Madrakas. And all of them praised the royal Salya, that ornament of battle, saying, 'Victory to thee, O king. Long life to thee! Slay all the assembled foes! Having obtained the might of thy arms, let the Dhartarashtras endued with great strength, rule the wide Earth without a foe.[3] Thou art capable of vanquishing in battle the three worlds consisting of the gods, the *Asuras*, what need be said of the Somakas and the Srinjayas that are mortal?' Thus praised, the mighty king of the Madrakas obtained great joy that is unattainable by persons of unrefined souls.'

"Salya said, 'Today, O king, I will either slay all the Panchalas with the Pandavas in battle, or, slain by them, proceed to heaven. Let the world behold me today careering (on the field of battle) fearlessly. Today

[1] *i.e.*, formally invested him with the command of the army. The ceremony consisted in pouring sanctified water on the head of the person chosen.

[2] The Bombay edition reads, wrongly. I think, *Klishtarupas* for *Hrishtarupas*.

[3] Literally, 'with all their foes slain.'

let all the sons of Pandu, and Vasudeva, and Satyaki, and the sons of Draupadi, and Dhrishtadyumna, and Sikhandin, and all the Prabhadrakas, behold my prowess and the great might of my bow, and my quickness, and the energy of my weapons, and the strength of my arms, in battle. Let the Parthas, and all the *Siddhas,* with the *Charanas* behold today the strength that is in my arms and the wealth of weapons I possess. Beholding my prowess today, let the mighty car-warriors of the Pandavas, desirous of counteracting it, adopt diverse courses of action. Today I will rout the troops of the Pandavas on all sides. Surpassing Drona and Bhishma and the Suta's son, O lord, in battle, I will career on the field, O Kauravas, for doing what is agreeable to thee.'

"Sanjaya continued, 'After Salya had been invested with the command, O giver of honours, no one among thy troops, O bull of Bharata's race, any longer felt any grief on account of Karna. Indeed, the troops became cheerful and glad. They regarded the Parthas as already slain and brought under the power of the ruler of the Madras. Having obtained great joy, thy troops, O bull of Bharata's race, slept that night happily and became very cheerful. Hearing those shouts of thy army, king Yudhishthira, addressing him of Vrishni's race, said these words, in the hearing of all the Kshatriyas, 'The ruler of the Madras, *viz.,* Salya, that great bowman who is highly regarded by all the warriors hath, O Madhava, been made the leader of his forces by Dhritarashtra's son. Knowing this that has happened, do, O Madhava, that which is beneficial. Thou art our leader and protector. Do that which should next be done.' Then Vasudeva, O monarch, said unto that king, 'I know Artayani, O Bharata, truly. Endued with prowess and great energy, he is highly illustrious. He is accomplished, conversant with all the modes of warfare, and possessed of great lightness of hand. I think that the ruler of the Madras is in battle equal to Bhishma or Drona or Karna, or perhaps, superior to them. I do not, O ruler of men, even upon reflection, find the warrior who may be a match for Salya while engaged in fight. In battle, he is superior in might to Sikhandin and Arjuna and Bhima and Satyaki and Dhrishtadyumna, O Bharata. The king of the Madras, O monarch, endued with the prowess of a lion or an elephant, will career fearlessly in battle like the Destroyer himself in wrath amongst creatures at the time of the universal destruction. I do not behold a match for him in battle save thee, O tiger among men, that art possessed of prowess equal to that of a tiger. Save thee there is no other person in either heaven or the whole of this world, who, O son of Kuru's race, would be able to slay the ruler of the Madras while excited with wrath in battle. Day after day engaged in fight, he agitates thy troops. For this, slay Salya in battle, like Maghavat slaying Samvara. Treated with honour by Dhritarashtra's son, that hero is invincible in battle. Upon the fall of the ruler of the Madras in battle, thou art certain to have victory. Upon his slaughter, the vast Dhartarashtra host will be slain. Hearing, O monarch, these words of mine now, proceed, O Partha, against that mighty car-warrior *viz.,* the ruler of the Madras.

Slay that warrior, O thou of mighty arms, like Vasava slaying the *Asura* Namuchi. There is no need of showing any compassion here, thinking that this one is thy maternal uncle. Keeping the duties of a Kshatriya before thee, slay the ruler of the Madras. Having crossed the fathomless oceans represented by Bhishma and Drona and Karna, do not sink, with thy followers, in the print of a cow's hoof represented by Salya. Display in battle the whole of thy ascetic power and thy Kshatriya energy. Slay that car-warrior.' Having said these words, Kesava, that slayer of hostile heroes, proceeded to his tent in the evening, worshipped by the Pandavas. After Kesava had gone, king Yudhishthira the just, dismissing all his brothers and the Somakas, happily slept that night, like an elephant from whose body the darts have been plucked out. All those great bowmen, *viz.,* of the Panchalas and Pandavas, delighted in consequence of the fall of Karna, slept that night happily. Its fever dispelled, the army of the Pandavas, abounding with great bowmen and mighty car-warriors having reached the shore as it were, became very happy that night, in consequence of the victory, O sire, it had won by the slaughter of Karna.' "

SECTION VIII

"Sanjaya said, 'After that night had passed away, king Duryodhana then, addressing all thy soldiers, said, 'Arm, ye mighty car-warriors.' Hearing the command of the king, the warriors began to put on their armour. Some began to yoke their steeds to their cars quickly, others ran hither and thither. The elephants began to be equipt. The foot-soldiers began to arm. Others, numbering thousands, began to spread carpets on the terraces of cars. The noise of musical instruments, O monarch, arose there, for enhancing the martial enthusiasm of the soldiers. Then all the troops, placed in their proper posts, were seen, O Bharata, to stand, clad in mail and resolved to make death their goal. Having made the ruler of the Madras their leader, the great car-warriors of the Kauravas, distributing their troops, stood in divisions. Then all thy warriors, with Kripa and Kritavarman and Drona's son and Salya and Suvala's son and the other kings that were yet alive, met thy son, and arrived at this understanding, *viz.,* that none of them would individually and alone fight with the Pandavas. And they said, 'He amongst us that will fight, alone and unsupported, with the Pandavas, or he that will abandon a comrade engaged in fight, will be stained with the five grave sins and all the minor sins.' And they said, 'All of us, united together, will fight with the foe.' Those great car-warriors, having made such an understanding with one another placed the ruler of the Madras at their head and quickly proceeded against their foes. Similarly, all the Pandavas, having arrayed their troops

in great battle, proceeded against the Kauravas, O king, for fighting with them on every side. Soon, O chief of the Bharatas, that host, whose noise resembled that of the agitated ocean, and which seemed to be wonderful in consequence of its cars and elephants, presented the aspect of the vast deep swelling with its surges.'

"Dhritarashtra said, 'I have heard of the fall of Drona, of Bhishma and of the son of Radha. Tell me now of the fall of Salya and of my son. How, indeed, O Sanjaya, was Salya slain by king Yudhishthira the just? And how was my son Duryodhana slain by Bhimasena of great might?'

"Sanjaya said, 'Hear, O king, with patience, of the destruction of human bodies and the loss of elephants and steeds, as I describe (to thee) the battle. The hope became strong, O king, in the breasts of thy sons that, after Drona and Bhishma and the Suta's son had been overthrown, Salya, O sire, would slay all the Parthas in battle. Cherishing that hope in his heart, and drawing comfort from it, O Bharata, thy son Duryodhana, relying in battle upon that mighty car-warrior, *viz.*, the ruler of the Madras, regarded himself as possessed of a protector. When after Karna's fall the Parthas had uttered leonine roars, a great fear, O king, had possessed the hearts of the Dhartarashtras. Assuring him duly, the valiant king of the Madras, having formed, O monarch, a grand array whose arrangements were auspicious in every respect, proceeded against the Parthas in battle. And the valiant king of the Madras proceeded, shaking his beautiful and exceedingly strong bow capable of imparting a great velocity to the shafts sped from it. And that mighty car-warrior was mounted upon a foremost of vehicles having horses of the Sindhu breed yoked unto it. Riding upon his car, his driver made the vehicle look resplendent. Protected by that car, that hero, that brave crusher of foes (*viz.*, Salya), stood, O monarch, dispelling the fears of thy sons. The king of the Madras, clad in mail, proceeded at the head of the array, accompanied by the brave Madrakas and the invincible sons of Karna. On the left was Kritavarman, surrounded by the Trigartas. On the right was Gautama (Kripa) with the Sakas and the Yavanas. In the rear was Aswatthaman surrounded by the Kamvojas. In the centre was Duryodhana, protected by the foremost of the Kuru warriors. Surrounded by a large force of cavalry and other troops, Suvala's son Sakuni, as also the mighty car-warrior Uluka, proceeded with the others. The mighty bowmen amongst the Pandavas, those chastisers of foes, dividing themselves, O monarch, into three bodies, rushed against thy troops. Dhrishtadyumna and Sikhandin and the mighty car-warrior Satyaki proceeded with great speed against the army of Salya. Then king Yudhishthira, accompanied by his troops, rushed against Salya alone, from desire of slaughtering him, O bull of Bharata's race. Arjuna, that slayer of large bands of foes, rushed with great speed against that great bowman, *viz.*, Kritavarman and the *Samsaptakas*. Bhimasena and the great car-warriors among the Somakas rushed, O monarch, against Kripa, desirous of slaughtering their foes in battle.

The two sons of Madri, accompanied by their troops, proceeded against Sakuni and the great car-warrior Uluka at the head of their forces. Similarly, thousands upon thousands of warriors of thy army, armed with diverse weapons and filled with rage, proceeded against the Pandavas in that battle.'

"Dhritarashtra said, 'After the fall of the mighty bowmen Bhishma and Drona and the great car-warrior Karna, and after both the Kurus and the Pandavas had been reduced in numbers, and when, indeed, the Parthas, possessed of great prowess, became once more angry in battle, what, O Sanjaya, was the strength of each of the armies?'

"Sanjaya said, 'Hear, O king, how we and the enemy both stood for battle on that occasion and what was then the strength of the two armies. Eleven thousand cars, O bull of Bharata's race, ten thousand and seven hundred elephants, and full two hundred thousand horses, and three millions of foot, composed the strength of thy army. Six thousand cars, six thousand elephants, ten thousand horses, and one million of foot, O Bharata, were all that composed the remnant of the Pandava force in the battle. These, O bull of Bharata's race, encountered each other for battle. Having distributed their forces in this way, O monarch, ourselves, excited with wrath and inspired with desire of victory, proceeded against the Pandavas, having placed ourselves under the command of the ruler of the Madras. Similar, the brave Pandavas, those tigers among men, desirous of victory, and the Panchalas possessed of great fame, came to battle. Even thus, O monarch, all those tigers among men, desirous of slaughtering their foes, encountered one another at dawn of day, O lord. Then commenced a fierce and terrible battle between thy troops and the enemy, the combatants being all engaged in striking and slaughtering one another.' "

SECTION IX

"Sanjaya said, 'Then commenced the battle between the Kurus and the Srinjayas, O monarch, that was as fierce and awful as the battle between the gods and the *Asuras*. Men and crowds of cars and elephants, and elephant-warriors and horsemen by thousands, and steeds, all possessed of great prowess, encountered one another. The loud noise of rushing elephants of fearful forms was then heard there resembling the roars of the clouds in the welkin, in the season of rains. Some car-warriors, struck by elephants, were deprived of their cars. Routed by those infuriate animals other brave combatants ran on the field. Well-trained car-warriors, O Bharata, with their shafts, despatched large bodies of cavalry and the footmen that urged and protected the elephants, to the other world, Well-

trained horsemen, O king, surrounding great car-warriors, careered on the field, striking and slaying the latter with spears and darts and swords. Some combatants armed with bows, encompassing great car-warriors, despatched them to Yama's abode, the many unitedly battling against individual ones. Other great car-warriors, encompassing elephants and foremost warriors of their own class, slew some mighty one amongst that fought on the field, careering all around.[1] Similarly, O king, elephants, encompassing individual car-warriors excited with wrath and scattering showers of shafts, despatched them to the other world. Elephant-warrior rushing against elephant-warrior, and car-warrior against car-warrior, in that battle, slew each other with darts and lances and cloth-yard shafts, O Bharata. Cars and elephants and horses, crushing foot-soldiers in the midst of battle, were seen to make confusion worse confounded. Adorned with yak-tails, steeds rushed on all sides, looking like the swans found on the plains at the foot of Himavat. They rushed with such speed that they seemed ready to devour the very Earth. The field, O monarch, indented with the hoofs of those steeds, looked beautiful like a beautiful woman bearing the marks of (her lover's) nails on her person. With the noise made by the tread of heroes, the wheels of cars, the shouts of foot-soldiers, the grunts of elephants, the peal of drums and other musical instruments, and the blare of conchs, the Earth began to resound as if with deafening peals of thunder. In consequence of twanging bows and flashing sabres and the glaring armour of the combatants, all became so confused there, that nothing could be distinctly marked. Innumerable arms, lopped off from human bodies, and looking like the tusks of elephants, jumped up and writhed and moved furiously about. The sound made, O monarch, by heads falling on the field of battle, resembled that made by the falling fruits of palmyra trees. Strewn with those fallen heads that were crimson with blood, the Earth looked resplendent as if adorned with gold-coloured lotuses in their season. Indeed, with those lifeless heads with upturned eyes, that were exceedingly mangled (with shafts and other weapons), the field of battle, O king, looked resplendent as if strewn with full-blown lotuses. With the fallen arms of the combatants, smeared with sandal and adorned with costly *Keyuras,* the earth looked bright as if strewn with the gorgeous poles set up in Indra's honour. The field of battle became covered with the thighs of kings, cut off in that battle and looking like the tapering trunks of elephants. Teeming with hundreds of headless trunk and strewn with umbrellas and yak-tails, that vast army looked beautiful like a flowering forest. Then, on the field of battle, O monarch, warriors careered fearlessly, their limbs bathed in blood and, therefore, looking like flowering *Kinsukas.* Elephants also, afflicted with arrows and lances, fell down here and there like broken clouds dropped from the skies. Elephant-divisions, O monarch, slaughtered by high-souled warriors, dispersed in all directions like wind-tossed clouds. Those elephants, looking

[1]The Bombay reading, which I adopt, is *Nagan Rathavaran* & c.

like clouds, fell down on the Earth, like mountains riven with thunder, O lord, on the occasion of the dissolution of the world at the end of the *Yuga*. Heaps upon heaps, looking like mountains, were seen, lying on the ground, of fallen steeds with their riders. A river appeared on the field of battle, flowing towards the other world. Blood formed its waters and cars its eddies. Standards formed its trees, and bones its pebbles. The arms (of combatants) were its alligators, bows its current, elephants its large rocks, and steeds its smaller ones. Fat and marrow formed its mire, umbrellas its swans, and maces its rafts. Abounding with armour and head-gears, banners constituted its beautiful trees. Teeming with wheels that formed its swarms of *Chakravakas,* it was covered with *Trivenus* and *Dandas*. Inspiring the brave with delight and enhancing the fears of the timid, that fierce river set in, whose shores abounded with Kurus and Srinjayas. Those brave warriors, with arms resembling spiked bludgeons, by the aid of their vehicles and animals serving the purposes of rafts and boats, crossed that awful river which ran towards the region of the dead. During the progress of that battle, O monarch, in which no consideration was shown by any body for any one, and which, fraught with awful destruction of the four kinds of forces, therefore, resembled the battle between the gods and the *Asuras* in days of old, some among the combatants, O scorcher of foes, loudly called upon their kinsmen and friends. Some, called upon by crying kinsmen, returned, afflicted with fear. During the progress of that fierce and awful battle, Arjuna and Bhimasena stupefied their foes. That vast host of thine, O ruler of men, thus slaughtered, swooned away on the field, like a woman under the influence of liquor. Having stupefied that army, Bhimasena and Dhananjaya blew their conchs and uttered leonine roars. As soon as they heard that loud peal, Dhrishtadyumna and Sikhandin, placing king Yudhishthira at their head, rushed against the ruler of the Madras. Exceedingly wonderful and terrible, O monarch, was the manner in which those heroes, unitedly and separate bodies, then fought with Salya. The two sons of Madri, endued with great activity, accomplished in weapons, and invincible in battle, proceeded with great speed against thy host, inspired with desire of victory. Then thy army, O bull of Bharata's race, mangled in diverse ways with shafts by the Pandavas eager for victory, began to fly away from the field. That host, thus struck and broken by firm bowmen, O monarch, fled away on all sides in the very sight of thy sons. Loud cries of *Oh* and *Alas*, O Bharata, arose from among thy warriors, while some illustrious Kshatriyas among the routed combatants, desirous of victory, cried out saying,—stop, stop! For all that, those troops of thine, broken by the Pandavas, fled away, deserting on the field their dear sons and brothers and maternal uncles and sister's sons and relatives by marriage and other kinsmen. Urging their steeds and elephants to greater speed, thousand of warriors fled away, O bull of Bharata's race, bent only upon their own safety.' "

SECTION X

"Sanjaya said, 'Beholding the army broken, the valiant king of the Madras, addressed his driver, saying, 'Quickly urge these steeds endued with the fleetness of thought. Yonder stays king Yudhishthira, the son of Pandu, looking resplendent with the umbrella held over his head. Take me thither with speed, O driver, and witness my might. The Parthas are unable to stand before me in battle'. Thus addressed, the driver of the Madra king proceeded to that spot where stood king Yudhishthira the just of true aim. Salya fell suddenly upon the mighty host of the Pandavas. Alone, he checked it like the continent checking the surging sea. Indeed, the large force of the Pandavas, coming against Salya, O sire, stood still in that battle, like the rushing sea upon encountering a mountain. Beholding the ruler of the Madras standing for battle on the field, the Kauravas returned, making death their goal. After they had returned, O king, and separately taken up their positions in well-formed array, an awful battle set in, in which blood flowed freely like water.

"The invincible Nakula encountered Chitrasena. These two heroes, both of whom were excellent bowmen, approaching, drenched each other with showers of arrows in that battle, like two pouring clouds risen in the welkin on the south and the north. I could not mark any difference between the son of Pandu and his antagonist. Both of them were accomplished in weapons, both endued with might, and both conversant with the practices of car-warriors. Each bent upon slaying the other, they carefully looked for each other's *laches*. Then Chitrasena, O monarch, with a broad-headed shaft, well-tempered and sharp, cut off Nakula's bow at the handle. Fearlessly then the son of Karna struck the bowless Nakula at the forehead with three shafts equipt with wings of gold and whetted on stone. With a few other keen arrows he then despatched Nakula's steeds to Yama's abode. Next, he felled both the standard and the driver of his antagonist, each with three arrows. With those three arrows sped from the arms of his foe sticking to his fore-head, Nakula, O king, looked beautiful like a mountain with three crests. Deprived of his bow and his cars, the brave Nakula, taking up a sword, jumped down from his vehicle like a lion from a mountain-summit. As, however, he rushed on foot, his antagonist poured a shower of arrows upon him. Possessed of active prowess, Nakula received that arrowy shower on his shield. Getting at the car then of Chitrasena, the mighty-armed hero, *viz.*, the son of Pandu, conversant with all modes of warfare and incapable of being tired with exertion, ascended it in the very sight of all the troops. The son of Pandu then cut off from Chitrasena's trunk his diadem-decked head adorned with ear-rings, and graced with a beautiful nose and a pair of large eyes. At this, Chitrasena, endued with the splendour of the sun, fell down on the terrace of his car. Beholding Chitrasena slain, all the great car-warriors there uttered loud cries of praise and many leonine roars. Mean-

while, the two sons of Karna, *viz.*, Sushena and Satyasena, both of whom were great car-warriors, beholding their brother slain, shot showers of keen shafts. Those foremost of car-warriors rushed with speed against the son of Pandu like a couple of tigers, O king, in the deep forest rushing against an elephant from desire of slaying him. Both of them poured their keen shafts upon the mighty car-warrior Nakula. Indeed, as they poured those shafts, they resembled two masses of clouds pouring rain in torrents. Though pierced with arrows all over, the valiant and heroic son of Pandu cheerfully took up another bow after ascending on another car, and stood in battle like the Destroyer himself in rage. Then those two brothers, O monarch, with their straight shafts, cut off Nakula's car into fragments. Then Nakula, laughing, smote the four steeds of Satyasena with four whetted and keen shafts in that encounter. Aiming a long shaft equipt with wings of gold, the son of Pandu then cut off, O monarch, the bow of Satyasena. At this, the latter, mounting on another car and taking up another bow, as also his brother Sushena, rushed against the son of Pandu. The valiant son of Madri fearlessly pierced each of them, O monarch, with couple of shafts at the van of battle. Then the mighty car-warrior Sushena, filled with wrath, cut off in that battle, laughing the while, the formidable bow of Pandu's son with a razor-headed arrow. Then Nakula, insensate with rage, took up another bow and pierced Sushena with five arrows and struck his standard with one. Without losing a moment, he then cut off the bow and the leathern fence of Satyasena also, O sire, at which all the troops there uttered a loud shout. Satyasena, taking up another foe-slaying bow that was capable of bearing a great strain, shrouded the son of Pandu with arrows from every side. Baffling those arrows, Nakula, that slayer of hostile heroes, pierced each of his antagonists with a couple of shafts. Each of the latter separately pierced the son of Pandu in return with many straight-coursing shaft. Next they pierced Nakula's driver also with many keen shafts. The valiant Satyasena then, endued with great lightness of hand, cut off without his brother's help, the shafts of Nakula's car and his bow with a couple of arrows. The *Atiratha* Nakula, however, staying on his car, took up a dart equipt with a golden handle and a very keen point, and steeped in oil and exceedingly bright. It resembled, O lord, a she-snake of virulent poison, frequently darting out her tongue. Raising that weapon he hurled it at Satyasena in that encounter. That dart, O king, pierced the heart of Satyasena in that battle and reduced it into a hundred fragments. Deprived of his senses and life, he fell down upon the Earth from his car. Beholding his brother slain, Sushena, insensate with rage, suddenly made Nakula carless in that battle. Without losing a moment, he poured his arrows over the son of Pandu fighting on foot. Seeing Nakula carless, the mighty car-warrior Sutasoma, the son of Draupadi, rushed to that spot for rescuing his sire in battle.[1] Mounting then upon the car of Sutasoma, Nakula, that hero of Bharata's

[1]The Bombay edition reads *Maharatham* for *Maharathas*.

race, looked beautiful like a lion upon a mountain. Then taking up another bow, he fought with Sushena. Those two great car-warriors, approaching each other, and shooting showers of arrows, endeavoured to encompass each other's destruction. Then Sushena, filled with rage, struck the son of Pandu with three shafts and Sutasoma with twenty in the arms and the chest. At this, the impetuous Nakula, O monarch, that slayer of hostile heroes, covered all the points of the compass with arrows. Then taking up a sharp shaft endued with great energy and equipt with a semi-circular head, Nakula sped it with great force at Karna's son in that battle. With that arrow, O best of kings, the son of Pandu cut off from Sushena's trunk the latter's head in the very sight of all the troops. That feat seemed exceedingly wonderful. Thus slain by the illustrious Nakula, Karna's son fell down like a lofty tree on the bank of a river thrown down by the current of the stream. Beholding the slaughter of Karna's sons and the prowess of Nakula, thy army, O bull of Bharata's race, fled away in fear. Their commander, however, *viz.*, the brave and valiant ruler of the Madras, that chastiser of foes, then protected, O monarch, those troops in that battle. Rallying his host, O king, Salya stood fearlessly in battle, uttering loud leonine roars and causing his bow to twang fiercely. Then thy troops, O king, protected in battle by that firm bowman, cheerfully proceeded against the foe once more from every side. Those high-souled warriors, surrounding that great bowman, *viz.*, the ruler of the Madras, stood, O king, desirous of battling on every side. Then Satyaki, and Bhimasena, and those two Pandavas, *viz.*, the twin sons of Madri, placing that chastiser of foes and abode of modesty, *viz.*, Yudhishthira, at their head, and surrounding him on all sides in that battle, uttered leonine roars. And those heroes also caused a loud whizz with the arrows they shot and frequently indulged in diverse kinds of shouts. Smilingly, all thy warriors, filled with rage, speedily encompassed the ruler of the Madras and stood from desire of battle. Then commenced a battle, inspiring the timid with fear, between thy soldiers and the enemy, both of whom made death their goal. That battle between fearless combatants, enhancing the population of Yama's kingdom, resembled, O monarch, that between the gods and the *Asuras* in days of yore. Then the ape-bannered son of Pandu, O king, having slaughtered the *Samsaptakas* in battle, rushed against that portion of the Kaurava army. Smiling, all the Pandavas, headed by Dhrishtadyumna, rushed against the same division, shooting showers of keen arrows. Overwhelmed by the Pandavas, the Kaurava host became stupefied. Indeed, those divisions then could not discern the cardinal point from the subsidiary points of the compass. Covered with keen arrows sped by the Pandavas, the Kaurava army, deprived of its foremost warriors, wavered and broke on all sides. Indeed, O Kaurava, that host of thine began to be slaughtered by the mighty car-warriors of the Pandavas. Similarly, the Pandava host, O king, began to be slaughtered in hundreds and thousands in that battle by thy sons on every side with their arrows. While the two armies, exceedingly excited, were thus slaughtering each other, they

became much agitated like two streams in the season of rains. During the progress of that dreadful battle, O monarch, a great fear entered the hearts of thy warriors as also those of the Pandavas.' "

SECTION XI

"Sanjaya said, 'When the troops, slaughtered by one another, were thus agitated, when many of the warriors fled away and the elephants began to utter loud cries, when the foot-soldiers in that dreadful battle began to shout and wail aloud, when the steeds, O king, ran in diverse directions, when the carnage became awful, when a terrible destruction set in of all embodied creatures, when weapons of various kinds fell or clashed with one another, when cars and elephants began to be mangled together, when heroes felt great delight and cowards felt their fears enhanced, when combatants encountered one another from desire of slaughter,—on that awful occasion of the destruction of life, during the progress of that dreadful sport, that is, of that awful battle that enhanced the population of Yama's kingdom,—the Pandavas slaughtered thy troops with keen shafts, and, after the same manner, thy troops slew those of the Pandavas. During that battle inspiring the timid with terror,—indeed, during the progress of the battle as it was fought on that morning about the hour of sunrise, the Pandava heroes of good aim, protected by the high-souled Yudhishthira, fought with thy forces, making death itself their goal. The Kuru army, O thou of the race of Kuru, encountering the proud Pandavas endued with great strength, skilled in smiting, and possesesd of sureness of aim, became weakened and agitated like a herd of she-deer frightened at a forest-conflagration. Beholding that army weakened and helpless like a cow sunk in mire, Salya, desirous of rescuing it, proceeded against the Pandava army. Filled with rage, the ruler of the Madras, taking up an excellent bow, rushed for battle against the Pandava foes. The Pandavas also, O monarch, in that encounter, inspired with desire of victory, proceeded against the ruler of the Madras and pierced him with keen shafts. Then the ruler of the Madras, possessed of great strength, afflicted that host with showers of keen arrows in the very sight of king Yudhishthira the just. At that time diverse portents appeared to the view. The Earth herself, with her mountains, trembled making a loud noise. Meteors, with keen points bright as those of lances equipt with handles, piercing the air, fell upon the Earth from the firmament. Deer and buffaloes and birds, O monarch, in large numbers, placed thy army to their right, O king.[1] The planets

[1] *i. e.*, these animals were seen to pass along the left of the Kuru army, portending a great slaughter and defea..

Venus and Mars, in conjunction with Mercury, appeared at the rear of the Pandavas and to the front of all the (Kaurava) lords of Earth. Blazing flames seemed to issue from the points of weapons, dazzling the eyes (of the warriors). Crows and owls in large numbers perched upon the heads of the combatants and on the tops of their standards. Then a fierce battle took place between the Kaurava and the Pandava combatants, assembled together in large bodies. Then, O king, the Kauravas, mustering all their divisions, rushed against the Pandava army. Of soul incapable of being depressed. Salya then poured dense showers of arrows on Yudhishthira, the son of Kunti like the thousand-eyed Indra pouring rain in torrents. Possessed of great strength, he pierced Bhimasena, and the five sons of Draupadi and Dhristadyumna, two sons of Madri by Pandu, and the grandson of Sini, and Sikhandin also, each with ten arrows equipt with wings of gold and whetted on stone. Indeed, be began to pour his arrows like Maghavat (Indra) pouring rain at the close of the summer season. Then the Prabhadrakas, O king, and the Somakas, were seen felled or falling by thousands, in consequence of Salya's arrows. Multitudinous as swarms of bees or flights of locusts, the shafts of Salya were seen to fall like thunderbolts from the clouds. Elephants and steeds and foot-soldiers and car-warriors, afflicted with Salya's arrows, fell down or wandered or uttered loud wails. Infuriate with rage and prowess, the ruler of the Madras shrouded his foes in that battle like Destroyer at the end of the *Yuga*.[1] The mighty ruler of the Madras began to roar aloud like the clouds. The Pandava army, thus slaughtered by Salya, ran towards Yudhishthira, the son of Kunti (for protection). Possessed of great lightness of hand, Salya, having in that battle crushed them with whetted arrows, began to afflict Yudhishthira with a dense shower of shafts. Beholding Salya impetuously rushing towards him with horse and foot, king Yudhishthira, filled with wrath, checked him with keen shafts, even as an infuriate elephant is checked with iron-hooks. Then Salya sped a terrible arrow at Yudhishthira that resembled a snake of virulent poison. Piercing through the high-souled son of Kunti, that arrow quickly fell down upon the Earth. Then Vrikodara, filled with wrath, pierced Salya with seven arrows, and Sahadeva pierced him with five, and Nakula with ten. The (five) sons of Draupadi poured upon that foe-slaying hero, *viz.*, the impetuous Artayani (Salya), showers of arrows like a mass of clouds pouring rain upon a mountain. Beholding Salya struck by the Parthas on every side, both Kritavarman and Kripa rushed in wrath towards that spot. Uluka also of mighty energy, and Sakuni the son of Suvala, and the mighty car-warrior Aswatthaman with smiles on his lips, and all thy sons, protected Salya by every means in that battle. Piercing Bhimasena with three arrows. Kritavarman, shooting a dense shower of shafts, checked that warrior who then seemed to be the embodiment of wrath. Excited with rage, Kripa struck Dhrishtadyumna with many arrows. Sakuni proceeded

[1]Literally, 'like the Destroyer let loose by time.'

against the sons of Draupadi, and Aswatthaman against the twins. That foremost of warriors, *viz.*, Duryodhana, possessed of fierce energy, proceeded, in that battle, against Kesava and Arjuna, and endued with might, he struck them both with many arrows. Thus hundreds of combats, O monarch, that were fierce and beautiful, took place between thine and the enemy, on diverse parts of the field. The chief of the Bhojas then slew the brown steeds of Bhimasena's car in that encounter. The steedless son of Pandu, alighting from his car, began to fight with his mace, like the Destroyer himself with his uplifted bludgeon. The ruler of the Madras then slew the steeds of Sahadeva before his eyes. Then Sahadeva slew Salya's son with his sword. The preceptor Gautama (Kripa) once more fearlessly fought with Dhrishtadyumna, both exerting themselves with great care. The preceptor's son Aswatthaman, without much wrath and as if smiling in that battle, pierced each of the five heroic sons of Draupadi with ten arrows. Once more the steeds of Bhimasena were slain in that battle. The steedless son of Pandu, quickly alighting from his car, took up his mace like the Destroyer taking his bludgeon. Excited with wrath, that mighty hero crushed the steeds and the car of Kritavarman. Jumping down from his vehicle, Kritavarman then fled away. Salya also, excited with rage, O king, slaughtered many Somakas and Pandavas, and once more afflicted Yudhishthira with many keen shafts. Then the valiant Bhima, biting his nether lip, and infuriate with rage, took up his mace in that battle, and aimed it at Salya for the latter's destruction. Resembling the very bludgeon of Yama, impending (upon the head of the foe) like *kala-ratri* (death-night), exceedingly destructive of the iives of elephants and steeds and human beings, twined round with cloth of gold, looking like a blazing meteor, equipt with a sling, fierce as a she-snake, hard as thunder, and made wholly of iron, smeared with sandal-paste and other unguents like a desirable lady, smutted with marrow and fat and blood, resembling the very tongue of Yama, producing shrill sounds in consequence of the bells attached to it, like unto the thunder of Indra, resembling in shape a snake of virulent poison just freed from its slough, drenched with the juicy secretions of elephants, inspiring hostile troops with terror and friendly troops with joy, celebrated in the world of men, and capable of riving mountain-summits,—that mace, with which the mighty son of Kunti had in Kailasa challenged the enraged Lord of Alaka, the friend of Maheswara[1]—that weapon with which Bhima, though resisted by many had in wrath slain a large number of proud *Guhyakas* endued with powers of illusion on the breasts of Gandhamadana for the sake of procuring *Mandara* flowers for doing what was agreeable to Draupadi, —uplifting *that* mace which was rich with diamonds and jewels and gems and possessed of eight sides and celebrated as Indra's thunder, the mighty-armed son of Pandu now rushed against Salya. With that mace of awful

[1] *i. e.*, Kuvera, Alaka being the capital or abode of the king of the *Guhyakas* or *Yakshas*.

sound, Bhima, skilled in battle, crushed the four steeds of Salya that were possessed of great fleetness. Then the heroic Salya excited with wrath in that battle, hurled a lance at the broad chest of Bhima and uttered a loud shout. That lance, piercing through the armour of Pandu's son, presented into his body. Vrikodara, however, fearlessly plucking out the weapon, pierced therewith the driver of Salya in the chest. His vitals pierced, the driver, vomiting blood, fell down with agitated heart. At this, the ruler of the Madras came down from his car and cheerlessly gazed at Bhima. Beholding his own feat thus counteracted, Salya became filled with wonder. Of tranquil soul, the ruler of the Madras took up his mace and began to cast his glances upon his foe. Beholding that terrible feat of his in battle, the Parthas, with cheerful hearts, worshipped Bhima who was incapable of being tired with exertion.' "

SECTION XII

"Sanjaya said, 'Seeing his driver fallen, Salya, O king, quickly took up his mace made wholly of iron and stood immovable as a hill. Bhima, however, armed with his mighty mace, rushed impetuously towards Salya who then looked like the blazing *Yuga*-fire, or the Destroyer armed with the noose, or the Kailasa mountain with its formidable crest, or Vasva with his thunder, or Mahadeva with his trident, or an infuriate elephant in the forest. At that time the blare of thousands of conchs and trumpets and loud leonine roars arose there, enhancing the delight of heroes. The combatants of both armies, looking at those two foremost of warriors from every side, applauded them both, saying, 'Excellent, Excellent! Save the ruler of the Madras, or Rama, that delighter of the Yadus, there is none else that can venture to endure the impetuousity of Bhima in battle. Similarly, save Bhima, there is no other warrior that can venture to endure the force of mace of the illustrious king of the Madras in battle.' Those two combatants then, *viz.*, Vrikodara and the ruler of the Madras, roaring like bulls, careered in circles, frequently jumping up in the air. In that encounter between those two lions among men, no difference could be noticed between them either in respect of their careering in circles or of their wielding the mace. The mace of Salya, wrapped round with a resplendent cloth of gold that looked like a sheet of fire, inspired the spectators with dread. Similarly, the mace of the high-souled Bhima, as the latter careered in circles, looked like lightning in the midst of the clouds. Struck by the ruler of the Madras with his mace, the mace of Bhima, O king, produced sparks of fire in the welkin which thereupon seemed to

be ablaze.[1] Similarly, struck by Bhima with his mace, the mace of Salya produced a shower of blazing coals which seemed exceedingly wonderful. Like two gigantic elephants striking each other with their tusks, or two huge bulls striking each other with their horns, those two heroes began to strike each other with their foremost of maces, like a couple of combatants striking each other with iron-bound clubs.[2] Their limbs being struck with each other's mace, they soon became bathed in blood and looked handsomer in consequence like two flowering *Kinsukas*. Struck by the ruler of the Madras on both his left and right, the mighty-armed Bhimasena stood immovable like a mountain. Similarly, though struck repeatedly with the force of Bhima's mace, Salya, O king, moved not, like a mountain assailed by an elephant with his tusks. The noise made by the blows of the maces of those two lions among men was heard on all sides like successive peals of thunder. Having ceased for a moment, those two warriors of great energy once more began, with uplifted maces, to career in closer circles. Once more the clash took place between those two warriors of superhuman feats, each having advanced towards the other by eight steps, and each assailing the other with his uplifted iron club. Then, wishing to get at each other, they once more careered in circles. Both accomplished (in the use of the mace) they began to display their superiority of skill. Uplifting their terrible weapons, they then again struck each other like mountains striking each other with their crests at the time of an earthquake. Exceedingly crushed with each other's mace in consequence of each other's strength, both those heroes fell down at the same time like a couple of poles set up for Indra's worship. The brave combatants then of both armies, at that sight, uttered cries of *Oh* and *Alas*. Struck with great force in their vital limbs, both of them had become exceedingly agitated. Then the mighty Kripa, taking up Salya, that bull among the Madras, on his own car, quickly bore him away from the field of battle. Within, however, the twinkling of an eye, Bhimasena, rising up, and still reeling as if drunk, challenged, with uplifted mace, the ruler of the Madras. Then the heroic warriors of thy army, armed with diverse weapons, fought with the Pandavas, causing diverse musical instruments to be blown and beat. With uplifted arms and weapons and making a loud noise, O monarch, thy warriors headed by Duryodhana rushed against the Pandavas. Beholding the Kaurava host, the sons of Pandu, with leonine roars, rushed against those warriors headed by Duryodhana. Then the son, O bull of Bharata's race, singling out Chekitana amongst those rushing heroes, pierced him deeply with a lance in the chest. Thus assailed by thy son, Chekitana fell down on the terrace of his car, covered with blood, and overcome with a deep swoon. Beholding Chekitana slain, the great car-warriors among the Pandavas incessantly poured their arrowy showers (upon the Kauravas). Indeed, the Pandavas, inspired with desire

[1]The correct reading, as in the Bombay edition, is *dahyamane vakhe*.

[2]*Totras* were clubs with heads of iron.

of victory, O monarch, carrered beautifully on all sides amongst thy divisions. Kripa, and Kritavarman, and the mighty son of Suvala, placing the ruler of the Madras before them, fought with king Yudhishthira the just. Duryodhana, O monarch, fought with Dhrishtadyumna, the slayer of Bharadwaja's son, that hero endued with abundant energy and prowess, Three thousand cars, O king, despatched by thy son and headed by Drona's son, battled with Vijaya (Arjuna). All those combatants, O king, had firmly resolved to win victory and had cast off fear with life itself.[1] Indeed, O king, thy warriors penetrated into the midst of the Pandava army like swans into a large lake. A fierce battle then took place between the Kurus and the Pandavas, the combatants being actuated with the desire of slaughtering one another and deriving great pleasure from giving and receiving blows. During the progress, O king, of that battle which was destructive of great heroes, an earthly dust, terrible to behold, was raised by the wind. From only the names we heard (of the Pandava warriors) that were uttered in course of that battle and from those (of the Kuru warriors) that were uttered by the Pandavas, we knew the combatants that fought with one another fearlessly. That dust, however, O tiger among men, was soon dispelled by the blood that was shed, and all the points of the compass became once more clear when that dusty darkness was driven away. Indeed, during the progress of that terrible and awful battle, no one among either thy warriors or those of the foe, turned his back. Desirous of attaining to the regions of Brahman and longing for victory by fair fight, the combatants displayed their prowess, inspired with the hope of heaven. For paying off the debt they owed to their masters on account of the sustenance granted by the latter, or firmly resolved to accomplish the objects of their friends and allies, the warriors, with hearts fixed on heaven, fought with one another on that occasion. Shooting and hurling weapons of diverse kinds, great car-warriors roared at or smote one another,—*Slay, pierce, seize, strike, cut off* —these were the words that were heard in that battle, uttered by the warriors and those of the foe. Then Salya, O monarch, desirous of slaying him, pierced king Yudhishthira the just, that mighty car-warrior with many sharp arrows. Conversant with what are the vital limbs of the body, the son of Pritha, however, O monarch, with the greatest ease, struck the ruler of the Madras with four and ten cloth-yard shafts, aiming at the latter's vital limbs. Resisting the son of Pandu with his shafts, Salya of great fame, filled with rage and desirous of slaying his adversary, pierced him in that battle with innumerable arrows equipt with *Kanka* feathers. Once more, O monarch, he struck Yudhishthira with a straight shaft in the very sight of all the troops. King Yudhishthira the just, possessed of great fame and filled with rage pierced the ruler of the Madras with many keen arrows equipt with feathers of *Kankas* and

[1]A mode of expression signifying that they had cast off fear and were ready to lay down their lives.

peacocks. The mighty car-warrior then pierced Chandrasena with seventy arrows and Salya's driver with nine, and Drumasena with four and sixty. When the two protectors of his car-wheels were (thus) slain by the high-souled son of Pandu, Salya, O king, slew five and twenty warriors among the Chedis. And he pierced Satyaki with five and twenty keen arrows, and Bhimasena with seven, and the two sons of Madri with a hundred, in that battle. While Salya was thus careering in that battle, that best of kings, *viz.*, the son of Pritha, sped at him many shafts that resembled snakes of virulent poison. With a broad-headed arrow, Yudhishthira, the son of Kunti then cut off from his car the standard-top of his adversary as the latter stood in his front. We saw the standard of Salya, which was thus cut off by the son of Pandu in that great battle, fall down like a riven mountain-summit. Seeing his standard fallen and observing the son of Pandu standing before him, the ruler of the Madras became filled with rage and shot showers of shafts. That bull amongst Kshatriyas, *viz.*, Salya of immeasurable soul, poured over the Kshatriyas in that battle dense showers of arrows like the deity of the clouds pouring torrents of rain. Piercing Satyaki and Bhimasena and the twin sons of Madri by Pandu, each with five arrows, he afflicted Yudhishthira greatly. We then, O monarch, beheld a net of arrows spread before the chest of Pandu's son like a mass of risen clouds. The mighty car-warrior Salya, in that battle, filled with rage, shrouded Yudhishthira with straight shafts. At this, king Yudhishthira afflicted with those showers of shafts, felt himself deprived of his prowess, even as the *Asura* Jambha had become before the slayer of Vritra.' "

SECTION XIII

"Sanjaya said, 'When king Yudhishthira the just was thus afflicted by the ruler of Madras, Satyaki and Bhimasena and the two sons of Madri by Pandu, encompassing Salya with their cars, began to afflict him in that battle. Beholding the unsupported Salya thus afflicted by those great car-warriors (and seeing him successfully repel those attacks), loud sounds of applause were heard, and the *Siddhas* (who witnessed the encounter) became filled with delight. The ascetics, assembled together (for witnessing the battle), declared it to be wonderful. Then Bhimasena in that encounter, having pierced Salya who had become (as his name implied) an irresistible dart in prowess, with one arrow, next pierced him with seven. Satyaki, desirous of rescuing the son of Dharma, pierced Salya with a hundred arrows and uttered a loud leonine roar. Nakula pierced him with five arrows, and Sahadeva with seven; the latter then once more pierced him with as many. The heroic ruler of the Madras, struggling carefully in that battle,

thus afflicted by those mighty car-warriors, drew a formidable bow capable of bearing a great strain and of imparting great force to the shafts sped from it, and pierced Satyaki, O sire, with five and twenty shafts and Bhima with three and seventy and Nakula with seven. Then cutting off with a broad-headed arrow the bow, with shaft fixed on the string of Sahadeva, he pierced Sahadeva himself, in that battle, with three and seventy shafts. Sahadeva then, stringing another bow, pierced his maternal uncle of great splendour with five shafts that resembled snakes of virulent poison or blazing fire. Filled with great rage, he then struck his adversary's driver with a straight shaft in that battle and then Salya himself once more with three. Then Bhimasena pierced the ruler of the Madras with seventy arrows, and Satyaki pierced him with nine, and king Yudhishthira with sixty. Thus pierced, O monarch, by those mighty car-warriors, blood began to flow from Salya's body, like crimson streams, running down the breast of a mountain of red chalk. Salya, however, quickly pierced in return each of those great bowmen with five arrows, O king, which feat seemed exceedingly wonderful. With another broad-headed arrow, that mighty car-warrior then, O sire, cut off the stringed bow of Dharma's son in that encounter. Taking up another bow, that great car-warrior, *viz*., the son of Dharma, covered Salya, his steeds, and driver, and standard, and car, with many arrows. Thus shrouded in that battle by the son of Dharma with his shafts, Salya struck the former with ten keen arrows. Then Satyaki, filled with rage upon beholding the son of Dharma thus afflicted with shafts, checked the heroic ruler of the Madras with clouds of arrows. At this, Salya cut off with a razor-faced arrow the formidable bow of Satyaki, and pierced each of the other Pandava warriors with three arrows. Filled with rage, O monarch, Satyaki of unbaffled prowess then hurled at Salya a lance equipt with a golden staff and decked with many jewels and gems. Bhimasena sped at him a cloth-yard shaft that looked like a blazing snake; Nakula hurled at him a dart, Sahadeva an excellent mace, and the son of Dharma a *Sataghni* impelled by the desire of despatching him. The ruler of the Madras, however, quickly baffled in that battle all those weapons, hurled from the arms of those five warriors at him, as these coursed towards his car. With a number of broad-headed arrows Salya cut off the lance hurled by Satyaki. Possessed of valour and great lightness of hand, he cut off into two fragments the gold-decked shaft sped at him by Bhima. He then resisted with clouds of shafts the terrible dart, equipt with a golden handle, that Nakula had sped at him and the mace also that Sahadeva had thrown. With a couple of other arrows, O Bharata, he cut off the *Sataghni* sped at him by the king, in the very sight of the sons of Pandu, and uttered a loud leonine roar. The grandson of Sini, however, could not endure the defeat of his weapon in that battle. Insensate with rage, Satyaki took up another bow, and pierced the ruler of the Madras with two shafts and his driver with three. At this, Salya, O monarch, excited with rage, deeply pierced all of them with ten arrows, like persons piercing mighty elephants with sharp-pointed lances.

Thus checked in that battle by the ruler of the Madras, O Bharata, those slayers of foes became unable to stay in front of Salya. King Duryodhana, beholding the prowess of Salya, regarded the Pandavas, the Panchalas, and the Srinjayas as already slain. Then, O king, the mighty-armed Bhimasena, possessed of great prowess and mentally resolved to cast off his life-breaths, encountered the ruler of the Madras. Nakula and Sahadeva and Satyaki of great might, encompassing Salya, shot their arrows at him from every side. Though encompassed by those four great bowmen and mighty car-warriors among the Pandavas, the valiant ruler of the Madras still fought with them. Then, O king, the royal son of Dharma, in that dreadful battle, quickly cut off with a razor-headed arrow one of the protectors of Salya's car-wheels. When that brave and mighty car-warrior, *viz.*, that protector of Salya's car-wheel, was thus slain, Salya of great strength covered the Pandava troops with showers of arrows. Beholding his troops shrouded with arrows, O monarch, in that battle, king Yudhishthira the just began to reflect in this strain, 'Verily, how shall those grave words of Madhava become true? I hope, the ruler of the Madras, excited with rage, will not annihilate my army in battle.' Then the Pandavas, O elder brother of Pandu (Dhritarashtra) with cars and elephants and steeds, approached the ruler of the Madras and began to afflict him from every side. Like the wind dispersing mighty masses of clouds, the king of the Madras, in that battle, dispersed that risen shower of arrows and diverse other kinds of weapons in profusion. We then beheld the downpour of gold-winged arrows shot by Salya, coursing through the welkin like a flight of locusts. Indeed, those arrows shot by the ruler of the Madras from the van of battle were seen to fall like swarms of birds. With the gold-decked shafts that issued from the bow, of the Madra king, the welkin, O monarch, became so filled that there was not an inch of empty space. When a thick gloom appeared, caused by the arrows shot by the mighty ruler of the Madras owing to his extreme lightness of hands in that dreadful battle, and when they beheld the vast host of the Pandavas thus agitated by that hero, the gods and the *Gandharvas* became filled with great wonder. Afflicting with vigour all the Pandava warriors with his shafts from every side, O sire, Salya shrouded king Yudhishthira the just and roared repeatedly like a lion. The mighty car-warriors of the Pandavas, thus shrouded by Salya in that battle, became unable to proceed against that great hero for fighting with him. Those, however, amongst the Pandavas, that had Bhimasena at their head and that were led by king Yudhishthira the just, did not fly away from that ornament of battle, *viz.*, the brave Salya.' "

SECTION XIV

"Sanjaya said, 'Meanwhile Arjuna, in that battle, pierced with many arrows by the son of Drona as also by the latter's followers, *viz.*, the heroic and mighty car-warriors among the Trigartas, pierced Drona's son in return with three shafts, and each of the other warriors with two. Once again, the mighty-armed Dhananjaya covered his enemies with showers of shafts. Though struck with keen arrows and though they looked like porcupines in consequence of those arrows sticking to their limbs, still thy troops, O bull of Bharata's race, fled not from Partha in that battle. With Drona's son at their head, they encompassed that mighty car-warrior and fought with him, shooting showers of shafts. The gold-decked arrows, O king, shot by them, speedily filled the terrace of Arjuna's car. Beholding those two great bowmen, those two foremost of all warriors, *viz.*, the two Krishnas covered with arrows, those invincible (Kaurava) combatants became filled with delight. Indeed, at that time, the *Kuvara*, the wheels, the shaft, the traces, the yoke, and the *Anukarsha*, O lord, of Arjuna's car, became entirely enveloped with arrows. The like of what thy warriors then did unto Partha had never before. O king, been either seen or heard. That car looked resplendent with those keen arrows of beautiful wings like a celestial vehicle blazing with hundreds of torches dropped on the Earth. Then Arjuna, O monarch, covered that hostile division with showers of straight shafts like a cloud pouring torrents of rain on a mountain. Struck in that battle with arrows inscribed with Partha's name, those warriors, beholding that state of things, regarded the field of battle to be full of Parthas. Then the Partha-fire, having for its wonderful flames and the loud twang of *Gandiva* for the wind that fanned it, began to consume the fuel constituted by thy troops. Then, O Bharata, heaps of fallen wheels and yokes, of quivers, of banners and standards, with the vehicles themselves that bore them, of shafts and *Anukarshas* and *Trivenus*, of axles and traces and goads, of heads of warriors decked with ear-rings and headgears, of arms, O monarch, and thighs in thousands of umbrellas along with fans, and of diadems and crowns, were seen along the tracks of Partha's car. Indeed, along the track of the angry Partha's car, O monarch, the ground, miry with blood, became impassable, O chief of the Bharatas, like the sporting ground of Rudra. The scene inspired the timid with fear and the brave with delight. Having destroyed two thousand cars with their fences, that scorcher of foes, *viz.*, Partha, looked like a smokeless fire with blazing flames. Indeed, even as the illustrious Agni when he blazes forth (at the end of the *Yuga*) for destroying the mobile and the immobile universe, even so looked, O king, the mighty car-warrior Partha. Beholding the prowess of Pandu's son in that battle, the son of Drona, on his car equipt with many banners, endeavoured to check him. Those two tigers among men, both having white steeds yoked unto their vehicles and both regarded as the foremost

of car-warrior, quickly encountered each other, each desirous of slaying the other. The arrowy showers shot by both became exceedingly terrible and were as dense, O bull of Bharata's race, as the torrents of rain poured by two masses of clouds at the close of summer. Each challenging other, those two warriors mangled each other with straight shafts in that battle, like a couple of bulls tearing each other with their horns. The battle between them, O king, was fought equally for a long while. The clash of weapons became terrific. The son of Drona then, O Bharata, pierced Arjuna with a dozen gold-winged arrows of great energy and Vasudeva with ten. Having shown for a short while some regard for the preceptor's son in that great battle, Vibhatsu then, smiling the while, stretched his bow *Gandiva* with force. Soon, however, the mighty car-warrior Savyasachin (Arjuna) made his adversary steedless and driverless and carless, and without putting forth much strength pierced him with three arrows. Staying on that steedless car, Drona's son, smiling the while, hurled at the son of Pandu a heavy mallet that looked a dreadful mace with iron-spikes. Beholding that weapon, which was decked with cloth of gold, coursing towards him, the heroic Partha, that slayer of foes, cut if off into seven fragments. Seeing his mallet cut off, Drona's son of great wrath took up a terrible mace equipt with iron-spikes and looking like a mountain-summit. Accomplished in battle, the son of Drona hurled it then at Partha. Beholding that spiked mace coursing towards him like the Destroyer himself in rage, Pandu's son Arjuna quickly cut it off with five excellent shafts. Cut off with Partha's shafts in that great battle, that weapon fell down on the Earth, riving the hearts, as it were, O Bharata, of the (hostile) kings. The son of Pandu then pierced Drona's son with three other shafts. Though deeply pierced by the mighty Partha, Drona's son, however, of great might, relying upon his own manliness, showed no sign of fear or agitation. That great car-warrior, *viz.*, the son of Drona, then, O king, shrouded Suratha (the Panchala) with showers of shafts before the eyes of all the Kshatriyas. At this, Suratha, that great car-warrior among the Panchalas, in that battle, riding upon his car whose rattle was as deep as the roar of the clouds rushed against the son of Drona. Drawing his foremost of bows, firm and capable of bearing a great strain, the Panchala hero covered Aswatthaman with arrows that resembled flames of fire or snakes of virulent poison. Seeing the great car-warrior Suratha rushing towards him in wrath, the son of Drona became filled with rage like a snake struck with a stick. Furrowing his brow into three lines, and licking the corners of his mouth with his tongue, he looked at Suratha in rage and then rubbed his bow-string and sped a keen cloth-yard shaft that resembled the fatal rod of Death. Endued with great speed, that shaft pierced the heart of Suratha and passing out entered the Earth, riving her through, like the thunderbolt of Sakra hurled from the sky. Struck with that shaft, Suratha fell down on the Earth like a mountain-summit riven with thunder. After the fall of that hero, the valiant son of Drona, that foremost of car-warriors speedily mounted upon the vehicle of his slain foe. Then, O monarch,

that warrior, invincible in battle, *viz.*, the son of Drona, well-equipt with armour and weapons, and supported by the *Samsaptakas,* fought with Arjuna. That battle, at the hour of noon, between one and the many, enhancing the population of Yama's domains, became exceedingly fierce. Wonderful was the sight that we then beheld, for, noticing the prowess of all those combatants, Arjuna, alone and unsupported, fought with his foes at the same time. The encounter was exceedingly fierce that thus took place between Arjuna and his enemies, resembling that between Indra, in days of yore, and the vast host of the *Asuras.*' "

SECTION XV

"Sanjaya said, 'Duryodhana, O king, and Dhrishtadyumna, the son of Prishata, fought a fierce battle, using arrows and darts in profusion. Both of them, O monarch, shot showers of arrows like showers of rain poured by the clouds in the rainy season. The (Kuru) king, having pierced with five arrows the slayer of Drona, *viz.*, Prishata's son of fierce shafts, once more pierced him with seven arrows. Endued with great might and steady prowess, Dhrishtadyumna, in that battle, afflicted Duryodhana with seventy arrows. Beholding the king thus afflicted, O bull of Bharata's race, his uterine brothers, accompanied by a large force, encompassed the son of Prishata. Surrounded by those *Atirathas* on every side, the Panchala hero, O king, careered in that battle, displaying his quickness in the use of weapons. Sikhandin, supported by the Prabhadrakas, fought with two Kuru bowmen, *viz.*, Kritavarman and the great car-warrior Kripa. Then also, O monarch, that battle became fierce and awful since the warriors were all resolved to lay down their lives and since all of them fought, making life the stake. Salya, shooting showers of shafts on all sides, afflicted the Pandavas with Satyaki and Vrikodara amongst them. With patience and great strength, O monarch, the king of the Madras at the same time fought with the twins (Nakula and Sahadeva), each of whom resembled the Destroyer himself in prowess. The great car-warriors among the Pandavas who were mangled in that great battle with the shafts of Salya, failed to find a protector. Then the heroic Nakula, the son of Madri, seeing king Yudhishthira the just greatly afflicted, rushed with speed against his maternal uncle. Shrouding Salya in that battle (with many arrows), Nakula, that slayer of hostile heroes smiling the while, pierced him in the centre of the chest with ten arrows, made entirely of iron, polished by the hands of the smith, equipt with wings of gold, whetted on stone, and propelled from his bow with great force. Afflicted by his illustrious nephew, Salya afflicted his nephew in return with many straight arrows. Then king Yudhishthira, and Bhimasena, and Satyaki, and Sahadeva, the son

of Madri, all rushed against the ruler of the Madras. The vanquisher of foes, *viz.*, the generalissimo of the Kuru army, received in that battle all those heroes that rushed towards him quickly, filling the cardinal and the subsidiary points of the compass with the rattle of their cars and causing the Earth to tremble therewith. Piercing Yudhishthira with three arrows and Bhima with seven, Salya pierced Satyaki with a hundred arrows in that battle and Sahadeva with three. Then the ruler of the Madras, O sire, cut off, with a razor-headed arrow, the bow with arrow fixed on it of the high-souled Nakula. Struck with Salya's shafts, that bow broke into pieces. Taking up another bow, Madri's son, that great car-warrior quickly covered the ruler of the Madras with winged arrows. Then Yudhishthira and Sahadeva, O sire, each pierced the ruler of the Madras with ten arrows in the chest. Bhimasena and Satyaki, rushing at the ruler of the Madras, both struck him with arrows winged with *Kanka* feathers, the former with sixty, and the latter with nine. Filled with rage at this, the ruler of the Madras pierced Satyaki with nine arrows and once again with seventy straight shafts. Then, O sire, he cut off at the handle the bow, with arrow fixed on it, of Satyaki and then despatched the four steeds of the latter to Yama's abode. Having made Satyaki carless, that mighty car-warrior, *viz.*, the ruler of the Madras, struck him with a hundred arrows from every side. He next pierced two angry sons of Madri, and Bhimasena the son of Pandu, and Yudhishthira, O thou of Kuru's race, with ten arrows each. The prowess that we then beheld of the ruler of the Madras was exceedingly wonderful, since the Parthas, even unitedly, could not approach him in that battle. Riding then upon another car, the mighty Satyaki, of prowess incapable of being baffled, beholding the Pandavas afflicted and succumbing to the ruler of the Madras, rushed with speed against him. That ornament of assemblies, *viz.*, Salya, on his car, rushed against the car of Satyaki, like one infuriate elephant against another. The collision that then took place between Satyaki and the heroic ruler of the Madras, became fierce and wonderful to behold, even like that which had taken place in days of yore between the *Asura* Samvara and the chief of the celestials. Beholding the ruler of the Madras staying before him in that battle, Satyaki pierced him with ten arrows and said,—Wait, Wait!—Deeply pierced by that high-souled warrior, the ruler of the Madras pierced Satyaki in return with sharp shafts equipt with beautiful feathers. Those great bowmen then, *viz.*, the Parthas, beholding the king of the Madras assailed by Satyaki, quickly rushed towards him from desire of slaying that maternal uncle of theirs. The encounter then that took place between those struggling heroes, marked by a great flow of blood, became exceedingly awful like that which takes place between a number of roaring lions. The struggle, O monarch, that took between them resembled that which takes place between a number of roaring lions fighting with each other for meat. With the dense showers of shafts shot by them, the Earth became entirely enveloped, and the welkin also suddenly became one mass of arrows. All around the field a darkness was caused by those arrows. Indeed, with the shafts shot by those illus-

trious warriors, a shadow as that of the clouds was caused there. Then, O king, with those blazing shafts sped by the warriors, that were equipt with wings of gold and that looked like snakes just freed from their sloughs, the points of the compass seemed to be ablaze. That slayer of foes *viz.*, Salya, then achieved the most wonderful feat, since that hero alone, and unsupported, contended with many heroes in that battle. The Earth became shrouded with the fierce shafts, equipt with feathers of *Kankas* and peacocks, that fell, sped from the arms of the ruler of the Madras. Then, O king, we beheld the car of Salya careering in that dreadful battle like the car of Sakra in days of yore on the occasion of the destruction of the *Asuras*.' "

SECTION XVI

"Sanjaya said, 'Then, O lord, thy troops, with Salya at their head, once more rushed against the Parthas in that battle with great impetuosity. Although afflicted, still these troops of thine, who were fierce in battle, rushing against the Parthas, very soon agitated them in consequence of their superior numbers. Struck by the Kurus, the Pandava troops, in the very sight of the two Krishnas, stayed not on the field, though sought to be checked by Bhimasena. Filled with rage at this, Dhananjaya covered Kripa and his followers, as also Kritavarman, with showers of shafts. Sahadeva checked Sakuni with all his forces. Nakula cast his glances on the ruler of the Madras from one of his flanks. The (five) sons of Draupadi checked numerous kings (of the Kuru army). The Panchala prince Sikhandin resisted the son of Drona. Armed with his mace, Bhimasena held the king in check, Kunti's son Yudhishthira resisted Salya at the head of his forces. The battle then commenced once more between those pairs as they stood, among thy warriors and those of the enemy, none of whom had ever retreated from fight. We then beheld the highly wonderful feat that Salya achieved, since, alone, he fought with the whole Pandava army. Salya then, as he stayed in the vicinity of Yudhishthira in that battle, looked like the planet Saturn in the vicinity of the Moon. Afflicting the king with shafts that resembled snakes of virulent poison, Salya rushed against Bhima, covering him with showers of arrows. Beholding that lightness of hand and that mastery over weapons displayed by Salya the troops of both the armies applauded him highly. Afflicted by Salya the Pandavas, exceedingly mangled, fled away, leaving the battle, and disregarding the cries of Yudhishthira commanding them to stop. While his troops were thus being slaughtered by the ruler of the Madras, Pandu's son, king Yudhishthira the just, became filled with rage. Relying upon his prowess, that mighty car-warrior began to afflict the ruler of the Madras,

resolved to either win the battle or meet with death. Summoning all his brothers and also Krishna of Madhu's race, he said unto them,' Bhishma, and Drona, and Karna, and the other kings, that put forth their prowess for the sake of the Kauravas, have all perished in battle. Ye all have exerted your valour according to your courage and in respect of the shares allotted to you. Only one share *viz.*, mine, that is constituted by the mighty car-warrior Salya, remains. I desire to vanquish that ruler of the Madras today in battle. Whatever wishes I have regarding the accomplishment of that task I will now tell you. These two heroes, *viz.*, the two sons of Madravati will become the protectors of my wheels. They are counted as heroes incapable of being vanquished by Vasava himself. Keeping the duties of a Kshatriya before them, these two that are deserving of every honour and are firm in their vows, will fight with their maternal uncle. Either Salya will slay me in battle or I will slay him. Blessed be ye. Listen to these true words, ye foremost of heroes in the world. Observant of Kshatriya duties, I will fight with my maternal uncle, ye lords of Earth, firmly resolved to either obtain victory or be slain. Let them that furnish cars quickly supply my vehicle, according to the rules of science, with weapons and all kinds of implements in a larger measure than Salya's. The grandson of Sini will protect my right wheel, and Dhrishtadyumna my left. Let Pritha's son Dhananjaya guard my rear today. And let Bhima, that foremost of all wielders of weapons, fight in my front. I shall thus be superior to Salya in the great battle that will occur.' Thus addressed by the king, all his well-wishers did as they were requested. Then the Pandava troops once more became filled with joy, especially the Panchalas, the Somakas and the Matsyas. Having made that vow, the king proceeded against the ruler of the Madras. The Panchalas then blew and beat innumerable conchs and drums and uttered leonine roars. Endued with great activity and filled with rage, they rushed, with loud shouts of joy, against the ruler of the Madras, that bull among the Kurus.[1] And they caused the Earth to resound with the noise of the elephants' bells, and the loud blare of conchs and trumpets. Then thy son and the valiant ruler of the Madras, like the Udaya and the Asta hills, received those assailants. Boasting of his prowess in battle, Salya poured a shower of arrows on that chastiser of foes, *viz.*, king Yudhishthira the just, like Maghavat pouring rain. The high-souled king of the Kurus also having taken up his beautiful bow, displayed those diverse kinds of lessons that Drona had taught him. And he poured successive showers of arrows beautifully, quickly, and with great skill. As he careered in battle, none could mark any *laches* in him. Salya and Yudhishthira, both endued with great prowess in battle, mangled each other, like a couple of tigers fighting for a piece of meat. Bhima was engaged with thy son —that delighter in battle. The Panchala prince (Dhrishtadyumna), and

[1]The reading *Kurupungavas* is incorrect. It should be in the accusative form. Then again, I read, following the Bengal texts, *taraswinas* and not *taraswinam* as in the Bombay edition.

Satyaki, and the two sons of Madri by Pandu, received Sakuni and the other Kuru heroes around. In consequence of thy evil policy, O king, there again occurred in that spot an awful battle between thy warriors and those of the foe, all of whom were inspired with the desire of victory. Duryodhana then, with a straight shaft, aiming at the gold-decked standard of Bhima, cut off in that battle. The beautiful standard of Bhimasena, adorned with many bells, fell down, O giver of honours. Once more the king, with a sharp razor-faced arrow, cut off the beautiful bow of Bhima that looked like the trunk of an elephant. Endued with great energy, the bowless Bhima then, putting forth his prowess pierced the chest of thy son with a dart. At this, thy son sat down on the terrace of his car. When Duryodhana swooned away, Vrikodara once more, with razor-faced shaft, cut off the head of his driver from his trunk. The steeds of Duryodhana's car, deprived of their driver, ran wildly on all sides, O Bharata, dragging the car after them, at which loud wails arose (in the Kuru army). Then the mighty car-warrior Aswatthaman, and Kripa, and Kritavarman, followed that car, desirous of rescuing thy son. The (Kaurava) troops (at sight of this) became exceedingly agitated. The followers of Duryodhana became terrified. At that time, the wielder of *Gandiva*, drawing his bow, began to slay them with his arrows. Then Yudhishthira, excited with rage, rushed against the ruler of the Madras, himself urging his steeds white as ivory and fleet as thought. We then saw something that was wonderful in Yudhishthira, the son of Kunti, for though very mild and soft, he then became exceedingly fierce. With eyes opened wide and body trembling in rage, the son of Kunti cut off hostile warriors in hundreds and thousands by means of his sharp shafts. Those amongst the soldiers against whom the eldest Pandava proceeded, were over-thrown by him, O king, like mountain-summits riven with thunder. Felling cars with steeds and drivers and standards and throwing down car-warriors in large numbers, Yudhishthira, without any assistance, began to sport there like a mighty wind destroying masses of clouds. Filled with rage, he destroyed steeds with riders and steeds without riders and foot-soldiers by thousands in that battle, like Rudra destroying living creatures (at the time of the universal dissolution). Having made the field empty by shooting his shafts on all sides, Yudhishthira rushed against the ruler of the Madras and said,—Wait, Wait! —Beholding the feats then of that hero of terrible deeds, all thy warriors became inspired with fear. Salya, however, proceeded against him. Both of them filled with rage, blew their conchs. Returning and challenging each other, each then encountered the other. Then Salya covered Yudhishthira with showers of arrows. Similarly, the son of Kunti covered the ruler of the Madras with showers of arrows. Then those two heroes, *viz.*, the ruler of the Madras and Yudhishthira, mangled in that battle with each other's arrows and bathed in blood, looked like a *Salmali* and a *Kinsuka* tree decked with flowers. Both possessed of splendour and both invincible in battle, those two illustrious warriors uttered loud roars. Beholding them both, the

soldiers could not conclude which of them would be victorious. Whether the son of Pritha would enjoy the Earth, having slain Salya, or whether Salya having slain the son of Pandu, would bestow the Earth on Duryodhana, could not be ascertained, O Bharata, by the warriors present there. King Yudhishthira, in course of that battle, placed his foes to his right. Then Salya shot a hundred foremost of arrows at Yudhishthira. With another arrow of great sharpness, he cut off the latter's bow. Taking up another bow, Yudhishthira pierced Salya with three hundred shafts and cut off the latter's bow with a razor-faced arrow. The son of Pandu then slew the four steeds of his antagonist with some straight arrows. With two other very sharp shafts, he then cut off the two *Parshni* drivers of Salya. Then with another blazing, well-tempered and sharp shaft, he cut off the standard of Salya staying in his front. Then, O chastiser of foes, the army of Duryodhana broke. The son of Drona, at this time, speedily proceeded towards the ruler of the Madras who had been reduced to that plight, and quickly taking him up on his own car, fled away quickly. After the two had proceeded for a moment, they heard Yudhishthira roar aloud. Stopping, the ruler of the Madras then ascended another car that had been equipt duly. That best of cars had a rattle deep as the roar of the clouds. Well-furnished with weapons and instruments and all kinds of utensils, that vehicle made the hair of foes stand on end.' "

SECTION XVII

"Sanjaya said, 'Taking up another bow that was very strong and much tougher, the ruler of the Madras pierced Yudhishthira and roared like a lion. Then that bull amongst Kshatriyas, of immeasurable soul, poured upon all the Kshatriyas showers of arrows even like the deity of the clouds pouring rain in torrents. Piercing Satyaki with ten arrows and Bhima with three and Sahadeva with as many, he afflicted Yudhishthira greatly. And he afflicted all the other great bowmen with their steeds and cars and elephants with many shafts like hunters afflicting elephants with blazing brands. Indeed, that foremost of car-warriors destroyed elephants and elephant-riders, horses and horsemen and car and car-warriors. And he cut off the arms of combatants with weapons in grasp and the standards of vehicles, and caused the Earth to be strewn with (slain) warriors like the sacrificial altar with blades of *Kusa* grass. Then the Pandus, the Panchalas, and the Somakas, filled with rage, encompassed that hero who was thus slaughtering their troops like all-destroying Death. Bhimasena, and the grandson of Sini, and those two foremost of men, *viz.*, the two sons of Madri, encompassed that warrior while he was fighting with the (Pandava) king of terrible might. And all of them challenged him to battle.

Then those heroes, O king, having obtained the ruler of the Madras, that foremost of warriors, in battle, checked that first of men in that encounter and began to strike him with winged arrows of fierce energy. Protected by Bhimasena, and the two sons of Madri, and by him of Madhu's race, the royal son of Dharma struck the ruler of the Madras in the centre of the chest with winged arrows of fierce energy. Then the car-warriors and other combatants of thy army, clad in mail and equipt with weapons, beholding the ruler of the Madras exceedingly afflicted with arrows in that battle, surrounded him on all sides, at the command of Duryodhana. The ruler of the Madras at this time quickly pierced Yudhishthira with seven arrows in that battle. The high-souled son of Pritha, O king, in return, pierced his foe with nine arrows in that dreadful encounter. Those two great car-warriors, *viz.*, the ruler of the Madras and Yudhishthira, began to cover each other with arrows, washed in oil and shot from their bow-strings stretched to their ears. Those two best of kings, both endued with great strength, both incapable of being defeated by foes, and both foremost of car-warriors, watchful of each other's *laches*, quickly and deeply pierced each other with each other's shafts. The loud noise of their bows, bow-strings, and palms resembled that of Indra's thunder as those high-souled warriors, *viz.*, the brave ruler of the Madras and the heroic Pandava, showered upon each other their numberless arrows. They careered on the field of battle like two young tigers in the deep forest fighting for a piece of meat. Swelling with pride of prowess, they mangled each other like a couple of infuriate elephants equipt with powerful tusks. Then the illustrious ruler of the Madras, endued with fierce impetuosity, putting forth his vigour, pierced the heroic Yudhishthira of terrible might in the chest with shaft possessed of the splendour of fire or the sun. Deeply pierced, O king, that bull of Kuru's race, *viz.*, the illustrious Yudhishthira, then struck the ruler of the Madras with a well-shot shaft and became filled with joy. Recovering his senses within a trice, that foremost of kings (*viz.*, Salya), possessed of prowess equal to that of him of a thousand eyes, with eyes red in wrath, quickly struck the son of Pritha with a hundred arrows. At this, the illustrious son of Dharma filled with rage, quickly pierced Salya's chest and then, without losing a moment, struck his golden mail with six shafts. Filled with joy, the ruler of the Madras then, drawing his bow and having shot many arrows at last cut off, with a pair of razor-faced shafts, the bow of his royal foe, *viz.*, that bull of Kuru's race. The illustrious Yudhishthira then, taking a new and more formidable bow in that battle, pierced Salya with many arrows of keen points from every side like Indra piercing the *Asura* Namuchi. The illustrious Salya then, cutting off the golden coats of mail of both Bhima and king Yudhishthira with nine arrows, pierced the arms of both of them. With another razor-faced arrow endued with the splendour of fire or the sun, he then cut off the bow of Yudhishthira. At this time Kripa, with six arrows, slew the king's driver who thereupon fell down in front of the car. The ruler of the Madras then slew with four shafts the four steeds of Yudhishthira. Having slain

the steeds of the king, the high-souled Salya then began to slay the troops of the royal son of Dharma. When the (Pandava) king had been brought to that plight, the illustrious Bhimasena, quickly cutting off the bow of the Madra king with an arrow of great impetuosity, deeply pierced the king himself with a couple of arrows. With another arrow he severed the head of Salya's driver from his trunk, the middle of which was encased in mail. Exceedingly excited with rage, Bhimasena next slew, without a moment's delay, the four steeds also of his foe. That foremost of all bowmen, *viz.*, Bhima then covered with a hundred arrows that hero (Salya), who, endued with great impetuosity, was careering alone in that battle. Sahadeva, the son of Madri, also did the same. Beholding Salya stupefied with those arrows, Bhima cut off his armour with other shafts. His armour having been cut off by Bhimasena, the high-souled ruler of the Madras, taking up a sword and a shield decked with a thousand stars, jumped down from his car and rushed towards the son of Kunti. Cutting off the shaft of Nakula's car, Salya of terrible strength rushed towards Yudhishthira. Beholding Salya rushing impetuously towards the king, even like the Destroyer himself rushing in rage, Dhristadyumna and Sikhandin and the (five) sons of Draupadi and the grandson of Sini suddenly advanced towards him. Then the illustrious Bhima cut off with ten arrows the unrivalled shield of the advancing hero. With another broad-headed arrow he cut off the sword also of that warrior at the hilt. Filled with joy at this, he roared aloud in the midst of the troops. Beholding that feat of Bhima, all the foremost car-warriors among the Pandavas became filled with joy. Laughing aloud, they uttered fierce roars and blew their conchs white as the moon. At that terrible noise the army protected by thy heroes became cheerless, covered with sweat, bathed in blood, exceedingly melancholy and almost lifeless. The ruler of the Madras assailed by those foremost of Pandava warriors headed by Bhimasena, proceeded (regardless of them) towards Yudhishthira, like a lion proceeding for seizing a deer. King Yudhishthira the just, steedless and driverless, looked like a blazing fire in consequence of the wrath with which he was then excited. Beholding the ruler of the Madras before him, he rushed towards that foe with great impetuosity. Recollecting the words of Govinda, he quickly set his heart on the destruction of Salya. Indeed, king Yudhishthira the just, staying on his steedless and driverless car, desired to take up a dart. Beholding that feat of Salya and reflecting upon the fact that hero who had been allotted to him as his share still remained unslain, the son of Pandu firmly set his heart upon accomplishing that which Indra's younger brother had counselled him to achieve. King Yudhishthira the just, took up a dart whose handle was adorned with gold and gems and whose effulgence was as bright as that of gold. Rolling his eyes that were wide open, he cast his glances on the ruler of the Madras, his heart filled with rage. Thus looked at, O god among men, by that king of cleansed soul and sins all washed away, the ruler of the Madras was not reduced to ashes. This appeared to us to be exceedingly wonderful, O monarch. The illustrious

chief of the Kurus then hurled with great force at the king of the Madras that blazing dart of beautiful and fierce handle and effulgent with gems and corals. All the Kauravas beheld that blazing dart emitting sparks of fire as it coursed through the welkin after having been hurled with great force, even like a large meteor falling from the skies at the end of the *Yuga*. King Yudhishthira the just, in that battle, carefully hurled that dart which resembled *kala-ratri* (the Death-night) armed with the fatal noose or the foster-mother of fearful aspect of Yama himself, and which like the Brahmana'sc urse, was incapable of being baffled. Carefully the sons of Pandu had always worshipped that weapon with perfumes and garlands and foremost of seats and the best kinds of viands and drinks. That weapon seemed to blaze like *Samvartaka*-fire and was as fierce as a rite performed according to the *Atharvan* of Agnirasa. Created by Tashtri (the celestial artificer) for the use of Isana, it was a consumer of the life-breaths and the bodies of all foes. It was capable of destroying by its force the Earth and the welkin and all the receptacles of water and creatures of every kind. Adorned with bells and banners and gems and diamonds and decked with stones of *lapis lazuli* and equipt with a golden handle, Tashtri himself had forged it with great care after having observed many vows. Unerringly fatal, it was destructive of all haters of *Brahma*. Having carefully inspired it with many fierce *mantras,* and endued it with terrible velocity by the exercise of great might and great care, king Yudhishthira hurled it along the best of tracks for the destruction of the ruler of the Madras. Saying in a loud voice the words, — *Thou art slain, O Wretch!*—the king hurled it, even as Rudra had, in days of yore, shot his shaft for the destruction of the *Asura* Andhaka, stretching forth his strong (right) arm graced with a beautiful hand, and apparently dancing in wrath. Salya, however, roared aloud and endeavoured to catch that excellent dart of irresistible energy hurled by Yudhishthira with all his might, even as a fire leaps forth for catching a jet of clarified butter poured over it. Piercing through his very vitals and his fair and broad chest, that dart entered the Earth as easily as it would enter any water without the slightest resistance and bearing away (with it) the world-wide fame of the king (of the Madras). Covered with the blood that issued from his nostrils and eyes and ears and mouth, and that which flowed from his wound, he then looked like the Krauncha mountain of gigantic size when it was pierced by Skanda. His armour having been cut off by that descendant of Kuru's race, the illustrious Salya strong as Indra's elephant, stretching his arms, fell down on the Earth, like a mountain-summit riven by thunder. Stretching his arms, the ruler of the Madras fell down on the Earth, with face directed towards king Yudhishthira the just, like a tall banner erected to the honour of Indra falling down on the ground. Like a dear wife advancing to receive her dear lord about to fall on her breast, the Earth then seemed, from affection, to rise a little for receiving that bull among men as he fell down with mangled limbs bathed in blood. The puissant Salya, having long enjoyed the Earth like a dear wife, now seemed to sleep on

the Earth's breast, embracing her with all his limbs. Slain by Dharma's son of righteous soul in fair fight, Salya seemed to assume the aspect of a goodly fire lying extinguished on the sacrificial platform. Though deprived of weapons and standard, and though his heart had been pierced, beauty did not yet seem to abandon the lifeless ruler of the Madras. Then Yudhishthira, taking up his bow whose splendour resembled that of Indra's bow, began to destroy his foes in that battle like the prince of birds destroying snakes. With the greatest speed he began to cut off the bodies of his enemies with his keen shafts. With the showers of shafts that the son of Pritha then shot, thy troops became entirely shrouded. Overcome with fear and with eyes shut, they began to strike one another (so stupefied were they then). With blood issuing from their bodies, they became deprived of their weapons of attack and defence and divested of their life-breaths. Upon the fall of Salya, the youthful younger brother of the king of the Madras, who was equal to his (deceased) brother in every accomplishment, and who was regarded as a mighty car-warrior, proceeded against Yudhishthira. Invincible in battle desirous of paying the last dues of his brother, that foremost of men quickly pierced the Pandava with very many shafts. With great speed king Yudhishthira the just, pierced him with six arrows. With a couple of razor-faced arrows, he then cut off the bow and the standard of his antagonist. Then with a blazing and keen arrow of great force and broad head, he struck off the head of his foe staying before him. I saw that head adorned with ear-rings fall down from the car like a denizen of heaven falling down on the exhaustion of his merits. Beholding his headless trunk, bathed all over with blood, fallen down from the car, the Kaurava troops broke. Indeed, upon the slaughter of the younger brother of the Madras clad in beautiful armour, the Kurus, uttering cries of *Oh* and *Alas*, fled away with speed. Beholding Salya's younger brother slain, thy troops, hopeless of their lives, were inspired with the fear of the Pandavas and fled, covered with dust. The grandson of Sini then, *viz.*, Satyaki, O bull of Bharata's race, shooting his shafts, proceeded against the frightened Kauravas while the latter were flying away. Then Hridika's son, O king, quickly and fearlessly received that invincible warrior, that irresistible and mighty bowman, as he advanced (against the beaten army). Those two illustrious and invincible heroes of Vrishni's race, *viz.*, Hridika's son and Satyaki, encountered each other like two furious lions. Both resembling the sun in effulgence, they covered each other with arrows of blazing splendour that resembled the rays of the sun. The arrows of those two lions of Vrishni's race, shot forcibly from their bows, we saw, looked like swiftly-coursing insects in the welkin. Piercing Satyaki with ten arrows and his steeds with three, the son of Hridika cut off his bow with a straight shaft. Laying aside his best of bows which was thus cut off, that bull of Sini's race, quickly took up another that was tougher than the first. Having taken up that foremost of bows, that first of bowmen pierced the son of Hridika with ten arrows in the centre of the chest. Then cutting off his car and the shaft also of

that car with many well-shot arrows, Satyaki quickly slew the steeds of his antagonist as also his two *Parshni* drivers. The valiant Kripa then, the son of Saradwat, O lord, beholding Hridika's son made carless, quickly bore him away, taking him up on his car. Upon the slaughter of the king of the Madras and upon Kritavarman having been made carless, the entire army of Duryodhana once more turned its face from the battle. At this time the army was shrouded with a dusty cloud. We could not see anything. The greater portion, however, of thy army fell. They who remained alive had turned away their faces from battle. Soon it was seen that that cloud of earthy dust which had arisen became allayed, O bull among men, in consequence of the diverse streams of blood that drenched it on every side. Then Duryodhana, seeing from a near point, his army broken, alone resisted all the Parthas advancing furiously. Beholding the Pandavas on their cars as also Dhrishtadyumna the son of Prishata and the invincible chief of the Anartas (*viz.,* Satyaki), the Kuru king covered all of them with sharp arrows. The enemy (at that time) approached him not, like mortal creatures fearing to approach the Destroyer standing before them. Meanwhile the son of Hridika, riding upon another car, advanced to that spot. The mighty car-warrior Yudhishthira then quickly slew the four steeds of Kritavarman with four shafts, and pierced the son of Gotama with six broad-headed arrows of great force. Then Aswatthaman, taking up on his car the son of Hridika who had been made steedless and carless by the (Pandava) king, bore him away from Yudhishthira's presence. The son of Saradwat pierced Yudhishthira in return with eight arrows and his steeds also with eight keen shafts. Thus, O monarch, the embers of that battle began to glow here and there, in consequence, O king, of the evil policy of thyself and thy son, O Bharata. After the slaughter of that foremost of bowmen on the field of battle by that bull of Kuru's race, the Parthas, beholding Salya slain, united together, and filled with great joy, blew their conchs. And all of them applauded Yudhishthira in that battle, even as the celestials in days of yore, had applauded Indra after the slaughter of Vritra. And they beat and blew diverse kinds of musical instruments, making the Earth resound on every side with that noise.' "

SECTION XVIII

"Sanjaya said, 'After the slaughter of Salya, O king, the followers of the Madra king, numbering seventeen hundred heroic car-warriors, proceeded for battle with great energy. Duryodhana riding upon an elephant gigantic as a hill, with an umbrella held over his head, and fanned the while with yak-tails, forbade the Madraka warriors, saying,—*Do not proceed, Do not proceed!*—Though repeatedly forbidden by Duryodhana, those

heroes, desirous of slaying Yudhishthira, penetrated into the Pandava host. Those brave combatants, O monarch, loyal to Duryodhana, twanging their bows loudly, fought with the Pandavas. Meanwhile, hearing that Salya had been slain and that Yudhishthira was afflicted by the mighty car-warriors of the Madrakas devoted to the welfare of the Madraka king, the great car-warrior Partha came there, stretching his bow *Gandiva,* and filling the Earth with the rattle of his car. Then Arjuna, and Bhima, and the two sons of Madri by Pandu, and that tiger among men, *viz.,* Satyaki, and the (five) sons of Draupadi, and Dhrishtadyumna, and Sikhandin, and the Panchalas and the Somakas, desirous of rescuing Yudhishthira, surrounded him on all sides. Having taken their places around the king, the Pandavas, those bulls among men, began to agitate the hostile force like *Makaras* agitating the ocean. Indeed, they caused thy army to tremble like a mighty tempest shaking the trees. Like the great river Ganges agitated by a hostile wind, the Pandava host, O king, once more became exceedingly agitated. Causing that mighty host to tremble, the illustrious and mighty car-warriors (*viz.,* the Madrakas), all shouted loudly, saying, 'Where is that king Yudhishthira? Why are not his brave brothers, *viz.,* the Pandavas, to be seen here? What has become of the Panchalas of great energy as also of the mighty car-warrior Sikhandin? Where are Dhrishtadyumna and the grandson of Sini and those great car-warriors, *viz.,* the (five) sons of Draupadi?' At this, those mighty warriors, *viz.,* the sons of Draupadi, began to slaughter the followers of the Madra king who were uttering those words and battling vigorously. In that battle, some amongst thy troops, were seen slain by means of their lofty standards. Beholding, however, the heroic Pandavas, the brave warriors of thy army, O Bharata, though forbidden by thy son, still rushed against them. Duryodhana, speaking softly, sought to prevent those warriors from fighting with the foe. No great car-warrior, however, amongst them obeyed his behest. Then Sakuni, the son of the Gandhara king, possessed of eloquence, O monarch, said unto Duryodhana these words, 'How is this that we are standing here, while the Madraka host is being slaughtered before our eyes? When thou, O Bharata, art here, this does not look well! The understanding made was that all of us should fight unitedly! Why then, O king, dost thou tolerate our foes when they are thus slaying our troops?'

""Duryodhana said, 'Though forbidden by me before, they did not obey my behest. Unitedly have these men penetrated in the Pandava host !'

"Sakuni said, 'Brave warriors, when excited with rage in battle, do not obey the command of their leaders. It does not behove thee to be angry with those men. This is not the time to stand indifferently. We shall, therefore, all of us, united together with our cars and horses and elephants, proceed, for rescuing those great bowmen, *viz.,* the followers of the Madra king! With great care, O king, we shall protect one another.' Thinking after the manner of Sakuni, all the Kauravas then proceeded to

that place where the Madras were. Duryodhana also, thus addressed (by his maternal uncle) proceeded, encompassed by a large force, against the foe, uttering leonine shouts and causing the Earth to resound with that noise.—*Slay, pierce, seize, strike, cut off*,—these were the loud sounds that were heard then, O Bharata, among those troops. Meanwhile the Pandavas, beholding in that battle the followers of the Madra king assailing them unitedly, proceeded against them, arraying themselves in the form called *Madhyama*. Fighting hand to hand, O monarch, for a short while those heroic warriors, *viz.*, the followers of the Madra king, were seen to perish. Then, whilst we were proceeding, the Pandavas, united together and endued with great activity, completed the slaughter of the Madrakas, and filled with delight, uttered joyous shouts. Then headless forms were seen to arise all around. Large meteors seemed to fall down from the sun's disc. The Earth became covered with cars and broken yokes and axles and slain car-warriors and lifeless steeds. Steeds fleet as the wind, and still attached to yokes of cars (but without drivers to guide them) were seen to drag car-warriors, O monarch, hither and thither on the field of battle. Some horses were seen to drag cars with broken wheels, while some ran on all sides, bearing after them portions of broken cars. Here and there also were seen steeds that were hampered in their motions by their traces. Car-warriors, while falling down from their cars, were seen to drop down like denizens of heaven on the exhaustion of their merits. When the brave followers of the Madra king were slain, the mighty car-warriors of the Parthas, those great smiters, beholding a body of horse advancing towards them, rushed towards it with speed from desire of victory. Causing their arrows to whiz loudly and making diverse other kinds of noise mingled with the blare of their conchs, those effectual smiters possessed of sureness of aim, shaking their bows, uttered leonine roars. Beholding then that large force of the Madra king exterminated and seeing also their heroic king slain in battle, the entire army of Duryodhana once more turned away from the field. Struck, O monarch, by those firm bowmen, *viz.*, the Pandavas, the Kuru army fled away on all sides, inspired with fear.' "

SECTION XIX

"Sanjaya said, 'Upon the fall of that great king and mighty car-warrior, that invincible hero (*viz.*, Salya) in battle, thy troops as also thy sons almost all turned away from the fight. Indeed, upon the slaughter of that hero by the illustrious Yudhishthira, thy troops were like ship-wrecked merchants on the vast deep without a raft to cross it. After the fall of the Madra king, O monarch, thy troops, struck with fear and mangled with arrows, were like masterless men desirous of a protector or a herd of deer afflicted by a lion.

Like bulls deprived of their horns or elephants whose tusks have been broken, thy troops, defeated by Ajatasatru, fled away at midday. After the fall of Salya, O king, none amongst thy troops set his heart on either rallying the army or displaying his prowess. That fear, O king, and that grief, which had been ours upon the fall of Bhishma, of Drona, and of the Suta's son, O Bharata, now became ours once more, O monarch. Despairing of success upon the fall of the mighty car-warrior Salya, the Kuru army, with its heroes slain and exceedingly confused, began to be cut down with keen shafts. Upon the slaughter of the Madra king, O monarch, thy warriors all fled away in fear. Some on horse-back, some on elephants, some on cars, great car-warriors with great speed, and foot-soldiers also fled away in fear. Two thousand elephants, looking like hills, and accomplished in smiting fled away, after Salya's fall, urged on with hooks and toes. Indeed, O chief of the Bharatas, thy soldiers fled on all sides. Afflicted with arrows, they were seen to run, breathing hard. Beholding them defeated and broken and flying away in dejection, the Panchalas and the Pandavas, inspired with desire of victory, pursued then hotly. The whiz of arrows and other noises, the loud leonine roars, and the blare of conchs of heroic warriors, became tremendous. Beholding the Kaurava host agitated with fear and flying away, the Panchalas and the Pandavas addressed one another, saying, 'Today king Yudhishthira, firm in truth, hath vanquished his enemies. Today Duryodhana hath been divested of his splendour and kingly prosperity. Today, hearing of his sons's death, let Dhritarashtra, that king of men, stupefied and prostrate on the Earth, feel the most poignant anguish. Let him know today that the son of Kunti is possessed of great might among all bowmen. Today that sinful and wicked-hearted king will censure his own self. Let him recollect today the time and beneficial words of Vidura. Let him from this day wait upon the Parthas as their slave. Let that king today experience the grief that had been felt by the sons of Pandu. Let that king know today the greatness of Krishna. Let him hear today the terrible twang of Arjuna's bow in battle, as also the strength of all his weapons, and the might of his arms in fight. Today he will know the awful might of the high-souled Bhima when Duryodhana will be slain in battle even as the *Asura* Vali was slain by Indra. Save Bhima of mighty strength, there is none else in this world that can achieve that which was achieved by Bhima himself at the slaughter of Dussasana. Hearing of the slaughter of the ruler of the Madras who was incapable of defeat by the very gods, that king will know the prowess of the eldest son of Pandu. After the slaughter of the heroic son of Suvala and all the Gandharas he will know the strength, in battle, of the two sons of Madri by Pandu. Why will not victory be theirs that have Dhananjaya for their warrior, as also Satyaki, and Bhimasena, and Dhrishtadyumna the son of Prishata, and the five sons of Draupadi, and the two sons of Madri, and the mighty bowman Sikhandin, and king Yudhishthira? Why will not victory be theirs that have for their protector Krishna, otherwise called Janardana, that protector of the universe? Why

will not victory be theirs that have righteousness for their refuge? Who else than Yudhishthira the son of Pritha, who hath Hrishikesa, the refuge of righteousness and fame, for his protector, is competent to vanquish in battle Bhishma and Drona and Karna and the ruler of the Madras and the other kings by hundreds and thousands?' Saying these words and filled with joy, the Srinjayas pursued thy troops in that battle who had been exceedingly mangled with shafts. Then Dhananjaya of great valour proceeded against the car-division of the foe. The two sons of Madri and the mighty car-warrior Satyaki proceeded against Sakuni. Beholding them all flying with speed in fear of Bhimasena, Duryodhana as if smiling the while, addressed his driver, saying, 'Partha, stationed there with his bow, is transgressing me. Take my steeds to the rear of the whole army. Like the ocean that cannot transgress its continents, Kunti's son Dhananjaya will never venture to transgress me, if I take up my stand in the rear. Behold, O driver, this vast host that is pursued by the Pandavas. Behold this cloud of dust that has arisen on all sides in consequence of the motion of the troops. Hear those diverse leonine roars that are so awful and loud! Therefore, O driver, proceed slowly and take up thy position in the rear. If I stay in battle and fight the Pandavas, my army, O driver, will rally and come back with vigour to battle.' Hearing these words of thy son that were just those of a hero and man of honour, the driver slowly urged those steeds in trappings of gold. One and twenty thousand foot-soldiers, deprived of elephants and steeds and car-warriors, and who were ready to lay down their lives, still stood for battle. Born in diverse countries and hailing from diverse towns, those warriors maintained their ground, desirous of winning great fame. The clash of those rushing warriors filled with joy became loud and exceedingly terrible. Then Bhimasena O king, and Dhrishtadyumna the son of Prishata, resisted them with four kinds of forces. Other foot-soldiers proceeded against Bhima, uttering loud shouts and slapping their arm-pits, all actuated by the desire of going to heaven. Those Dhartarashtra combatants, filled with rage and invincible in battle, having approached Bhimasena, uttered furious shouts. They then spoke not to one another. Encompassing Bhima in that battle, they began to strike him from all sides. Surrounded by that large body of warriors on foot and struck by them in that battle, Bhima did not stir from where he stood fixed like Mainaka mountain. His assailants, meanwhile, filled with rage, O monarch, endeavoured to afflict that mighty car-warrior of the Pandavas and checked other combatants (that tried to rescue him). Encountered by those warriors, Bhima became filled with fury. Quickly alighting from his car, he proceeded on foot against them. Taking up his massive mace adorned with gold, he began to slay thy troops like the Destroyer himself armed with his club. The mighty Bhima, with his mace, crushed those one and twenty thousand foot-soldiers who were without cars and steeds and elephants. Having slain that strong division, Bhima, of prowess incapable of being baffled, showed himself with Dhrishtadyumna in his front. The Dhartarashtra foot-soldiers, thus slain, lay down on

the ground, bathed in blood, like *Karnikaras* with their flowery burthens laid low by a tempest. Adorned with garlands made of diverse kinds of flowers, and decked with diverse kinds of ear-rings, those combatants of diverse races, who had hailed from diverse realms, lay down on the field, deprived of life. Covered with banners and standards, that large host of foot-soldiers, thus cut down, looked fierce and terrible and awful as they lay down on the field. The mighty car-warriors, with their followers, that fought under Yudhishthira's lead, all pursued thy illustrious son Duryodhana. Those great bowmen, beholding thy troops turn away from the battle, proceeded against Duryodhana, but they could not transgress him even as the ocean cannot transgress its continents. The prowess that we then beheld of thy son was exceedingly wonderful, since all the Parthas, united together, could not transgress his single self. Then Duryodhana, addressing his own army which had not fled far but which mangled with arrows, had set its heart on flight, said these words, 'I do not see the spot on plain or mountain, whither, if ye fly, the Pandavas will not pursue and slay ye! What is the use then of flight? The army of the Pandavas hath been reduced in numbers. The two Krishnas are exceedingly mangled. If all of us make a stand, victory will be certainly ours! If ye fly away, losing all order, the sinful Pandavas, pursuing ye will slay ye all! If, on the other hand, we make a stand, good will result to us! Listen, all ye Kshatriyas that are assailed here! When the Destroyer always slays heroes and cowards, what man is there so stupid that calling himself a Kshatriya, will not fight? Good will result to us if we stay in the front of the angry Bhimasena! Death in battle, while struggling according to Kshatriya practices, is fraught with happiness! Winning victory, one obtains happiness here. If slain, one obtains great fruits in the other world! Ye Kauravas, there is no better path to heaven than that offered by battle! Slain in battle, ye may, without delay, obtain all those regions of blessedness.' Hearing these words of his, and applauding them highly, the (Kuru) kings once more rushed against the Pandavas for battling with them. Seeing them advancing with speed, the Parthas, arrayed in order of battle, skilled in smiting, excited with rage, and inspired with desire of victory, rushed against them. The valiant Dhananjaya, stretching his bow *Gandiva* celebrated over the three worlds, proceeded on his car against the foe. The two sons of Madri, and Satyaki, rushed against Sakuni, and the other (Pandava) heroes, smiling, rushed impetuously against thy forces.' "

SECTION XX

"Sanjaya said, 'After the (Kuru) army had been rallied, Salya, the ruler of the *Mlechchhas,* filled with rage, rushed against the large force of the

Pandavas, riding on a gigantic elephant, with secrections issuing from the usual limbs, looking like a hill, swelling with pride, resembling *Airavata* himself, and capable of crushing large bands of foes. Salwa's animal sprung from a high and noble breed. It was always worshipped by Dhritarashtra's son. It was properly equipped and properly trained for battle, O king, by persons well-conversant with elephant-lore. Riding on that elephant, that foremost of kings looked like the morning sun at the close of summer. Mounting on that foremost of elephants, O monarch, he proceeded against the Pandavas and began to pierce them on all sides with keen and terrible shafts that resembled Indra's thunder in force. While he shot his arrows in that battle and despatched hostile warriors to Yama's abode, neither the Kauravas nor the Pandavas could notice any *laches* in him, even as the *Daityas,* O king, could not notice any in Vasava, the wielder of the thunder, in days of yore, while the latter was employed in crushing their divisions. The Pandavas, the Somakas, and the Srinjayas, beheld that elephant look like a thousand elephants careering around them, even as the foes of the gods had in days of yore beheld the elephant of Indra in battle. Agitated (by that animal), the hostile army looked on every side as if deprived of life. Unable to stand in battle, they then fled away in great fear, crushing one another as they ran. Then the vast host of the Pandavas, broken by king Salwa, suddenly fled on all sides, unable to endure the impetuosity of that elephant. Beholding the Pandava host broken and flying away in speed, all the foremost of warriors of thy army worshipped king Salwa and blew their conchs white as the moon. Hearing the shouts of the Kauravas uttered in joy and the blare of their conchs, the commander of the Pandava and the Srinjaya forces, *viz.,* the Panchala prince (Dhrishtadyumna) could not, from wrath, endure it. The illustrious Dhrishtadyumna then, with great speed, proceeded for vanquishing the elephant, even as the *Asura* Jambha had proceeded against Airavata, the prince of elephants that Indra rode, in course of his encounter with Indra. Beholding the ruler of the Pandavas impetuously rushing against him, Salwa, that lion among kings, quickly urged his elephants, O king, for the destruction of Drupada's son. The latter, seeing the animal approaching with precipitancy, pierced it with three foremost of shafts, polished by the hands of the smith, keen, blazing, endued with fierce energy, and resembling fire itself in splendour and force. Then that illustrious hero struck the animal at the frontal globes with five other whetted and foremost of shafts. Pierced therewith, that prince of elephants, turning away from the battle, ran with great speed. Salwa, however, suddenly checking that foremost of elephants which had been exceedingly mangled and forced to retreat, caused it to turn back, and with hooks and keen lances urged it forward against the car of the Panchala king, pointing it out to the infuriate animal. Beholding the animal rushing impetuously at him, the heroic Dhrishtadyumna, taking up a mace, quickly jumped down on the Earth from his car, his limbs stupefied with fear. That gigantic elephant, meanwhile, suddenly crushing that gold-decked car with its steeds and driver,

raised it up in the air with his trunk and then dashed it down on the Earth. Beholding the driver of the Panchala king thus crushed by that foremost of elephants, Bhima and Sikhandin and the grandson of Sini rushed with great speed against that animal. With their shafts they speedily checked the impetuosity of the advancing beast. Thus received by those car-warriors and checked by them in battle, the elephant began to waver. Meanwhile, king Salwa began to shoot his shafts like the sun shedding his rays on all sides. Struck with those shafts, the (Pandava) car-warriors began to fly away. Beholding that feat of Salwa, the Panchalas, the Srinjayas, and the Matsyas, O king, uttered loud cries of *oh* and *alas* in that battle. All those foremost of men, however, encompassed the animal on all sides. The brave Panchala king then, taking up his mace which resembled the lofty crest of a mountain, appeared there. Fearlessly, O king, that hero, that smiter of foes, rushed with speed against the elephant. Endued with great activity, the prince of the Panchalas, approaching began to strike with his mace that animal which was huge as a hill and which shed its secrections like a mighty mass of pouring clouds. Its frontal globes suddenly split open, it uttering a loud cry; and vomiting a profuse quantity of blood, the animal, huge as a hill, suddenly fell down, even as a mountain falling down during an earthquake. While that prince of elephants was falling down, and while the troops of thy son were uttering wails of woe at sight, that foremost of warriors among the Sinis cut off the head of king Salwa with a sharp and broad-headed arrow. His head having been cut off by the Satwata hero, Salwa fell down on the Earth along with his prince of elephants, even like a mountain-summit suddenly riven by the thunderbolt hurled by the chief of the celestials.' "

SECTION XXI

"Sanjaya said, 'After the heroic Salwa, that ornament of assemblies, had been slain, thy army speedily broke like a mighty tree broken by the force of the tempest. Beholding the army broken, the mighty car-warrior Kritavarman, possessed by heroism and great strength, resisted the hostile force in that battle. Seeing the Satwata hero, O king, standing in battle like a hill though pierced with arrows (by the foes), the Kuru heroes, who had fled away, rallied and came back. Then, O monarch, a battle took place between the Pandavas and the returned Kurus who made death itself their goal. Wonderful was that fierce encounter which occurred between the Satwata hero and his foes, since he resisted the invincible army of the Pandavas. When friends were seen to accomplish the most difficult feats, friends, filled with delight, uttered leonine shouts that seemed to reach the very heavens. At those sounds the Panchalas, O bull of Bharata's race, became inspired with fear. Then Satyaki, the grandson of Sini,

approached that spot. Approaching king Kshemakirti of great strength, Satyaki despatched him to Yama's abode, with seven keen shafts. Then the son of Hridika, of great intelligence, rushed with speed against that bull of Sini's race, that mighty armed warrior, as the latter came, shooting his whetted shafts. Those two bowmen, those two foremost of car-warriors, roared like lions and encountered each other with great force, both being armed with foremost of weapons. The Pandavas, the Panchalas, and the other warriors, became spectators of that terrible encounter between the two heroes. Those two heroes of the Vrishni-Andhaka race, like two elephants filled with delight, struck each other with long arrows and shafts equipt with calf-toothed heads. Careering in diverse kinds of tracks, the son of Hridika and that bull of Sini's race soon afflicted each other with showers of arrows. The shafts sped with great force from the bows of the two Vrishni lions were seen by us in the welkin to resemble flights of swiftly-coursing insects. Then the son of Hridika, approaching Satyaki of true prowess, pierced the four steeds of the latter with four keen shafts. The long-armed Satyaki, enraged at this, like an elephant struck with a lance, pierced Kritavarman with eight foremost of arrows. Then Kritavarman pierced Satyaki with three arrows whetted on stone and sped from his bow drawn to its fullest and then cut off his bow with another arrow. Laying aside his broken bow, that bull of Sini's race quickly took up another with arrow fixed on it. Having taken up that foremost of bows and stringed it, that foremost of all bowmen, that *Atiratha* of mighty energy and great intelligence and great strength, unable to endure the cutting of his bow by Kritavarman, and filled with fury, quickly rushed against the latter. With ten keen shafts that bull of Sini's race then struck the driver, the steeds, and the standard of Kritavarman. At this, O king, the great bowman and mighty car-warrior Kritavarman, beholding his gold-decked car made driverless and steedless, became filled with rage. Uplifting a pointed lance, O sire, he hurled it with all the force of his arm at that bull of Sini's race, desirous of slaying him. Satyaki, however, of the Satwata race, striking that lance with many keen arrows, cut it off into fragments and caused it to fall down, stupefying Kritavarman of Madhu's race (with his activity and prowess). With another broad-headed arrow he then struck Kritavarman in the chest. Made steedless and driverless in that battle by Yuyudhana skilled in weapons, Kritavarman came down on the Earth. The heroic Kritavarman having been deprived of his car by Satyaki in that single combat, all the (Kaurava) troops became filled with great fear. A great sorrow afflicted the heart of thy sons, when Kritavarman was thus made steedless and driverless and carless. Beholding that chastiser of foes made steedless and driverless, Kripa, O king, rushed at that bull of Sini's race, desirous of despatching him to Yama's abode. Taking Kritavarman upon his car in the very sight of all the bowmen, the mighty-armed Kripa bore him away from the press of battle. After Kritavarman had been made carless and the grandson of Sini had become powerful on the field, the whole army of Duryodhana once more turned away from the

fight. The enemy, however, did not see it, for the (Kuru) army was then shrouded with a dusty cloud. All thy warriors fled, O monarch, except king Duryodhana. The latter, beholding from a near point that his own army was routed, quickly rushing, assailed the victorious enemy, alone resisting them all. Fearlessly that invincible warrior, filled with rage, assailed with keen arrows all the Pandus, and Dhrishtadyumna the son of Prishta, and Sikhandin, and the sons of Draupadi, and the large bands of the Panchalas, and the Kaikeyas, O sire, and the Somakas! With firm determination thy mighty son stood in battle, even as a blazing and mighty fire on the sacrificial platform, sanctified with *mantras*. Even thus, king Duryodhana careered all over the field, in that battle. His foes could not approach him then, like living creatures unable to approach the Destroyer. Then the son of Hridika came there, riding on another car.' "

SECTION XXII

"Sanjaya said, 'That foremost of car-warrior, O monarch, *viz.,* thy son, riding on his car and filled with the courage of despair, looked resplendent in that battle like Rudra himself of great valour. With the thousands of shafts shot by him, the Earth became completely covered. Indeed, he drenched his enemies with showers of arrows like the clouds pouring rain on mountain-breasts. There was then not a man amongst the Pandavas in that great battle, or a steed, or an elephant, or a car, who or which was not struck with Duryodhana's arrows. Upon whomsoever amongst the warriors I then cast my eyes, O monarch, I beheld that every one, O Bharata, was struck by thy son with his arrows. The Pandava army was then covered with the shafts of that illustrious warrior, even as a host is covered with the dust it raises while marching or rushing to battle. The Earth then, O lord of Earth, when seen by me to be made one entire expanse of arrows by thy son Duryodhana, that bowman possessed of great lightness of hands. Amongst those thousands upon thousands of warriors on the field, belonging to thy side or that of the enemy, it seemed to me that Duryodhana was then the only man. The prowess that we then beheld of thy son seemed to be exceedingly wonderful, since the Parthas, even uniting together, could not approach his single self. He pierced Yudhishthira, O bull of Bharata's race, with a hundred arrows, and Bhimasena with seventy, and Sahadeva with seven. And he pierced Nakula with four and sixty, and Dhrishtadyumna with five, and the sons of Draupadi with seven, and Satyaki with three arrows. With a broad-headed arrow, he then, O sire, cut off the bow of Sahadeva. Laying aside that broken bow, the valiant son of Madri, took up another formidable bow, and rushing against the king, *viz.,* Duryodhana, pierced him with ten shafts in that

battle. The great bowman Nakula, possessed of courage, then pierced the king with nine terrible arrows and uttered a loud roar. Satyaki struck the king with a single straight shaft; the sons of Draupadi struck him with three and seventy and king Yudhishthira struck him with five. And Bhimasena afflicted the king with eighty shafts. Though pierced thus from every side with numerous arrows by these illustrious warriors, Duryodhana still, O monarch, did not waver, in the presence of all the troops who stood there as spectators. The quickness, the skill, and the prowess of that illustrious warrior were seen by all the men there to exceed those of every creature. Meanwhile the Dhartarashtras, O monarch, who had not fled far from that spot, beholding the king, rallied and returned there, clad in mail. The noise made by them when they came back, became exceedingly awful, like the roar of the surging ocean in the season of rains. Approaching their unvanquished king in that battle, those great bowmen proceeded against the Pandavas for fight. The son of Drona resisted in that battle the angry Bhimasena. With the arrows, O monarch, that were shot in that battle, all the points of the compass became completely shrouded, so that the brave combatants could not distinguish the cardinal from the subsidiary points of the compass. As regards Aswatthaman and Bhimasena, O Bharata, both of them were achievers of cruel feats. Both of them were irresistible in battle. The arms of both contained many cicatrices in consequence of both having repeatedly drawn the bow-string. Counteracting each other's feats, they continued to fight with each other, frightening the whole universe. The heroic Sakuni assailed Yudhishthira in that battle. The mighty son of Suvala, having slain the four steeds of the king, uttered a loud roar, causing all the troops to tremble with fear. Meanwhile, the valiant Sahadeva bore away the heroic and vanquished king on his car from that battle. Then king Yudhishthira the just, riding upon another car (came back to battle), and having pierced Sakuni at first with nine arrows, once more pierced him with five. And that foremost of all bowmen then uttered a loud roar. That battle, O sire, awful as it was, became wonderful to behold. It filled the spectators with delight and was applauded by the *Siddhas* and the *Charanas*. Uluka of immeasurable soul rushed against the mighty bowman Nakula, in that battle, shooting showers of arrows from every side. The heroic Nakula, however, in that battle, resisted the son of Sakuni with a thick shower of arrows from every side. Both those heroes were well-born and both were mighty car-warriors. They were seen to fight with each other, each highly enraged with the other. Similarly Kritavarman, O king, fighting with the grandson of Sini, that scorcher of foes, looked resplendent, like Sakra battling with the *Asura*, Vala. Duryodhana, having cut off Dhrishtadyumna's bow in that battle, pierced his bowless antagonist with keen shafts. Dhrishtadyumna then, in that encounter, having taken up a formidable bow, fought with the king in the sight of all the bowmen. The battle between those two heroes became exceedingly fierce, O bull of Bharata's race, like the encounter between

two wild and infuriate elephants with juicy secretions trickling down their limbs. The heroic Gautama, excited with rage in that battle, pierced the mighty sons of Draupadi with many straight shafts. The battle that took place between him and those five, resembled that which takes place between an embodied being and his (five) senses. It was awful and exceedingly fierce, and neither side showed any consideration for the other. The (five) sons of Draupadi afflicted Kripa like the (five) senses afflicting a foolish man. He, on the other hand, fighting with them, controlled them with vigour. Even such and so wonderful, O Bharata, was that battle between him and them. It resembled the repeated combats, O lord, between embodied creatures and their senses. Men fought with men, elephants with elephants, steeds with steeds and car-warriors with car-warriors. Once more, O monarch, that battle became general and awful. Here an encounter was beautiful, there another was awful, and there another was exceedingly fierce, O lord! Many and awful, O monarch, were the encounters that took place in course of that battle. Those chastisers of foes (belonging to both armies), encountering one another, pierced and slew one another in that dreadful engagement. A dense cloud of dust was then seen there, raised by the vehicles and the animals of the warriors. Thick also, O king, was the dust raised by the running steeds, a dust that was carried from one place to another by the wind. Raised by the wheels of cars and the breaths of the elephants, the dust, thick as an evening cloud, rose into the welkin. That dust having been raised and the sun himself having been dimmed therewith, the Earth became shrouded, and the heroic and mighty car-warriors could not be seen. Anon that disappeared and everything became clear when the Earth, O best of the Bharatas, became drenched with the blood of heroes. Indeed, that dense and awful cloud of dust was allayed. Then, O Bharata, I could once more see the diverse single combats that the combatants fought at noon of day, each according to his strength and his rank, all of which were exceedingly fierce. The blazing splendour of those feats, O monarch, appeared full in view. Loud became the noise of falling shafts in that battle, resembling that made by a vast forest of bamboos while burning on every side.' "

SECTION XXIII

"Sanjaya said, 'During the progress of that terrible and awful battle, the army of thy son was broken by the Pandavas. Rallying their great car-warriors, however, with vigorous efforts, thy sons continued to fight with the Pandava army. The (Kuru) warriors, desirous of thy son's welfare, suddenly returned. Upon their return, the battle once more became exceedingly fierce, between thy warriors and those of the foe, resembling that between

the gods and the *Asuras* in days of old. Neither amongst the enemies nor amongst thine was there a single combatant that turned away from that battle. The warriors fought, aided by guess and by the names they uttered. Great was the destruction that occurred as they thus fought with one another. Then king Yudhishthira, filled with great wrath, and becoming desirous of vanquishing the Dhartarashtras and their king in that battle, pierced the son of Saradwat with three arrows winged with gold and whetted on stone, and next slew with four others the four steeds of Kritavarman. Then Aswatthaman bore away the celebrated son of Hridika. Saradwat's son pierced Yudhishthira in return with eight arrows. Then king Duryodhana despatched seven hundred cars to the spot where king Yudhishthira was battling. Those cars ridden by excellent warriors and endued with speed of the wind or thought, rushed in that battle against the car of Kunti's son. Encompassing Yudhishthira on every side, they made him invisible with their shafts like clouds hiding the sun from the view. Then the Pandava heroes headed by Sikhandin, beholding king Yudhishthira the just, assailed in that way by the Kauravas, became filled with rage and were unable to put up with it. Desirous of rescuing Yudhishthira, the son of Kunti, they came to that spot upon their cars possessed of great speed and adorned with rows of bells. Then commenced an awful battle, in which blood flowed as water, between the Pandavas and the Kurus, that increased the population of Yama's domains. Slaying those seven hundred hostile car-warriors of the Kuru army, the Pandavas and the Panchalas once more resisted (the whole Kuru army). There a fierce battle was fought between thy son and the Pandavas. We had never before seen or heard of its like. During the progress of that battle in which no consideration was showed by any body for any body, and while the warriors of thy army and those of the foe were falling fast, and the combatants were all shouting and blowing their conchs, and the bowmen were roaring and uttering loud noises of diverse kinds, while, indeed, the battle was raging fiercely and the very vitals of the combatants were being struck, and the troops, O sire, desirous of victory, were rushing with speed, while, verily, everything on Earth seemed to be undergoing a woeful destruction, during that time when innumerable ladies of birth and beauty were being made widows, during, indeed, the progress of that fierce engagement in which the warriors behaved without any consideration for friends and foes, awful portents appeared, presaging the destruction of everything. The Earth, with her mountains and forests, trembled, making a loud noise. Meteors like blazing brands equipt with handles dropped from the sky, O king, on every side on the Earth as if from the solar disc. A hurricane arose, blowing on all sides, and bearing away hard pebbles along its lower course. The elephants shed copious tears and trembled exceedingly. Disregarding all these fierce and awful portents, the Kshatriyas, taking counsel with one another, cheerfully stood on the field for battle again, on the beautiful and sacred field called after Kuru, desirous of obtaining heaven. Then Sakuni, the son of the Gandhara king, said, 'Fight all of ye

in front! I, however, will slay the Pandavas from behind.' Then the Madraka warriors, endued with great activity, amongst those on our side that were advancing, became filled with joy and uttered diverse sounds of delight. Others too did the same. The invincible Pandavas, however, possessed of sureness of aim, once more coming against us, shook their bows and covered us with showers of arrows. The forces of the Madrakas then were slain by the foe. Beholding this, the troops of Duryodhana once more turned away from the battle. The mighty king of the Gandharvas, however, once more said these words, 'Stop, ye sinful ones! Fight (with the foe) ! What use is there of flight?' At that time, O bull of Bharata's race, the king of the Gandharas had full ten thousand horse-men capable of fighting with bright lances. During the progress of that great carnage, Sakuni, aided by that force, put forth his valour and assailed the Pandava army at the rear, slaughtering it with his keen shafts. The vast force of the Pandus then, O monarch, broke even as a mass of clouds is dispersed on all sides by a mighty wind. Then Yudhishthira, beholding from a near point his own army routed, coolly urged the mighty Sahadeva, saying, 'Yonder the son of Suvala, afflicting our rear, stayeth, clad in mail! He slaughtereth our forces! Behold that wicked wight, O son of Pandu! Aided by the son of Draupadi, proceed towards him and slay Sakuni, the son of Suvala! Supported by the Panchalas, O sinless one, I will meanwhile destroy the car-force of the enemy! Let all the elephants and all the horse and three thousand foot, proceed with thee! Supported by these, slay Sakuni !' At this, seven hundred elephants ridden by combatants armed with the bow, and five thousand horses, and the valiant Sahadeva, and three thousand foot-soldiers, and the sons of Draupadi all rushed against Sakuni difficult of defeat in battle. Suvala's son, however, of great valour, O king, prevailing over the Pandavas and longing for victory, began to slay their forces from the rear. The horsemen, infuriate with rage, belonging to the Pandavas endued with great activity, penetrated the division of Suvala's son, prevailing over the latter's car-warriors. Those heroic horsemen, staying in the midst of their own elephants, covered the large host of Suvala's son with showers of shafts. In consequence of thy evil counsels, O king, dreadful was the battle that then ensued in which maces and lances were used and in which heroes only took part. The twang of bow-string was no longer heard there, for all the car-warriors stood as spectators of that fight. At that time no difference could be seen between the contending parties. Both the Kurus and the Pandavas, O bull of Bharata's race, beheld the darts hurled from heroic arms course like meteors through the welkin. The entire welkin, O monarch, shrouded with falling swords of great brightness, seemed to become exceedingly beautiful. The aspect presented, O chief of the Bharata's, by the lances hurled all around, became like that of swarms of locusts in the welkin. Steeds, with limbs bathed in blood in consequence of wounds inflicted by horsemen themselves wounded with arrows, dropped down on all sides in hundreds and thousands. Encountering one another and huddled together, many

of them were seen to be mangled and many to vomit blood from their mouths. A thick darkness came there when the troops were covered with a dusty cloud. When that darkness shrouded everything, O king, we beheld those brave combatants, steeds and men,—move away from that spot. Others were seen to fall down on the Earth, vomiting blood in profusion. Many combatants, entangled with one another by their locks, could not stir. Many, endued with great strength dragged one another from the backs of their horses, and encountering one another thus, slew one another like combatants in a wrestling match. Many deprived of life, were borne away on the backs of the steeds. Many men, proud of their valour and inspired with desire of victory, were seen to fall down on the Earth. The Earth became strewn over with hundreds and thousands of combatants bathed in blood, deprived of limbs, and divested of hair. In consequence of the surface of the Earth being covered with elephant-riders and horsemen and slain steeds and combatants with blood-stained armour and others armed with weapons and others who had sought to slay one another with diverse kinds of terrible weapons, all lying closely huddled together in that battle fraught with fearful carnage, no warrior could proceed far on his horse. Having fought for a little while, Sakuni, the son of Suvala, O monarch, went away from that spot with the remnant of his cavalry numbering six thousand. Similarly, the Pandava force, covered with blood, and its animals fatigued, moved away from that spot with its remnant consisting of six thousand horses. The blood-stained horsemen of the Pandava army then, with hearts intent on battle and prepared to lay down their lives, said, 'It is no longer possible to fight here on cars; how much more difficult then to fight here on elephants! Let cars proceed against cars, and elephants against elephants! Having retreated, Sakuni is now within his own division. The royal son of Suvala will not again come to battle'. Then the sons of Draupadi and those infuriate elephants proceeded to the place where the Panchala prince Dhrishtadyumna, that great car-warrior, was. Sahadeva also, when that dusty cloud arose, proceeded alone to where king Yudhishthira was. After all those had gone away, Sakuni, the son of Suvala, excited with wrath, once more fell upon Dhrishtadyumna's division and began to strike it. Once more a dreadful battle took place, in which the combatants were all regardless of their lives, between thy soldiers and those of the foe, all of whom were desirous of slaying one another. In that encounter of heroes, the combatants first eyed one another steadfastly, and then rushed, O king, and fell upon one another in hundreds and thousands. In that destructive carnage, heads severed with swords, fell down with a noise like that of falling palmyra fruits. Loud also became the noise, making the very hair to stand on end, of bodies falling down on the ground, divested of armour and mangled with weapons and of falling weapons also, O king, and of arms and thighs severed from the trunk. Striking brothers and sons and even sires with keen weapons, the combatants were seen to fight like birds, for pieces of meat. Excited with rage, thousands of warriors, falling upon

one another, impatiently struck one another in that battle. Hundreds and thousands of combatants, killed by the weight of slain horsemen while falling down from their steeds, fell down on the field. Loud became the noise of neighing steeds of great fleetness, and of shouting men clad in mail, and of the falling darts and swords, O king, of combatants desirous of piercing the vitals of one another in consequence, O monarch, of thy evil policy. At that time, thy soldiers, overcome with toil, spent with rage, their animals fatigued, themselves parched with thirst mangled with keen weapons, began to turn away from the battle. Maddened with the scent of blood, many became so insensate that they slew friends and foes alike, in fact, every one they got at. Large numbers of Kshatriyas, inspired with desire of victory, were struck down with arrows, O king, and fell prostrate on the Earth. Wolves and vultures and jackals began to howl and scream in glee and make a loud noise. In the very sight of thy son, thy army suffered a great loss. The Earth, O monarch, became strewn with the bodies of men and steeds, and covered with streams of blood that inspired the timid with terror. Struck and mangled repeatedly with swords and battle-axes and lances, thy warriors, as also the Pandavas, O Bharata, ceased to approach one another. Striking one another according to the measure of their strength, and fighting to the last drop of their blood, the combatants fell down vomiting blood from their wounds. Headless forms were seen, seizing the hair of their heads (with one hand) and with uplifted swords eyed with blood (in the other). When many headless forms, O king, had thus risen up, when the scent of blood had made the combatants nearly senseless, and when the loud noise had somewhat subsided, Suvala's son (once more) approached the large host of the Pandavas, with the small remnant of his horse. At this, the Pandavas, inspired with desires of victory and endued with foot-soldiers and elephants and cavalry, all with uplifted weapons, desirous of reaching the end of the hostilities, the Pandavas, forming a wall, encompassed Sakuni on all sides, and began to strike him with diverse kinds of weapons. Beholding those troops of thine assailed from every side, the Kauravas, with horse, foot, elephants, and cars, rushed towards the Pandavas. Some foot-soldiers of great courage, destitute of weapons, attacked their foes in that battle, with feet and fists, and brought them down. Car-warriors fell down from cars, and elephant-men from elephants, like meritorious persons falling down from their celestial vehicles upon the exhaustion of their merits. Thus the combatants, engaged with one another in that great battle, slew sires and friends and sons. Thus occurred that battle, O best of the Bharatas, in which no consideration was shown by anybody for anyone, and in which lances and swords and arrows fell fast on every side and made the scene exceedingly terrible to behold.' "

SECTION XXIV

"Sanjaya said, 'When the loud noise of battle had somewhat subsided and the Pandavas had slain large numbers of their foes, Suvala's son (once more) came for fight with the remnant of his horse numbering seven hundred. Quickly approaching his own soldiers and urging them to battle, he repeatedly said, 'Ye chastisers of foes, fight cheerfully!" And he asked the Kshatriyas present there, saying, 'Where is the king, that great car-warrior? Hearing these words of Sakuni, O bull of Bharata's race, they answered, saying, 'Yonder stayeth that great car-warrior, *viz.*, the Kuru king,—there where that large umbrella of splendour equal to that of the full moon is visible,—there where those car-warriors, clad in mail, are staying,—there where that loud noise, deep as the roar of clouds, is being heard! Proceed quickly thither, O king, and thou wilt then see the Kuru monarch!' Thus addressed by those brave warriors, Suvala's son Sakuni, O king, proceeded to that spot where thy son was staying, surrounded on all sides by unretreating heroes. Beholding Duryodhana stationed in the midst of that car force, Sakuni, gladdening all those car-warriors of thine, O king cheerfully said these words unto Duryodhana. Indeed, he said the following words in a manner which showed that he regarded all his purposes to have been already achieved. 'Slay, O king, the car-divisions (of the Pandavas). All their horses have been vanquished by me! Yudhishthira is incapable of being conquered in battle unless one is prepared to lay down his life. When that car-force, protected by the son of Pandu, will have been destroyed, we shall then slay all those elephants and foot-soldiers and others.' Hearing these words of his, thy warriors, inspired with desire of victory, cheerfully rushed towards the Pandava army. With quivers on their backs and bows in their hands, all of them shook their bows and uttered leonine roars. Once more, O king, the fierce twang of bows and the slapping of palms and the whiz of arrows shot with force was heard. Beholding those Kuru combatants approach the Pandava army with uplifted bows, Kunti's son Dhananjaya said unto the son of Devaki these words, 'Urge the steeds fearlessly and penetrate this sea of troops! With my keen shafts I shall today reach the end of these hostilities! Today is the eighteenth day, O Janardana, of this great battle that is raging between the two sides! The army of those high-souled heroes, which was literally numberless, hath been nearly destroyed! Behold the course of Destiny! The army of Dhritarashtra's son, O Madhava, which was vast as the ocean hath, O Achyuta, become, after encountering ourselves, even like the indent caused by a cow's hoof! If peace had been made after Bhishma's fall, O Madhava, everything would have been well! The foolish Duryodhana, of weak understanding, however, did not make peace! The words that were uttered by Bhishma, O Madhava, were beneficial and worthy of adoption. Suyodhana, however, who had lost his understanding, did not act according to them. After Bhishma had been struck and thrown down on the Earth, I do not know the reason why the battle proceeded! I regard

the Dhartarashtras to be foolish and of weak understanding in every way, since they continued the battle even after the fall of Santanu's son! After that when Drona, that foremost of all utterers of *Brahma*, fell, as also the son of Radha, and Vikarna, the carnage did not still cease! Alas, when a small remnant only of the (Kaurava) army remained after the fall of that tiger among men, *viz.*, Karna, with his sons, the carnage did not still cease! After the fall of even the heroic-Srutayush, of also Jalasandha of Puru's race, and of king Srutayudha, the carnage did not still cease? After the fall of Bhurisravas, of Salya, O Janardana, and of the Avanti heroes, the carnage did not still cease! After the fall of Jayadratha, of the *Rakshasa* Alayudha, of Vahlika, and of Somadatta, the carnage did not still cease! After the fall of heroic Bhagadatta, of the Kamvoja chief Sadakshina, and of Dussasana, the carnage did not still cease! Beholding even diverse heroic and mighty kings, each owning extensive territories, slain in battle, the carnage, O Krishna, did not still cease! Beholding even a full *Akshauhini* of troops slain by Bhimasena in battle, the carnage did not still cease, in consequence of either the folly or the covetousness of the Dhartarashtras! What king born in a noble race, a race especially like that of Kuru, save of course the foolish Duryodhana, would thus fruitlessly wage such fierce hostilities? Who is there, possessed of reason and wisdom and capable of discriminating good from evil, that would thus wage war, knowing his foes to be superior to him in merit, strength, and courage? How could he listen to the counsels of another, when, indeed, he could not make up his mind to make peace with the Pandavas in obedience to the words uttered by thee? What medicine can be acceptable to that person today who disregarded Bhishma the son of Santanu, and Drona, and Vidura, while they urged him to make peace? How can he accept good counsels, who from folly, O Janardana, insolently disregarded his own aged sire as also his own well-meaning mother while speaking beneficial words unto him? It is evident, O Janardana, that Duryodhana took his birth for exterminating his race! His conduct and his policy, it is seen, point to that line, O lord! He will not give us our kingdom yet! This is my opinion, O Achyuta! The high-souled Vidura, O sire, told me many a time that as long as life remained in Dhritarashtra's son, he would never give us our share of the kingdom! Vidura further told me, 'As long also as Dhritarashtra will live, O giver of honours, even that sinful wight will act sinfully towards you! Ye will never succeed in vanquishing Duryodhana without battle!' Even thus, O Madhava, did Vidura of true foresight often speak to me! All the acts of that wicked-souled wight, I now find, to be exactly as the high-souled Vidura had said! That person of wicked understanding, who, having listened to the beneficial and proper words of Jamadagni's son, disregarded them, should certainly be held as standing in the face of destruction. Many persons crowned with ascetic success said as soon as Duryodhana was born, that the entire Kshatriya order would be exterminated in consequence of that wretch. Those words of the sages, O Janardana, are now being realised, since the Kshatriyas are undergoing

almost entire extermination in consequence of Duryodhana's acts! I shall, O Madhava, slay all the warriors today! After all the Kshatriyas will have been slain and the (Kaurava) camp made empty, Duryodhana will then desire battle with us for his own destruction. That will end these hostilities! Exercising my reason, O Madhava, and reflected in my own mind, O thou of Vrishni's race, thinking of Vidura's words, and taking into account the acts of the wicked-souled Duryodhana himself, I have come to this conclusion! Penetrate the Bharata army, O hero, for I shall slay the wicked-souled Duryodhana and his army today with my keen shafts! Slaying this weak army in the very sight of Dhritarashtra's son, I shall today do what is for Yudhishthira's good !'

"Sanjaya continued, 'Thus addressed by Savyasachin, he of Dasarha's race, reins in hand, fearlessly penetrated that vast hostile force for battle. That was a terrible forest of bows (which the two heroes entered). Darts constituted its prickles. Maces and spiked bludgeons were its paths. Cars and elephants were its mighty trees. Cavalry and infantry were its creepers. And the illustrious Kesava, as he entered that forest on that car decked with many banners and pennons, looked exceedingly resplendent. Those white steeds, O king, bearing Arjuna in battle, were seen careering everywhere, urged by him of Dasarha's race! Then that scorcher of foes, *viz.*, Savyasachin, proceeded on his car, shooting hundreds of keen shafts like a cloud pouring showers of rain. Loud was the noise produced by those straight arrows as also by those combatants that were covered with them in that battle by Savyasachin. Showers of shafts, piercing through the armour of the combatants, fell down on the Earth. Impelled from *Gandiva,* arrows, whose touch resembled that of Indra's thunder, striking men and elephants and horses, O king, fell in that battle with a noise like that of winged insects. Everything was shrouded with those shafts shot from *Gandiva.* In that battle, the points of the compass, cardinal and subsidiary, could not be distinguished. The whole world seemed to be filled with gold-winged shafts, steeped in oil, polished by the hands of the smith, and marked with Partha's name. Struck with those keen shafts, and burnt therewith by Partha even as a herd of elephants is burnt with burning brands, the Kauravas became languid and lost their strength.[1] Armed with bow and arrows, Partha, resembling the blazing sun, burnt the hostile combatants in that battle like a blazing fire consuming a heap of dry grass. As a roaring fire of blazing flames and great energy (arising from embers) cast away on the confines of a forest by its denizens, fire consumes those woods abounding with trees and heaps of dry creepers, even so that hero possessed of great activity and fierce energy and endued with prowess of weapons, and having shafts for his flames, quickly burnt all the troops of thy son from wrath. His gold-winged arrows, endued with fatal force and shot with care, could not be baffled by any armour. He had not to shoot a second arrow at man, steed, or elephant of gigantic size.

[1]The Bombay edition reads the first half of the second line of 57 differently.

Like the thunder-wielding Indra striking down the *Daityas*, Arjuna, alone, entering that division of mighty car-warriors, destroyed it with shafts of diverse forms.' "

SECTION XXV

"Sanjaya said, 'Dhananjaya, with his *Gandiva,* frustrated the purpose of those unreturning heroes struggling in battle and striking their foes. The shafts shot by Arjuna, irresistible and endued with great force and whose touch was like that of the thunder, were seen to resemble torrents of rain poured by a cloud. That army, O chief of the Bharatas, thus struck by Kiritin, fled away in the very sight of thy son. Some deserted their sires and brothers; others, their comrades. Some car-warriors were deprived of their animals. Others lost their drivers. Some had their poles or yokes or wheels broken, O king! The arrows of some were exhausted. Some were seen afflicted with arrows. Some, though unwounded, fled in a body, afflicted with fear. Some endeavoured to rescue their sons, having lost all their kinsmen and animals. Some loudly called upon their sires, some upon their comrades and followers. Some fled, deserting their kinsmen, O tiger among men, and brothers and other relatives, O monarch! Many mighty car-warriors, struck with Partha's shafts and deeply pierced therewith, were seen to breathe hard, deprived of their senses. Others, taking them upon their own cars, and soothing them for a while, and resting them and dispelling their thirst by offering them drink, once more proceeded to battle. Some, incapable of being easily defeated in battle, deserting the wounded, once more advanced to battle, desirous of obeying the behests of thy son. Some, having slaked their thirst or groomed their animals, and some, wearing (fresh) armour, O chief of the Bharatas, and some, having comforted their brothers and sons and sires, and placed them in camp, once more came to battle. Some, arraying their cars in the order, O king, of superiors and inferiors, advanced against the Pandavas once more for battle. Those heroes (on their cars) covered with rows of bells, looked resplendent like *Daityas* and *Danavas* intent on the conquest of the three worlds. Some, advancing with precipitancy on their vehicles decked with gold, fought with Dhrishtadyumna amid the Pandava divisions. The Panchala prince Dhrishtadyumna, and the great car-warrior, Sikhandin, and Satanika, the son of Nakula, fought with the car-force of the enemy. The Panchala prince, then, filled with rage and supported by a large army, rushed against thy angry troops from desire of slaying them. Then thy son, O ruler of men, sped many showers of arrows, O Bharata, at the Panchala prince thus rushing at him. Then, O king, Dhrishtadyumna was quickly pierced with many arrows in his arms and chest by thy son fighting with

his bow. Deeply pierced therewith like an elephant with pointed lances, that great bowman then despatched with his shafts the four steeds of Duryodhana to the regions of death. With another broad-headed arrow he next cut off from his trunk the head of his enemy's driver. Then that chastiser of foes, *viz.*, king Duryodhana, having thus lost his car, rode on horse-back and retreated to a spot not remote. Beholding his own army destitute of prowess, thy son, the mighty Duryodhana, O king, proceeded to the place where Suvala's son was. When the Kaurava cars were broken, three thousand gigantic elephants encompassed those car-warriors, *viz.*, the five Pandavas. Encompassed by that elephant-force, O Bharata, the five brothers looked beautiful, O tiger among men, like the planets surrounded by the clouds. Then the mighty-armed and white-steeded Arjuna, O king, of sureness of aim and having Krishna for his charioteer, advanced on his car. Surrounded by those elephants huge as hills, he began to destroy those animals with his keen and polished arrows. Each slain with a single arrow, we beheld those huge elephants fallen or falling down, mangled by Savyasachin. The mighty Bhimasena, himself like an infuriated elephant, beholding those elephants, took up his formidable mace and rushed at them, quickly jumping down from his car, like the Destroyer armed with his club. Seeing that great car-warrior of the Pandavas with uplifted mace, thy soldiers became filled with fright and passed urine and excreta. The whole army became agitated upon beholding Bhimasena armed with mace. We then beheld those elephants, huge as hills, running hither and thither, with their frontal globes split open by Bhima with his mace and all their limbs bathed in blood. Struck with Bhima's mace, those elephants, running off from him, fell down with cries of pain, like wingless mountains. Beholding those elephants, many in number, with their frontal globes split open, running hither and thither or falling down, thy soldiers were inspired with fear. Then Yudhishthira also, filled with wrath, and the two sons of Madri, began to slay those elephant-warriors with arrows equipped with vulturine wings. Dhrishtadyumna, after the defeat of the (Kuru) king in battle, and after the flight of the latter from that spot on horse-back, saw that the Pandavas had all been surrounded by the (Kaurava) elephants. Beholding this, O monarch , Dhrishtadyumna, the son of the Panchala king, proceeded towards those elephants, from desire of slaughtering them. Meanwhile, not seeing Duryodhana in the midst of the car-force. Aswatthaman and Kripa, and Kritavarman of the Satwata race, asked all the Kshatriyas there, saying, 'Where has Duryodhana gone?' Not seeing the king in that carnage, those great car-warriors all thought thy son to have been slain. Hence, with sorrowful faces, they enquired after him. Some persons told them that after the fall of his driver, he had gone to Suvala's son. Other Kshatriyas, present there, who had been exceedingly mangled with wounds, said, 'What need is there with Duryodhana? See, if he is yet alive! Do you all fight unitedly? What will the king do to you?' Other Kshatriyas, who were exceedingly mangled, who had lost many of their kinsmen, and who were still being afflicted

with the arrows of the enemy, said these words in indistinct tones, 'Let us slay these forces by whom we are encompassed! Behold, the Pandavas are coming hither, after having slain the elephants!' Hearing these words of theirs, the mighty Aswatthaman, piercing through that irresistible force of the Panchala king, proceeded, with Kripa and Kritavarman, to the spot where Suvala's son was. Indeed, those heroes, those firm bowmen, leaving the car-force, repaired (in search of Duryodhana). After they had gone away, the Pandavas, headed by Dhrishtadyumna, advanced, O king, and began to slay their enemies. Beholding those valiant and heroic and mighty car-warriors cheerfully rushing towards them, thy troops, amongst whom the faces of many had turned pale, became hopeless of their lives. Seeing those soldiers of ours almost deprived of weapons and surrounded (by the foe). I myself, O king, having only two kinds of forces, and becoming reckless of life, joined the five leaders of our army, and fought with the forces of the Panchala prince, posting our men on that spot where Saradwat's son was stationed. We had been afflicted with the shafts of Kiritin. Nevertheless, a fierce battle took place between us and the division of Dhrishtadyumna. At last, vanquished by the latter, all of us retreated from that encounter. I then beheld the mighty car-warrior Satyaki rushing against us. With four hundred cars that hero pursued me in battle. Having escaped with difficulty from Dhrishtadyumna whose steeds had been tired, I fell among the forces of Madhava even as a sinner falleth into hell. There a fierce and terrible battle took place for a short while. The mighty-armed Satyaki, having cut off my armour, became desirous of taking me alive. He seized me while I lay down on the ground insensible. Then within a short while that elephant-force was destroyed by Bhimasena with his mace and Arjuna with his arrows. In consequence of those mighty elephants, huge as hills, falling down on every side with crushed limbs, the Pandava warriors found their way almost entirely blocked up. Then the mighty Bhimasena, O monarch, dragging away those huge elephants, made a way for the Pandavas to come out. Meanwhile, Aswatthaman and Kripa and Kritavarman of the Satwata race, not seeing that chastiser of foes, *viz.*, Duryodhana, amid the car-division, sought for thy royal son, Abandoning the prince of the Panchalas, they proceeded to the spot where Suvala's son was anxious to have a sight of the king during that terrible carnage.' "

SECTION XXVI

"Sanjaya said, 'After that elephant-division had been destroyed, O Bharata, by the son of Pandu, and while thy army was being thus slaughtered by Bhimasena in battle, beholding the latter,—that chastiser of foes,—careering like the all-killing Destroyer himself in rage armed with his club

the remnant of thy unslaughtered sons, those uterine brothers, O king, united together at that time when he of Kuru's race, *viz.*, thy son Duryodhana, could not be seen, and rushed against Bhimasena. They were Durmarshana and Srutanta and Jaitra and Bhurivala and Ravi, and Jayatsena and Sujata and that slayer of foes, *viz.*, Durvishaha, and he called Durvimochana, and Dushpradharsha and the mighty-armed Srutarvan. All of them were accomplished in battle. Those sons of thine, uniting together, rushed against Bhimasena and shut him up on all sides. Then Bhima, O monarch, once more mounting on his own car, began to shoot keen shafts at the vital limbs of thy sons. Those sons of thine, covered with arrows by Bhimasena in that dreadful battle, began to drag that warrior like men dragging an elephant from off a cross-way. Excited with rage, Bhimasena, quickly cutting off the head of Durmarshana with a razor-headed arrow, felled it on the Earth. With another broad-headed arrow capable of penetrating every armour, Bhima next slew that mighty car-warrior, *viz.*, thy son Srutanta. Then with the greatest ease, piercing Jayatsena with a cloth-yard shaft, that chastiser of foes, *viz.*, the son of Pandu, felled that scion of Kuru's race from his car. The prince, O king, fell down and immediately expired. At this, thy son Srutarvan, excited with rage, pierced Bhima with a hundred straight arrows winged with vulturine feathers. Then Bhima, inflamed with rage, pierced Jaitra and Ravi and Bhurivala, those three, with three shafts resembling poison or fire. Those mighty car-warriors, thus struck, fell down from their cars, like *Kinsukas* variegated with flowers in the season of spring cut down (by the axe-man). Then that scorcher of foes, with another broad-headed arrow of great keenness, struck Durvimochana and despatched him to Yama's abode. Thus struck, that foremost of car-warriors fell down on the ground from his car, like a tree growing on the summit of a mountain when broken by the wind. The son of Pandu next struck thy other two sons at the head of their forces, *viz.*, Dushpradharsha and Sujata, each with a couple of arrows in that battle. Those two foremost of car-warriors, pierced with those shafts, fell down. Beholding next another son of thine, *viz.*, Durvishaha, rushing at him, Bhima pierced him with a broad-headed arrow in that battle. That prince fell down from his car in the very sight of all the bowmen. Beholding so many of his brothers slain by the single-handed Bhima in that battle, Srutarvan, under the influence of rage, rushed at Bhima, stretching his formidable bow decked with gold and shooting a large number of arrows that resembled poison or fire in energy. Cutting off the bow of Pandu's son in that dreadful battle, the Kuru prince pierced the bowless Bhima with twenty arrows. Then Bhimasena, that mighty car-warrior, taking up another bow, shrouded thy son with arrows and addressing him, said, 'Wait, Wait !' The battle that took place between the two was beautiful and fierce, like that which had occurred in days of yore between Vasava and the *Asura* Jambha, O lord! With the keen shafts, resembling the fatal rods of Yama, sped by those two warriors, the Earth, the sky, and all the points of the compass, became shrouded.

Then Srutarvan, filled with rage, took up his bow and struck Bhimasena in that battle, O king, with many arrows on his arms and chest. Deeply pierced, O monarch, by thy son armed with the bow, Bhima became exceedingly agitated like the ocean at the full or the new moon. Filled with wrath, Bhima then, O sire, despatched with his arrows the driver and the four steeds of thy son to Yama's abode. Beholding him carless, Pandu's son of immeasurable soul, displaying the lightness of his hands, covered him with winged arrows. The carless Srutarvan then, O king, took up a sword and shield. As the prince, however, careered with his sword and bright shield decked with a hundred moons, the son of Pandu struck off his head from his trunk with a razor-headed arrow and felled it on the Earth. The trunk of that illustrious warrior, rendered headless by means of that razor-headed arrow, fell down from his car, filling the Earth with a loud noise. Upon the fall of that hero, thy troops, though terrified, rushed in that battle against Bhimasena from desire of fighting with him. The valiant Bhimasena, clad in mail, received those warriors rushing quickly at him from among the unslain remnant of that ocean of troops. Approaching him, those warriors encompassed that hero on all sides. Thus surrounded by those warriors of thine, Bhima began to afflict them all with keen shafts like him of a thousand eyes afflicting the *Asuras*. Having destroyed five hundred great cars with their fences, he once more slew seven hundred elephants in that battle. Slaying next ten thousand foot-soldiers with his mighty shafts, as also eight hundred steeds, the son of Pandu looked resplendent. Indeed, Bhimasena, the son of Kunti, having slain thy sons in battle, regarded his object achieved, O lord, and the purpose of his birth accomplished. Thy troops, at that time, O Bharata, ventured to even gaze at that warrior who was battling in that fashion and slaying thy men in that way. Routing all the Kurus and slaying those followers of theirs, Bhima then slapped his arm pits, terrifying the huge elephants with the noise he produced. Then thy army, O monarch, which had lost a very large number of men, and which then consisted of a very few soldiers, became exceedingly cheerless, O king!' "

SECTION XXVII

"Sanjaya said, 'Duryodhana, O king, and thy son Sudarsa, the only two of thy children yet unslain, were at that time in the midst of the (Kaurava) cavalry. Beholding Duryodhana staying in the midst of the cavalry, Devaki's son (Krishna) said unto Dhananjaya, the son of Kunti, 'A large number of our foes,—kinsmen that had received our protection— have been slain. There, that bull of Sini's race is returning, having taken Sanjaya captive! Both Nakula and Sahadeva, O Bharata, are fatigued, having

fought with the wretched Dhartarashtras and their followers! Those three, *viz.*, Kripa and Kritavarman and the mighty car-warrior Aswatthaman, have left Duryodhana's side and taken up their position elsewhere! Having slain Duryodhana's troops, the Panchala prince stayeth yonder, endued with great beauty, in the midst of the Prabhadrakas. There, O Partha, Duryodhana stayeth in the midst of his cavalry, with the umbrella held over his head and himself flinging his glances all around! Having re-arrayed the (remnant of his) army, he stayeth in the midst of his forces. Slaying this one with thy keen shafts, thou mayst achieve all thy objects! As long as these troops do not fly away beholding thee, in their midst and witnessing also the destruction of their elephant-force, do thou, O chastiser of foes, endeavour to slay Duryodhana! Let somebody go to the Panchala prince and ask him to come hither. The (Kaurava) troops are all tired, O sire! The sinful Duryodhana will never succeed in escaping! Having slain a large number of thy troops in battle, the son of Dhritarashtra wears a proud aspect as if he believes that the Pandavas have been vanquished! Beholding his own troops afflicted and slain by the Pandavas, the Kuru king will certainly come to battle for his own destruction!' Thus addressed by Krishna, Phalguna replied unto him, saying. 'Almost all the sons of Dhritarashtra, O giver of honours, have been slain by Bhima! Only these two are yet alive! They, however, O Krishna, shall also meet with destruction today! Bhishma hath been slain, Drona hath been slain, Karna, otherwise called Vaikartana, hath been slain! Salya, the king of the Madras, hath been slain, and Jayadratha also, O Krishna, hath been slain ! Only five hundred horse from the remnant of the troops of Sakuni, the son of Suvala, and of cars, only two hundred still remain, O Janardana! Of elephants there remain only a hundred that are formidable, and of foot only three thousand! There remain also Aswatthaman and Kripa and the ruler of the Trigartas and Uluka and Kritavarman of the Satwata race? These, O Madhava, form the remnant of Duryodhana's force! Truly, there is no escape from death for anybody on Earth! Although such a tremendous carnage hast taken place, behold, Duryodhana is still alive! Today king Yudhishthira, however, will be freed from all his foes! None amongst the enemy will escape me, I ween ! Even if they be more than men, O Krishna, I shall yet slay all those warriors today, however, furious in battle, if only they do not fly away from the field! Filled with wrath in today's battle, I shall, by slaying the prince of Gandhara with my keen shafts, dispel that sleeplessness which the king has suffered from for a long time! I shall win back all those valuable possessions which Suvala's son, of wicked conduct, won from us at the gambling match in the assembly ! Hearing of the slaughter of their husbands and sons at the hands of the Pandavas in battle, all the ladies of the city called after the elephant will utter loud wails![1] Today, O Krishna, our task will be ended! Today Duryodhana shall abandon all his blazing prosperity, as also his life-breath.

[1]The true reading is *Rotsyanti* and not *Vetsyanti*.

Thou mayest take the foolish son of Dhritarashtra to be dead, O thou of Vrishni's race, if, O Krishna, he does not today fly away from the battle to be waged by me! Those steeds are incapable of enduring the twang of my bow and the slaps of my palms! Proceed thither, O Krishna, for I will slay them!' Thus addressed by Pandu's son of great force of mind, he of Dasarha's race urged his steeds, O king, towards the division of Duryodhana. Beholding that force (within which Duryodhana was), three mighty car-warriors prepared themselves for assailing it, for Bhimasena and Arjuna and Sahadeva, O sire, together proceeded against it with loud leonine roars from desire of slaying Duryodhana. Beholding those three warriors rushing quickly together with uplifted bows, Suvala's son proceeded towards that spot against those Pandava foes. Thy son Sudarsana rushed against Bhimasena. Susarman and Sakuni encountered Kiritin. Thy son Duryodhana on horse-back proceeded against Sahadeva. Then thy son, O ruler of men, with great speed and care, forcibly struck Sahadeva's head with a lance. Thus assailed by thy son, Sahadeva sat down on the terrace of his car, all his limbs bathed in blood and himself sighing like a snake. Regaining his senses then, O king, Sahadeva, filled with rage, covered Duryodhana with keen arrows. Kunti's son, Dhananjaya, otherwise called Partha, putting forth his prowess, cut off the heads of many brave combatants on horse-back. Indeed, Partha, with many arrows, destroyed that (cavalry) division. Having felled all the steeds, he then proceeded against the cars of the Trigartas. At this, the great car-warriors of the Trigartas, uniting together, covered Arjuna and Vasudeva with showers of shafts. Assailing Satyakarman with a razor-headed arrow, the son of Pandu, possessed of great fame cut off his adversary's car-shafts. With another razor-headed arrow, O lord, whetted on stone, that celebrated hero, smiling the while, cut off his antagonist's head adorned with bright gold. He next attacked Satyeshu in the sight of all the warriors, like a hungry lion, O king, in the forest, attacking a deer. Having slain him, Partha pierced Susarman with three arrows and then slew all those car-warriors adorned with ornaments of gold. He then proceeded against Susarman the ruler of Prashthala with great speed, vomiting the virulent poison of his wrath cherished for many long years. Covering him first, O bull of Bharata's race, with a hundred arrows, Arjuna then slew all the steeds of that bowman. Fixing then on his bow-string a mighty arrow that resembled the rod of Yama, Partha, smiling the while, quickly sped it at Susarman, aiming it at him. Sped by that bowman blazing with wrath, that arrow, reaching Susarman, pierced through his heart in that battle. Deprived of life, O monarch, Susarman fell down on the Earth, gladdening all the Pandavas and paining all thy warriors. Having slain Susarman in that battle, Partha then, with his shafts, despatched the five and thirty sons of that king, all of whom were great car-warriors, to Yama's abode. Slaying next all the followers of Susarman with his keen arrows, the mighty car-warrior, Arjuna, proceeded against the remnant of the Bharata host. Bhima, in that battle, filled with rage, O ruler of men, made thy son

Sudarsana invisible with his arrows, and smiling the while, cut off from his antagonist's trunk his head with a razor-headed arrow of great sharpness. Deprived of life, the prince fell down on the Earth. Upon the fall of that (Kuru) hero, his followers encompassed Bhima in that battle, shooting showers of whetted arrows at him. Vrikodara, however, with his keen arrows, whose touch resembled that of Indra's thunder, covered that force around him. Within a very short time, Bhima slew them all, O bull of Bharata's race! Whilst they were being thus exterminated, many Kaurava leaders of great might, O Bharata, approached Bhima and began to fight with him. The son of Pandu, O king, covered all of them with his arrows. Similarly, thy warriors, O monarch, covered the great car-warriors of the Pandavas with dense showers of arrows from every side. All the warriors then, of both sides, thus engaged in battle with one another, became exceedingly agitated. Struck by one another, the combatants of both armies, O king, began to fall down, wailing aloud for their (deceased) kinsmen.' "

SECTION XXVIII

"Sanjaya said, 'During the progress of that battle which was so destructive of men and steeds and elephants, Suvala's son, Sakuni, O king, rushed against Sahadeva. The valiant Sahadeva, as Sakuni rushed quickly towards him, sped showers of swift arrows at that warrior as numerous as a flight of insects. At that time, Uluka also encountered Bhima and pierced him with ten arrows, Sakuni, meanwhile, O monarch, having pierced Bhima with three arrows, covered Sahadeva with ninety. Indeed, those heroes, O king, encountering one another in that battle, pierced one another with many keen arrows equipped with *Kanka* and peacock feathers, winged with gold, whetted on stone, and sped from bow-strings drawn to their ears. Those showers of arrows sped from their bows and arms, O monarch, shrouded all the points of the compass like a thick shower of rain poured from the clouds. Then Bhima, filled with rage, and Sahadeva of great valour, both endued with great might, careered in that battle, making an immense carnage. That army, O Bharata, was covered with hundreds of arrows by those two warriors. In consequence thereof, the welkin, on many parts of the field became shrouded with darkness. In consequence, O monarch, of steeds, covered with arrows, dragging after them, as they ran, a large number of slain combatants, the tracks on many parts of the field became entirely blocked up. Covered with steeds slain with their riders, with broken shields and lances, O monarch, and with swords and darts and spears all around, the Earth looked variegated as if strewn with flowers. The combatants, O king, encountering one another, careered in battle, filled with wrath and taking one another's life. Soon the

field became strewn with heads, beautiful as the filaments of the lotus, adorned with ear-rings and graced with faces set with eyes upturned in wrath and lips bit in rage. Covered also, O monarch, with the severed arms of warriors that resembled the trunks of huge elephants, that were adorned with *Angadas* and cased in leathern fences, and that still held swords and lances and battle-axes, and with headless bodies risen on their feet and bleeding and dancing on the field, and swarming with carnivorous creatures of diverse kinds, the Earth, O lord, presented a frightful aspect! After the Bharata army had been reduced to a small remnant, the Pandavas, filled with delight in that dreadful battle began to despatch the Kauravas to Yama's abode. Meanwhile, the heroic and valiant son of Suvala's son very forcibly struck Sahadeva on the head with a lance. Exceedingly agitated, O monarch, in consequence of the blow, Sahadeva sat down on the terrace of his car. Beholding Sahadeva in that plight, the valiant Bhima, filled with rage, O Bharata, held the whole Kuru army in check. With his cloth-yard shaft he pierced hundreds and thousands of hostile warriors, and having pierced them so, that chastier of foes uttered a leonine roar. Frightened at that roar, all the followers of Sakuni, with their steeds and elephants, precipitately fled away in fear. Beholding them broken, king Duryodhana said unto them, 'Stop, ye Kshatriyas, unacquainted with morality! Fight! What is the use of flight? That hero, who, without showing his back casteth away his life-breath in battle, achieveth fame here and enjoyeth regions of bliss hereafter!' Thus exhorted by the king, the followers of Suvala's son once more advanced against the Pandavas, making death their goal. Awful, O monarch, was the noise made by those rushing warriors, resembling that of the agitated ocean. At this, the field of battle became agitated all around. Beholding those followers of Suvala's son thus advancing in battle, the victorious Pandavas, O monarch, proceeded against them. Comforted a little, the invincible Sahadeva, O monarch, pierced Sakuni with ten arrows and his steeds with three. With the greatest ease he then cut off the bow of Suvala's son with a number of other arrows. Invincible in battle, Sakuni, however, took up another bow and pierced Nakula with sixty arrows and then Bhimasena with seven. Uluka also, O king, desirous of rescuing his sire in that engagement, pierced Bhima with seven arrows and Sahadeva with seventy. Bhimasena in that encounter pierced Uluka with many keen arrows and Sakuni with four and sixty, and each of the other warriors who fought around them, with three arrows. Struck by Bhimasena with shafts steeped in oil, the Kauravas, filled with rage in that battle, covered Sahadeva with showers of arrows like lightning-charged clouds pouring rain on a mountain-breast. The heroic and valiant Sahadeva then, O monarch, cut off, with a broad-headed arrow, the head of Uluka as the latter advanced against him. Slain by Sahadeva, Uluka, gladdening the Pandavas in that battle, fell down on the earth from his car, all his limbs bathed in blood. Beholding his son slain, Sakuni, O Bharata, with voice choked with tears and drawing deep breaths, recollected the words of Vidura.

Having reflected for a moment with tearful eyes, Sakuni, breathing heavily, approached Sahadeva and pierced him with three arrows. Baffling those arrows sped by Suvala's son with showers of shafts, the valiant Sahadeva, O monarch, cut off his antagonist's bow in that battle. Seeing his bow cut off, O king, Sakuni, the son of Suvala, took up a formidable scimitar and hurled it at Sahadeva. The latter, however, with the greatest ease, O monarch, cut off in twain that terrible scimitar of Suvala's son as it coursed towards him in that encounter. Beholding his sword cut in twain, Sakuni took up a formidable mace and hurled it at Sahadeva. That mace also, unable to achieve its object, fell down on the Earth. After this, Suvala's son, filled with rage, hurled at the son of Pandu an awful dart that resembled an impending death-night. With the greatest ease Sahadeva, in that encounter, cut off, with his gold-decked shafts, into three fragments, that dart as it coursed swiftly towards him. Cut off into fragments, that dart adorned with gold fell down on the earth like a blazing thunderbolt from the firmament, diverging into many flashes. Beholding that dart baffled and Suvala's son afflicted with fear, all thy troops fled away in fright. Suvala's son himself joined them. The Pandavas then, eager for victory, uttered loud shouts. As regards the Dhartarashtras, almost all of them turned away from the fight. Seeing them so cheerless, the valiant son of Madri, with many thousand shafts, checked them in that battle. Then Sahadeva came upon Suvala's son as the latter, who was still expectant of victory, was flying away, protected by the excellent cavalry of the Gandharas. Recollecting, O king, that Sakuni, who had fallen to his share, was still alive, Sahadeva, on his car adorned with gold, pursued that warrior. Stringing his formidable bow and drawing it with great force, Sahadeva, filled with rage, pursued the son of Suvala and vigorously struck him with many shafts equipped with vulturine feathers and whetted on stone, even like a person striking a mighty elephant with pointed lances. Endued with great energy of mind, Sahadeva, having afflicted his foe thus, addressed him, as if for calling back to mind (his past misdeeds), in these words, 'Adhering to the duties of a Kshatriya, fight (with me) and be a man! Thou hadst, O fool, rejoiced greatly in the midst of the assembly, while gambling with dice! Receive now, O thou of wicked understanding, the fruit of that act! All those wicked-souled ones that had ridiculed us then have perished! Only that wretch of his race, *viz.*, Duryodhana, is still alive, and thyself, his maternal uncle! Today I shall slay thee, striking off thy head with a razor-headed arrow like a person plucking a fruit from a tree with a stick!' Saying these words, O monarch, Sahadeva of great strength, that tiger among men, filled with rage, rushed impetuously against Sakuni. Approaching his enemy, the invincible Sahadeva, that foremost of warriors, forcibly drawing his bow and as if burning his foe with wrath, pierced Sakuni with ten arrows and his steeds with four. Then cutting off his umbrella and standard and bow, he roared like a lion. His standard and bow and umbrella thus cut off by Sahadeva, Suvala's son was pierced with many arrows in all his vital

limbs. Once again, O monarch, the valiant Sahadeva sped at Sakuni an irresistible shower of arrows. Filled with rage, the son of Suvala then, single-handed, rushed with speed against Sahadeva in that encounter, desirous of slaying the latter with a lance adorned with gold. The son of Madri, however, with three broad-headed arrows, simultaneously cut off, without losing a moment, that uplifted lance as also the two well-rounded arms of his enemy at the van of battle, and then uttered a loud roar. Endued with great activity, the heroic Sahadeva then, with a broad-headed arrow, made of hard iron, equipped with wings of gold, capable of penetrating every armour, and sped with great force and care, cut off from his trunk his enemy's head. Deprived of his head by the son of Pandu with that gold-decked arrow of great sharpness and splendour like the sun's, Suvala's son fell down on the earth in that battle. Indeed, the son of Pandu, filled with rage, struck off that head which was the root of the evil policy of the Kurus, with that impetuous shaft winged with gold and whetted on stone. Beholding Sakuni lying headless on the ground and all his limbs drenched with gore, thy warriors, rendered powerless with fear, fled away on all sides with weapons in their hands. At that time, thy sons, with cars, elephants, horse and foot entirely broken, heard the twang of *Gandiva* and fled away with colourless faces, afflicted with fear and deprived of their senses. Having thrown down Sakuni from his car, the Pandavas, O Bharata, became filled with delight. Rejoicing with Kesava among them, they blew their conchs in that battle, gladdening their troops. All of them, with glad hearts, worshipped Sahadeva, and said, 'By good luck, O hero, Sakuni of wicked soul, that man of evil course, hath, with his son, been slain by thee !' "

SECTION XXIX

(*Hrada-pravesa Parva*)

"Sanjaya said, 'After this, the followers of Suvala's son, O monarch, became filled with rage. Prepared to lay down their lives in that dreadful battle, they began to resist the Pandavas. Resolved to aid Sahadeva in his victory, Arjuna, as also Bhimasena possessed of great energy and resembling an angry snake of virulent poison in aspect, received those warriors. With his *Gandiva*, Dhananjaya baffled the purpose of those warriors, who, armed with darts and swords and lances, desired to slay Sahadeva. Vibhatsu, with his broad-headed arrows, cut off the steeds, the heads, and the arms, with weapons in grasp of those rushing combatants. The steeds of those foremost of heroes endued with activity, struck by Savyasachin, fell down on the earth, deprived of their lives. King

Duryodhana, beholding that carnage of his own troops, O lord, became filled with rage. Assembling together the remnant of his cars which still numbered many hundreds, as also his elephants and horse and foot, O scorcher of foes, thy son said these words unto those warriors, 'Encountering all the Pandavas with their friends and allies, in this battle, and the prince of Panchala also with his own troops, and slaying them quickly, turn back from the fight!' Respectfully accepting that command of his, those warriors, difficult of defeat in battle, proceeded once more against the Parthas in that battle, at the behest of thy son. The Pandavas, however, covered with their arrows resembling snakes of virulent poison, all those warriors, forming the remnant of the Kaurava army, that thus rushed quickly against them in that dreadful battle. That army, O chief of the Bharatas, as it came to battle, was in a moment exterminated by those high-souled warriors, for it failed to obtain a protector. In consequence of the (Kaurava) steeds running hither and thither that were all covered with the dust raised by the army, the cardinal and the subsidiary points of the compass could not be distinguished. Many warriors, issuing out of the Pandava array, O Bharata, slew thy troops in a moment in that battle. Eleven *Akshauhinis,* O Bharata, of troops had been assembled for thy son! All those, O lord, were slain by the Pandus and the Srinjayas! Amongst those thousands upon thousands of high-souled kings on thy side, only Duryodhana now, O monarch, exceedingly wounded, was seen to be alive, casting his eyes on all sides, and seeing the earth empty, himself destitute of all his troops while the Pandavas, filled with joy in that battle, were roaring aloud in consequence of the accomplishment of all their objects. Duryodhana, O monarch, unable to endure the whiz of the shafts shot by those high-souled heroes, became stupefied! Destitute of troops and animals, he set his heart on retreat from the field.'

"Dhritarashtra said, 'When my troops were slain and our camp made entirely empty, what was the strength, O Suta, of the troops that still remained to the Pandavas? I desire to know this. Therefore, tell me, O Sanjaya, for thou art skilled (in narration). Tell me also, O Sanjaya, that which was done by my son, the wicked Duryodhana, that lord of the earth, the sole survivor of so many men, when he saw his army exterminated.'

"Sanjaya continued, 'Two thousand cars, seven hundred elephants, five thousand horse, and ten thousand foot,—this was the remnant, O monarch, of the mighty host of the Pandavas. Taking care of this force, Dhrishtadyumna waited in that battle. Meanwhile, O chief of the Bharatas, king Duryodhana, that foremost of car-warriors, saw not in that battle a single warrior on his side. Beholding his enemies roaring aloud and witnessing the extermination of his own army, that lord of the earth, Duryodhana, without a companion, abandoned his slain steed, and fled from the field with face turned eastwards. That lord of eleven *Akshauhinis, viz.,* thy son Duryodhana, of great energy, taking up his mace, fled on foot towards a lake. Before he had proceeded far on foot, the king recalled the words of the intelligent and virtuous Vidura. Without doubt, this had

been foreseen by Vidura of great wisdom, *viz.,* this great carnage of Kshatriyas and of ourselves in battle. Reflecting on this, the king, with heart burning in grief at having witnessed the extermination of his army, desired to penetrate into the depths of that lake. The Pandavas, O monarch, with Dhrishtadyumna at their head, filled with rage, rushed against (the small remnant of) thy army. With his *Gandiva,* Dhananjaya baffled the purpose of the (Kaurava) troops, who, armed with darts and swords and lances, were uttering loud roars. Having with his sharp shafts, slain those troops with their allies and kinsmen, Arjuna, as he stood on his car having white steeds yoked unto it, looked exceedingly beautiful. Upon the fall of Suvala's son along with horse, cars and elephants, thy army looked like a large forest laid low (by the wind). In Duryodhana's army then, O monarch, which had numbered many hundred thousands of warriors, not another great car-warrior was seen to be alive, save the heroic son of Drona, and Kritavarman, and Kripa the son of Gotama, O monarch, and that lord of the earth, *viz.,* thy son! Dhrishtadyumna, seeing me, laughingly addressed Satyaki, saying, 'What is the use of seizing this one? Nothing will be gained by keeping him alive.' Hearing these words of Dhrishtadyumna, the grandson of Sini, that great car-warrior, uplifting his sharp sword, prepared to slay me. Just at that juncture, the Island-born Krishna of great wisdom (*viz., Vyasa*), coming there, said, 'Let Sanjaya be dismissed alive! By no means should he be slain! Hearing these words of the Island-born, the grandson of Sini, joined his hands, and then, setting me free said unto me, 'Peace to thee, O Sanjaya, thou mayest go hence!' Permitted by him, myself then, putting off my armour and making over my weapons, set out on the evening on the road leading to the city, my limbs bathed in blood. After I had come about two miles, O monarch, I beheld Duryodhana, standing alone, mace in hand, and exceedingly mangled. His eyes were full of tears and therefore, he could not see me. I stood cheerlessly before him. He looked accordingly at me without recognising me. Beholding him standing alone on the field and indulging in grief, I also, overwhelmed with sorrow, succeeded not for a little while to speak a single word. Then I said unto him everything about my own capture and my release through the grace of the Island-born. Having reflected for a moment, and regained his senses, he enquired of me about his brothers and his troops. I had seen everything with my eyes and, therefore, told him everything, *viz.,* that his brothers had all been slain and that all his troops had been exterminated. I told the king that we had at that time only three car-warriors left alive, for the Island-born had said so unto me when I set out (from the place where the Pandavas were). Drawing deep breaths and looking repeatedly at me, thy son touched me with his hand and said, 'Except thee, O Sanjaya, there is none else that liveth, amongst those engaged in this battle! I do not see another (on my side), while the Pandavas have their allies living! Say, O Sanjaya, unto that lord, *viz.,* the blind king Dhritarashtra, that his son Duryodhana hath entered the depths of a lake! Destitute of friends such as those (I

lately had), deprived of sons and brothers, and seeing his kingdom taken by the Pandavas, who is there like me that would desire to live? Say all this unto the king and tell him further that I have escaped with life from that dreadful battle, and that, alive, though exceedingly wounded, I shall rest within the depths of this lake.' Having said these words unto me, O monarch, the king entered that lake. That ruler of men, by his power of illusion, then charmed the waters of that lake, making a space for him within them. After he had entered that lake, myself, without anybody on my side, saw those three car-warriors (of our army) coming together to that spot with their tired animals. They were Kripa, the son of Saradwat, and the heroic Aswatthaman, that foremost of car-warriors, and Kritavarman of Bhoja's race. Mangled with shafts, all of them came together to that spot. Beholding me, they all urged their steeds to greater speed and coming up to me, said, 'By good luck, O Sanjaya, thou livest yet!' All of them then enquired after thy son, that ruler of men, saying, 'Is our king Duryodhana still alive, O Sanjaya?' I then told them that the king was well in body. I also told them everything that Duryodhana had said unto me. I also pointed out to them the lake that the king had entered. Then Aswatthaman, O king, having heard those words from me, cast his eyes on that extensive lake and began to wail in grief, saying, 'Alas, alas, the king knows not that we are still alive! With him amongst us, we are still quite able to fight with our foes! Those mighty car-warriors, having wept there for a long time, fled away at sight of the sons of Pandu. Those three car-warriors that formed the remnant of our army took me up on the well-adorned car of Kripa and then proceeded to the Kuru camp. The sun had set a little before. The troops forming the outposts of the camp, learning that all thy sons had been slain, wept aloud. Then, O monarch, the old men that had been appointed to look after the ladies of the royal household, proceeded towards the city, taking the princesses after them. Loud were the wails uttered by those weeping ladies when they heard of the destruction of the whole army. The women, O king, crying ceaselessly, caused the earth to resound with their voices like a flight of she-ospreys. They tore their bodies with nails and struck their heads with their hands, and united their braids, indulging all the while in loud cries. Filling the air with sounds such as *Oh* and *Alas,* and beating their breasts, they cried aloud and wept and uttered loud shrieks, O monarch! Then the friends of Duryodhana, deeply afflicted and made voiceless by their tears, set out for the city, taking the ladies of the royal household with them. The camp-guards quickly fled towards the city, taking with them many white beds overlaid with costly coverlets. Others, placing their wives on cars drawn by mules, proceeded towards the city. Those ladies, O monarch, who, while in their houses could not be seen by the very sun, were now, as they proceeded towards the city, exposed to the gaze of the common people. Those women, O chief of the Bharata's race, who were very delicate, now proceeded with speed towards the city, having lost their near ones and kinsmen. The very cow-herds and shepherds and common

men, filled with panic and afflicted with the fear of Bhimasena, fled towards the city. Even these were filled with a great fear of the Parthas. Looking at one another, all of them fled towards the city. During the progress of that general flight attended with such circumstances of fear, Yuyutsu, deprived of his senses by grief, thought upon what he should do in view of the emergency that had come. Duryodhana hath been vanquished in battle by the Pandavas of terrible prowess! He had eleven *Akshauhinis* of troops under him! All his brothers have been slain! All the Kauravas, headed by Bhishma and Drona, have perished! Through the influence of Destiny, only I have been saved! All those that were in the Kuru camp have fled! Alas, they are flying on all sides, deprived of energy and destitute of protectors! Such a sight had never been seen before! Afflicted with sorrow, with eyes anxious in fear, they are flying away on all sides like a herd of deer, looking at one another! Those amongst the counsellors of Duryodhana that are yet alive have fled towards the city, taking with them the ladies of the royal household! I think, O lord, that the time hath come when I also should enter the city with them, after taking the permission of Yudhishthira and Vasudeva! For this purpose that mighty-armed prince presented himself before both those heroes. King Yudhishthira, who is always compassionate, became highly pleased with him. The mighty-armed Pandava embraced that child of a Vaisya mother and dismissed him affectionately. Riding upon his own car, he urged his steeds to great speed. He then supervised the removal of the ladies of the royal household to the city. The sun was setting. With those ladies, Yuyutsu entered the city of Hastinapura, with tearful eyes and with voice choked in grief. He then saw Vidura of great wisdom, sitting with tearful eyes. He had come away from Dhritarashtra, his heart having been afflicted with great sorrow. Bowing down unto Vidura, he stood before him. Devoted to truth, Vidura addressed him, saying, 'By good luck, O son, thou livest amid this general destruction of the Kurus! Why, however, hast thou come without king Duryodhana in thy company? Tell me in detail the cause of this!' Yuyustu then said, 'After the fall of Sakuni, O sire, with all his kinsmen and friends, king Duryodhana abandoning the steed he rode, fled away, in fear towards the east. After the king had fled away, all the people in the (Kaurava) encampment, agitated with fear, fled towards the city. Then the protectors of the ladies, placing the wives of the king, as also those of his brothers, on vehicles, fled away in fear. Obtaining the permission of king Yudhishthira and Kesava, I set out for Hastinapura, for protecting the people thus flying away!' Hearing these words spoken by the son of Dhritarashtra's Vaisya wife, Vidura of immeasurable soul, conversant with every usage and feeling that was proper at that hour, applauded the eloquent Yuyutsu. And he said, 'Thou hast acted properly, having regard for what has come, in view of this destruction of all the Bharatas of which thou art speaking ! Thou hast also, from compassion, maintained the honour of thy race! By good luck, we behold thee come back with life from this terrible battle

that is so destructive of heroes, like creatures beholding the sun possessed of blazing glory! Thou, O son, are now in every way the sole staff of the blind monarch, bereft of foresight, afflicted with calamity, struck by Destiny, and who, though repeatedly dissuaded, could not abstain from pursuing his evil policy. Take rest here for this day! Tomorrow thou mayst return to Yudhishthira!' Having said these words, Vidura, with tearful eyes, took leave of Yuyutsu and entered the abode of the king, which resounded with cries of *Oh* and *Alas* uttered by citizens and villagers afflicted with woe. The cheerless mansion seemed to have lost all its beauty; comfort and happiness seemed to have deserted it: It was all empty and pervaded by disorder. Already filled with sorrow, Vidura's grief increased at that sight. Conversant with every duty, Vidura, with a sorrowful heart, entered the palace, drawing deep breaths. As regards Yuyutsu, he passed that night in his own abode. Afflicted with woe, he failed to obtain any joy at the panegyrics with which he was greeted. He passed the time, thinking of the terrible destruction of the Bharatas at one another's hands.' "

SECTION XXX

"Dhritarashtra said, 'After all the Kaurava troops had been slain by the sons of Pandu on the field of battle, what did those survivors of my army, *viz.*, Kritavarman and Kripa and the valiant son of Drona do? What also did the wicked-souled king Duryodhana then do?'

"Sanjaya said, 'After the flight of the ladies of those high-souled Kshatriyas, and after the (Kaurava) camp had become entirely empty, the three car-warriors (thou hast mentioned) became filled with anxiety. Hearing the shouts of the victorious sons of Pandu, and beholding the camp deserted towards the evening, those three warriors of our side, desirous of rescuing the king, and unable to stay on the field, proceeded towards the lake. Yudhishthira, of virtuous soul, with his brothers in that battle, felt great joy and wandered over the field from desire of slaying Duryodhana. Filled with wrath, the Pandavas, desirous of victory, searched for thy son. 'Though, however, they looked very carefully for him, they failed to discover the (Kuru) king. Mace in hand, he had fled with great speed from the field of battle and penetrated into that lake, having by the aid of his powers of illusion, solidified its waters. When at last the animals of the Pandavas became very much tired, the latter proceeded to their camp and rested there with their soldiers. After the Parthas had retired to their camp, Kripa and Drona's son and Kritavarman of the Satwata race, slowly proceeded towards that lake. Approaching the lake within which lay the king, they addressed that invincible ruler of men asleep within the water,

saying, 'Arise, O king, and fight with us against Yudhishthira! Either obtaining victory enjoy the earth, or, slain, proceed to heaven! The forces of the Pandavas also, O Duryodhana, have all been slain by thee! Those amongst them that are yet alive have been exceedingly mangled! They will not be able, O monarch, to bear thy impetuosity, especially when thou shalt be protected by us! Arise, therefore, O Bharata!'

"Duryodhana said, 'By good luck, I see you, ye bulls among men, come back with life from this destructive battle between the Pandavas and the Kauravas! After we have rested a while and dispelled our fatigue, we shall encounter the enemy and conquer him! Ye also are tired and I myself am exceedingly mangled! The army of the Pandavas is swelling with might! For these reasons, I do not like to fight now! These exhortations on your part, ye heroes, are not at all wonderful, for your hearts are noble! Your devotion also to me is great! This, however, is not the time for prowess! Resting for this one night, I shall, on the morrow, join you and fight with the foe! In this there is no doubt!'

"Sanjaya continued, "Thus addressed, the son of Drona replied unto the king, who was invincible in battle, saying, 'Arise, O king, blessed be thou, we shall yet vanquish the foe! I swear by all my religious acts, by all the gifts I have made, by truth itself, and my silent meditations, O king, that I shall today slay the Somakas ! Let me not obtain the delight resulting from the performance of sacrifices, that delight which is felt by all pious men, if this night passes away without my slaying the Pandavas in battle! Without slaying all the Panchalas, I will not, O lord, put off my armour! I tell thee this truly. Believe me, O ruler of men!' While they were thus conversing, a number of hunters came there. Fatigued with the weight of meat they carried, they came there, not of any set purpose, for slaking their thirst. Those huntsmen, O lord, used every day, to procure, with great regard, a basketful of meat of Bhimasena, O king! As they sat concealed on the banks of that lake, those men heard every word of that conversation between Duryodhana and those warriors. Finding the Kuru king unwilling to fight, those great bowmen, themselves desirous of battle, began to urge him greatly to adopt their counsels. Seeing those car-warriors of the Kaurava army, and understanding that the king unwilling to fight was staying within the waters and hearing that conversation between those heroes and their master staying within the depths of the lake,—indeed, O monarch, the huntsmen, clearly perceiving that it was Duryodhana who was staying within the lake, formed a resolution. A little while before, the son of Pandu, while searching for the king, had met those men and asked them about the whereabouts of Duryodhana. Recollecting the words that the son of Pandu had said, those hunters, O king, whisperingly said unto one another, 'We will discover Duryodhana (unto the Pandavas). The son of Pandu will then give us wealth! It is evident to us that the celebrated king Duryodhana is here! Let us then, all of us, proceed to the spot where king Yudhishthira is, for telling him that the vindictive Duryodhana is concealed within the waters of this lake! Let

us also, all of us, inform that great bowman, *viz.*, the intelligent Bhimasena, that the son of Dhritarashtra is concealed here within the waters of this lake! Gratified with us, he will give us much wealth! What need of fatiguing ourselves, day after day, with procuring meat and weakening ourselves with such toil?' Having said these words, those huntsmen, filled with joy and longing for wealth, took up their baskets of meat and proceeded towards the (Pandava) camp. Possessed of sure aim and skilled in smiting, the Pandavas, O monarch, not seeing in battle Duryodhana, who was then concealed (were resting in their camp). Desirous of reaching the end of that sinful wight's evil policy, they had despatched spies in all directions on the field of battle. All the soldiers, however, that had been despatched on that mission, returned to the camp together and informed king Yudhishthira the just that no trace could be found of king Duryodhana. Hearing these words of the returned messengers, O bull of Bharata's race, king Yudhishthira became filled with great anxiety and began to breathe heavily. While the Pandavas, O bull of Bharata's race, were staying in such cheerlessness, those huntsmen, O lord, having come with great speed from the banks of that lake, arrived at the camp, filled with joy at having discovered Duryodhana. Though forbidden, they still entered the camp, in the very sight of Bhimasena. Having approached that mighty son of Pandu, *viz.*, Bhimasena, they represented everything unto him about what they had seen and heard. Then Vrikodara, that scorcher of foes, O king, giving them much wealth, represented everything unto king Yudhishthira the just, saying, 'Duryodhana, O king, hath been discovered by the huntsmen that supply me with meat! He, O king, for whom thou grievest now lies within a lake whose waters have been solidified by him!' Hearing these agreeable words of Bhimasena, O monarch, Kunti's son, 'Ajatasatru' became, with all his brothers, filled with joy. Having learnt that the mighty bowman Duryodhana had penetrated into the waters of a lake, the king proceeded thither with great speed, with Janardana at his head. Then a tumultuous noise arose, O monarch, from among the Pandavas and the Panchalas all of whom were filled with joy. The warriors uttered leonine roars, O bull of Bharata's race, and shouted loudly. All the Kshatriyas, O king, proceeded with great speed towards that lake called *Dwaipayana*. The rejoicing Somakas all around loudly and repeatedly exclaimed.—*The sinful son of Dhritarashtra has been found !*—The noise made by the cars of those impetuous warriors who proceeded with great speed, became very loud, O monarch, and touched the heavens. Although their animals were tired, all of them still proceeded with speed behind king Yudhishthira who was bent upon finding out Duryodhana. Arjuna, and Bhimasena, and the two sons of Madri by Pandu, and the Panchala prince Dhrishtadyumna, and the unvanquished Sikhandin, and Uttamaujas, and Yudhamanyu, and the mighty car-warrior Satyaki, and the (five) sons of Draupadi, and those amongst the Panchalas, O king, that were yet alive, and all the Pandavas, and all their elephants, and foot-soldiers by hundreds upon hundreds, all proceeded with Yudhishthira. Possessed of great valour,

king Yudhishthira the just, O monarch, arrived at the lake known by the name of Dwaipayana within which Duryodhana then was. Wide as the ocean itself, its aspect was agreeable and its waters were cool and transparent. Solidifying the waters by means of his power of illusion,—by, indeed, a wonderful method,—thy son Duryodhana, O Bharata, happened to be within that lake. Indeed, within those waters lay, O lord, that king, armed with his mace, who, O ruler of men, could not be vanquished by any man! Staying within the waters of that lake, king Duryodhana heard that tumultuous noise (of the Pandava army) which resembled the very roar of the clouds. Yudhishthira then, O king, with his brothers, repaired to that lake from desire of slaying Duryodhana. Raising a thick dust, the son of Pandu caused the earth to tremble with the sound of his car-wheels and the loud blare of his conch. Hearing the noise made by the army of Yudhishthira, those great car-warriors, *viz.,* Kritavarman and Kripa and the son of Drona, said these words unto the Kuru king, 'Filled with joy and longing for victory, the Pandavas are coming hither! We will, therefore, leave this place. Let it be known to thee!' Hearing those words of these heroes endued with great activity, he answered them, saying, 'So be it,' and remained (as before) within the waters, having, O lord, solidified them by his powers of illusion. Those car-warriors headed by Kripa, filled with grief, took leave of the king, O monarch, and went away to a place far removed from that spot. Having proceeded far, they beheld a banian, O sire, under whose shade they stopped, greatly tired, and exceedingly anxious about the king and indulging in such thoughts as these, 'The mighty son of Dhritarashtra, having solidified the waters of the lake, lay stretched at the bottom. The Pandavas have reached that spot, from desire of battle. How will the battle take place? What will become of the king?' Thinking of these things, O king, those heroes, *viz.,* Kripa and the others, liberated their horses from their cars and prepared to rest there for some time.' "

SECTION XXXI

"Sanjaya said, 'After those three car-warriors had left that spot, the Pandavas arrived at that lake within which Duryodhana was resting himself. Having reached the banks of the Dwaipayana lake, O chief of Kuru's race, they beheld that receptacle of waters enchanted by the son.' Then Yudhishthira, addressing Vasudeva, said, 'Behold, the son of Dhritarashtra hath applied his power of illusion to these waters! Having enchanted the waters, he lieth within them. He can have now no fear (of injury) from man! Having invoked a celestial illusion, he is now within the waters! By an act of deception, that wight conversant with every deception hath

sought this refuge! He shall not, however, escape me with life! Even if the wielder of the thunderbolt himself aid him in battle, people, O Madhava, shall yet behold him slain today!'

"Vasudeva said, 'With thy own powers of illusion, O Bharata, destroy this illusion of Duryodhana who is an adept in it! One conversant with illusion should be slain with illusion! This is the truth, O Yudhishthira! With acts and means and applying thy power of illusion to these waters, slay, O chief of the Bharatas, this Suyodhana, who is the very soul of illusion! With acts and means Indra himself slew the *Daityas* and the *Danavas*! Vali himself was bound by that high-souled one (*viz.*, Upendra), with the aid of many acts and means! The great *Asura* Hiranyaksha, as also that other one, *viz.*, Hiranyakasipu, was slain by the aid of many acts and means. Without doubt, O king, Vritra also was slain by the aid of acts! Similarly was the *Rakshasa* Ravana of Pulastya's race, with his relatives and followers, slain by Rama! Relying upon acts and contrivances, do thou also display thy powers! Those two ancient *Daityas*, *viz.*, Taraka, and Viprachitti of great energy, were in ancient times, O king, slain by the aid of acts and means! Similarly, Vatapi and Ilwala, and Trisiras, O lord, and the *Asuras* Sunda and Upasunda, were all slain by the aid of means! Indra himself enjoys heaven by the aid of acts and means! Acts are very efficacious, O king, and nothing else so, O Yudhishthira! *Daityas* and *Danavas* and *Rakshasas* and kings had been slain by the aid of acts and means. Do thou take therefore, the help of act !'

"Sanjaya continued, 'Thus addressed by Vasudeva, Pandu's son of rigid vows, smiling the while, addressed, O monarch, thy son of great might, who, O Bharata, was then within the waters of that lake, saying, 'Why, O Suyodhana, hast thou entered these waters, after having caused all the Kshatriyas to perish and after having, O king, caused thy own race to be annihilated? Why hast thou entered into this lake today, wishing to save thy own life? Arise, O king, and fight us, O Suyodhana! Where, O foremost of men, hath that pride and that sense of honour which thou hadst now gone, since, O king, thou hast enchanted these waters and art now lying within them? All men speak of thee in assemblies as a hero. All that, however, is entirely untrue, I think, since thou art now concealed within these waters! Arise, O king, and fight, for thou art a Kshatriya born of a noble race! Thou art *Kauraveya* in particular! Remember thy birth! How canst thou boast of thy birth in Kuru's race when thou concealest thyself within the depths of this lake, having fled away from battle in fear? This is not the eternal duty of a Kshatriya, *viz.*, staying away from battle! Flight from battle, O king, is not the practice of those that are honourable, nor does it lead to heaven! How is it that without having attained to the end of this war, inspired though thou wert with the desire of victory, thou sayest now within this lake, after having caused and witnessed the slaughter of thy sons and brothers and sires and relatives and friends and maternal uncles and kinsmen? Ever boastful of thy courage, thou art, however, *not* a hero! Falsely dost thou

describe thyself, O Bharata, when thou sayst in the hearing of all men that thou art a hero, O thou of wicked understanding! They that are heroes never fly away at sight of foes! Or, tell us, O hero, about (the nature of) that courage in consequence of which thou hast fled from battle! Arise, O prince, and fight, casting off thy fears! Having caused all thy troops and thy brothers to be slain, O Suyodhana, thou shouldst not, if, thou art inspired with righteous motives, think now of saving thy life! One like thee, O Suyodhana, that has adopted Kshatriya duties, should not act in this way! Relying upon Karna, as also upon Sakuni the son of Suvala, thou hadst regarded thyself immortal and hadst, from folly, failed to understand thy own self! Having prepetrated such grievous sin, fight now, O Bharata! How dost that flight from battle recommend itself to one like thee? Surely, thou forgettest thyself! Where is that manliness of thine, O sire, and where, O Suyodhana, is that pride cherished by thee! Where hath that prowess of thine now gone, and where also that swelling and great energy which thou hadst? Where is that accomplishment of thine in weapons? Why dost thou lie within this lake now? Arise, O Bharata, and fight, observing the duties of a Kshatriya! Either rule the wide earth after vanquishing us, or sleep, O Bharata, on the bare ground, slain by us! Even this is thy highest duty, as laid down by the illustrious Creator himself! Act as it has been laid down truly in the scriptures, and be a king, O great car-warrior!'

"Sanjaya continued, 'Thou addressed, O monarch, by the intelligent son of Dharma, thy son answered him from within the waters in these words.'

"Duryodhana said, 'It is not at all a matter of surprise, O king, that fear should enter the hearts of living creatures. As regards myself, however, O Bharata, I have not fled from the field of battle actuated by the fear of life! My car was destroyed, my quivers were gone, and my *Parshni* drivers were killed! I was alone, without a single follower to stand by me in battle! It was for this that I desired a little rest! It was not for the sake of saving my life, it was not from fear, it was not from grief, O king, that I entered these waters! It was only in consequence of fatigue that I did so! Do thou, O son of Kunti, rest a while with those that follow thee ! Rising from this lake I will certainly fight all of you in battle!'

"Yudhishthira said, 'All of us have rested sufficiently. For a long while we were engaged in a search after thee! Rise then, even now, O Suyodhana, and give us battle! Either slaying the Parthas in battle make this kingdom that swelleth with prosperity thy own, or slain by us in battle, proceed to those regions that are reserved for heroes!'

"Duryodhana said, 'They amongst the Kurus, O son of Kurus' race, for whose sake I desired sovereignty, that is, those brothers of mine, O king, all lie dead on the field! I do not, again, like to enjoy any longer the earth that is now shorn of wealth and reft of superior Kshatriyas, and that hath therefore, become like a widowed lady! I, however, still hope to vanquish

thee, O Yudhishthira, after curbing the pride, O bull of Bharata's race, of the Panchalas and the Pandus! There is, however, no longer any need for battle when Drona and Karna have been quieted and when our grandsire Bhishma hath been slain! This shorn earth, O king, now exists for thee! What king is there that would like to rule a kingdom divested of friends and allies? Having caused friends such as I had to be slain and even sons and brothers and sires, and seeing my kingdom wrested by you, who is there like myself that would like to live? Clad in deer-skins I would retire into the woods! I have no desire for kingdom, deprived as I am of friends and allies, O Bharata! Reft almost entirely of friends and allies, of heroes and elephants, this earth exists for thee, O king! Do thou enjoy her now cheerfully! As for myself, clad in deer-skins, I shall go to the woods! Friendless as I am, I have no desire, O lord, for even life! Go, O monarch, and rule the earth destitute of lords, without warriors, reft of wealth, and without citadels, as thou choosest!'

"Sanjaya continued, 'Hearing these words of poignant grief the illustrious Yudhishthira addressed thy son Duryodhana who was still within those waters, saying, 'Do not utter such ravings of sorrow, O sire, from within the waters! I do not, like Sakuni, feel any compassion for thee, O king, for such words as these! Thou mayest now, O Suyodhana, be willing to make a gift of the earth to me. I, however, do not wish to rule the earth thus given by thee! I cannot sinfully accept this earth from thee! Acceptance of a gift, O king, is not the duty laid down for a Kshatriya! I do not, therefore, wish to have the wide earth thus given away by thee! I shall, on the other hand, enjoy the earth after vanquishing thee in battle! Thou art now the lord of the earth! Why then dost thou desire to make a gift of that over which thou hast no dominion? Why, O king, didst thou not then give us the earth when we, observant of the rules of righteousness and desirous of the welfare of our race, had begged thee for our portion? Having first refused the request of the mighty Krishna, why dost thou now desire to give away the earth ? What is this folly of thine? What king is there, who, assailed by foes, would wish to give away his kingdom? O son of Kuru's race, today thou art not competent to give away the earth! Why then dost thou wish to make a gift of that over which thou hast no power? Vanquishing me in battle, rule thou this earth! Thou didst not formerly agree to give me even that much of the earth which would be covered by the point of a needle! How then, O monarch, dost thou make me a gift of the whole earth? How is it that thou, who couldst not formerly abandon even that much of land which the point of a needle would cover, now wishest to abandon the whole earth? What fool is there that would, after having obtained such prosperity and ruled the entire earth, think of making a gift of that earth to his enemies? Stupefied by folly, thou seest not the impropriety of this! Although thou desirest to give away the earth, thou shalt not yet escape me with life! Either rule the earth after having vanquished us, or go to regions of blessedness after being slain by us! If both of us, that is, thyself and myself, be alive,

then all creatures will remain in doubt as to whom the victory belongs! Thy life, O thou of limited foresight, now depends upon me! If I like, I can suffer thee to live, but thou art not capable of protecting thy own life! Thou hadst at one time especially endeavoured to burn us to death and to take our lives by means of snakes and other kinds of poison and by drowning us! We were also wronged by thee, O king, by the deprivation of our kingdom, by the cruel words spoken by thee, and by thy maltreatment of Draupadi! For these reasons, O wretch, thy life must be taken! Rise, rise, and fight us! That will benefit thee!'

"Sanjaya continued, 'In this strain, O king, those heroes, *viz.*, the Pandavas, flushed with victory, repeatedly spoke there (rebuking and mocking Duryodhana)."

SECTION XXXII

(*Gada-yuddha Parva*)

"Dhritarashtra said, 'Thus admonished (by his foes), how, indeed, did that scorcher of enemies, *viz.*, my heroic and royal son, who was wrathful by nature, then behave? He had never before listened to admonitions such as these! He had, again, been treated by all with the respect due to a king! He, who had formerly grieved to stand in the shade of an umbrella, thinking he had taken another's shelter,—he, who could not endure the very effulgence of the sun in consequence of his sensitive pride, how could he endure these words of his foes? Thou hast, with thy own eyes, O Sanjaya, seen the whole earth, with even her *Mlechchhas* and nomad tribes, depend upon his grace! Rebuked thus at that spot by the sons of Pandu in particular, while lying concealed in such a solitary place after having been deprived of his followers and attendants, alas, what answer did he make unto the Pandavas upon hearing such bitter and repeated taunts from his victorious enemies? Tell me everything, O Sanjaya, about it!'

"Sanjaya continued, 'Thus rebuked, O monarch, by Yudhishthira and his brothers, thy royal son, lying within those waters, O king of kings, heard those bitter words and became very miserable. Breathing hot and long sighs repeatedly, the king waved his arms again and again, and setting his heart on battle, thus answered, from within the waters, the royal son of Pandu.'

"Duryodhana said, 'Ye Parthas, all of you are possessed of friends, of cars, and of animals! I, however, am alone, cheerless, without a car, and without an animal! Being alone and destitute of weapons, how

can I venture to fight on foot, against numerous foes all well-armed and possessed of cars? Do you, however, O Yudhishthira, fight me one at a time! It is not proper that one should in battle fight many endued with courage, especially when that one is without armour, fatigued, afflicted with calamity, exceedingly mangled in his limbs, and destitute of both animals and troops! I do not entertain the least fear, O monarch, of either thee, or Vrikodara, the son of Pritha, or Phalguna, or Vasudeva, or all the Panchalas, or the twins, or Yuyudhana, or all the other troops thou hast! Standing in battle, alone as I am, I shall resist all of you! The fame, O king, of all righteous men hath righteousness for its basis! I say all this to you, observant of both righteousness and fame! Rising (from this lake), I shall fight all of you in battle! Like the year that gradually meets all the seasons, I shall meet all of you in fight! Wait, ye Pandavas! Like the sun destroying by his energy the light of all stars at dawn, I shall today, though weaponless and carless, destroy all of you possessed of cars and steeds! Today I shall free myself from the debt I owe to the many illustrious Kshatriyas (that have fallen for me), to Vahlika and Drona and Bhishma and the high-souled Karna, to the heroic Jayadratha and Bhagadatta, to Salya the ruler of the Madras and Bhurisravas, to my sons, O chief of Bharata's race, and Sakuni the son of Suvala, to all my friends and well-wishers and kinsmen! Today I shall free myself from that debt by slaying thee with thy brothers!' With these words, the (Kuru) king ceased speaking.'

"Yudhishthira said, 'By good luck, O Suyodhana, thou knowest the duties of a Kshatriya! By good luck, O thou of mighty arms, thy heart inclineth to battle! By good luck, thou art a hero, O thou of Kuru's race, and, by good luck, thou art conversant with battle, since, single-handed, thou wishest to meet all of us in battle! Fight any one of us, taking whatever weapon thou likest! All of us will stand as spectators here! I grant thee also, O hero, this (other) wish of thy heart, *viz.*, that if thou slayest any of us, thou shalt then become king ! Otherwise, slain by us, go to heaven !'

"Duryodhana said, 'A brave man as thou art, if thou grantest me the option of fighting only one of you, this mace that I hold in my hand is the weapon that I select! Let any one amongst you who thinks that he will be my match come forward and fight with me on foot, armed with mace! Many wonderful single combats have occurred on cars! Let this one great and wonderful combat with the mace happen today! Men (while fighting) desire to change weapons. Let the manner of the fight be changed today, with thy permission! O thou of mighty arms, I shall, with my mace, vanquish thee today with all thy younger brothers, as also all the Panchalas and the Srinjayas and all the other troops thou still hast! I do not cherish the least fear, O Yudhishthira, of even Sakra himself!'

"Yudhishthira said, 'Rise, rise, O son of Gandhari, and fight me, O Suyodhana! Alone as thou art, fight us, encountering one at a time, O thou of great might, armed with thy mace! Be a man, O son of

Gandhari, and fight with good care! Today thou shalt have to lay down thy life even if Indra becomes thy ally!'

"Sanjaya continued, 'That tiger among men, *viz.*, thy son, could not bear these words of Yudhishthira. He breathed long and heavy sighs from within the water like a mighty snake from within its hole. Struck repeatedly with such wordy goads, he could not endure it at all, like a horse of high breed that cannot endure the whip. Agitating the waters with great force, that valiant warrior rose like a prince of elephants from within the lake, breathing heavily in rage, and armed with his heavy mace that was endued with the strength of adamont and decked with gold. Piercing the solidified waters, thy son rose, shouldering his mace of iron, like the sun himself scorching everything with his rays. Endued with great strength, thy son, possessed of great intelligence, began to handle his heavy mace made of iron and equipped with a sling. Beholding him armed with mace and resembling a crested mountain or the trident-wielding Rudra himself casting angry glances on living creatures, they observed that Bharata chief shedding an effulgence around like the scorching sun himself in the sky. Indeed, all creatures then regarded that mighty-armed chastiser of foes, as he stood shouldering his mace after rising from the waters, to look like the Destroyer himself armed with his bludgeon. Indeed, all the Panchalas then saw thy royal son to look like the thunder-wielding Sakra or the trident-bearing Hara. Seeing him, however, rise from within the waters, all the Panchalas and the Pandavas began to rejoice and seize each other's hands. Thy son Duryodhana regarded that action of the spectators to be an insult directed towards him. Rolling his eyes in wrath, and as if burning the Pandavas with his glances, and contracting his brow into three furrows, and repeatedly biting his nether lip, he addressed the Pandavas with Kesava in their midst, saying, 'Ye Pandavas, ye shall have to bear the fruit of these taunts! Slain by me today, ye shall, with the Panchalas, have to repair to the abode of Yama!'

"Sanjaya continued, 'Rising from the water, thy son Duryodhana stood there, armed with mace, and with limbs bathed in blood. Covered with blood and drenched with water, his body then looked like a mountain shedding water from within. As he stood armed with mace, the Pandavas regarded him to be the angry son of Surya himself armed with the bludgeon called *Kinkara*.[1] With voice deep as that of the clouds or of a bull roaring in joy, Duryodhana then, of great prowess, armed with his mace, summoned the Parthas to battle.'

"Duryodhana said, 'Ye will have, O Yudhishthira, to encounter me one at a time! It is not proper, that one hero should fight with many at the same time, especially when that single warrior is divested of armour, fatigued with exertion, covered with water, exceedingly mangled in limbs, and without cars, animals and troops! Let the gods in heaven behold me fight single-handed destitute of every equipment and deprived of even armour

[1]That is the name of Yama's bludgeon.

and weapons! I shall certainly fight all of you! Thou shalt be judge, as thou hast the necessary qualifications, of the propriety and impropriety of everything!'

"Yudhishthira said, 'How is it, O Duryodhana, that thou hadst not this knowledge when many great car-warriors, uniting together, slew Abhimanyu in battle? Kshatriya duties are exceedingly cruel, unmindful of all considerations, and without the least compassion! Otherwise, how could you slay Abhimanyu under those circumstances? All of you were acquainted with righteousness! All of you were heroes! All of you were prepared to lay down your lives in battle! The high end declared for those that fight righteously is the attainment of the regions of Sakra! If this be your duty, *viz.*, that one should never be slain by many, why is it then that Abhimanyu was slain by many, acting in accord with thy counsels? All creatures, when in difficulty forget considerations of virtue. They then view the gates of the other world to be closed. Put on armour, O hero, and bind thy locks! Take everything else, O Bharata, of which thou standest in need! This another wish of thine, O hero, I grant thee in addition, *viz.*, that if thou canst slay him amongst the five Pandavas with whom thou wishest an encounter, thou shalt then be king! Otherwise, slain (by him), thou shalt proceed to heaven! Except thy life, O hero, tell us what boon we may grant thee.'

"Sanjaya continued, 'Then thy son, O king, cased his body with armour made of gold, and put on a beautiful head-gear adorned with pure gold. Clad in bright armour of gold, he put on that head-gear. Indeed, O king, thy son then looked resplendent like a golden cliff. Clad in mail, armed with mace, and accoutred with other equipments, thy son Duryodhana then, O king, standing on the field of battle, addressed all the Pandavas, saying, 'Amongst you (five) brothers, let any one fight me, armed with mace! As regards myself, I am willing to fight either Sahadeva, or Bhima, or Nakula, or Phalguna, or thee today, O bull of Bharata's race! Accorded an encounter, I will fight any one amongst you and will certainly gain the victory on the field! Today I will reach the end of these hostilities that is difficult to reach, with the aid, O tiger among men, of my mace wrapped with cloth of gold. I think, there is none to be my match in an encounter with the mace! With my mace I shall slay all of you one after another! Amongst all of you there is no one who is competent to fight fairly with me! It is not proper for me to speak such words of pride with respect to my own self! I shall, however, make these words of mine true in your presence! Within this very hour, these words will become either true or false! Let him amongst you take up the mace that will fight with me !' "

SECTION XXXIII

"Sanjaya said, 'Whilst Duryodhana, O king, was repeatedly roaring in this strain, Vasudeva, filled with wrath, said these words unto Yudhishthira, 'What rash words hast thou spoken, O king, to the effect, —*Slaying one amongst us be thou king among the Kurus.*—If, indeed, O Yudhishthira, Duryodhana select thee for battle, or Arjuna, or Nakula, or Sahadeva (what will be the consequence)? From desire of slaying Bhimasena, O king, for these thirteen years hath Duryodhana practised with the mace upon a statue of iron! How then, O bull of Bharata's race, will our purpose be achieved? From compassion, O best of kings, thou hast acted with great rashness! I do not at this moment behold a match (for Duryodhana) except Pritha's son Vrikodara! His practice, again, with the mace, is not so great! Thou hast, therefore, once more allowed a wretched game of chance to commence as that one in former days between thyself and Sakuni, O monarch! Bhima is possessed of might and prowess. King Suyodhana, however, is possessed of skill! In a contest between might and skill, he that is possessed of skill, O king, always prevails! Such a foe, O king, thou hast, by thy words, placed in a position of ease and comfort! Thou hast placed thine own self, however, in a position of difficulty. We have, in consequence of this, been placed in great danger! Who is there that would abandon sovereignty within grasp, after having vanquished all his foes and when he hath only one foe to dispose of and that one plunged in difficulties? I do not see that man in the world today, be he a god, who is competent to vanquish the mace-armed Duryodhana in battle! Neither thou nor Bhima, nor Nakula nor Sahadeva, nor Phalguna, is capable of vanquishing Duryodhana in fair fight! King Duryodhana is possessed of great skill ! How then, O Bharata, canst you say unto such a foe words such as these, *viz.,—Fight, selecting the mace as thy weapon, and if thou canst slay one amongst us, thou shalt then be king?*—If Duryodhana encounters Vrikodara amongst us wishing to fight fairly with him, even then our victory would be doubtful. Duryodhana is possessed of great might and great skill. How couldst thou say unto him,—*Slaying only one amongst us be thou king?* Without a doubt, the offspring of Pandu and Kunti are not destined to enjoy sovereignty! They were born for passing their lives in continued exile in the woods or in mendicancy !'

"Bhimasena said, 'O slayer of Madhu, do not, O delighter of the Yadus, give way to sorrow ! However, difficult to reach it, I shall today reach the end of these hostilities! Without doubt, I shall slay Suyodhana in battle! It appears, O Krishna, that the victory of Yudhishthira the just is certain! This mace of mine is heavier than Duryodhana's by one and a half times! Do not, O Madhava, give way to grief! I dare fight him, selecting the mace as the weapon! Let all of you, O Janardana, stand as spectators of the encounter! What do you say of Suyodhana, I would fight with the three worlds including the very gods, even if they be armed with every kind

of weapon !'

"Sanjaya continued, 'After Vrikodara had said these words, Vasudeva, filled with joy, applauded him highly and said unto him, 'Relying on thee, O thou of mighty arms, king Yudhishthira the just will, without doubt, get back his own blazing prosperity after the slaughter of all his foes! Thou hast slain all the sons of Dhritarashtra in battle! At thy hands many kings and princes and elephants have met with their fate! The Kalingas, the Magadhas, the Kauravas, the Westerners, the Gandharas have all been slain in dreadful battle, O son of Pandu! Slaying Duryodhana then, O son of Kunti, bestow the earth with her oceans upon Yudhishthira the just, like Vishnu (conferring the sovereignty of three worlds) upon the Lord of Sachi! The wretched son of Dhritarashtra, obtaining thee for a foe in battle, will, without doubt, meet with his fate! Thou wilt certainly accomplish thy vow by breaking his bones! Thou shouldst, however, O son of Pritha, always fight with care with the son of Dhritarashtra! He is possessed of both skill and strength and always takes delight in battle!' Then Satyaki, O king, applauded the son of Pandu. The Panchalas and the Pandavas, also, headed by king Yudhishthira the just, all applauded those words of Bhimasena. Then Bhima of terrible might addressed Yudhishthira, who was staying amid the Srinjayas like the blazing sun himself, saying, 'Encountering this one in battle, I venture to fight with him! This wretch among men is not competent to vanquish me in fight! Today I shall vomit that wrath which hath been nursed in my bosom upon Suyodhana, the son of Dhritarashtra, like Arjuna, throwing fire on the forest of Khandava! I shall today pluck out the dart, O son of Pandu, that lay so long sticking to thy heart! Be happy, O king, after I shall have laid low this wretch with my mace ! Today I shall recover, O sinless one, thy wreath of glory ! Today Suyodhana shall abandon his life-breath, his prosperity, and his kingdom! Today king Dhritarashtra also, hearing of his son's slaughter, will remember all those wrongs (that he did unto us) arising from the suggestions of Sakuni!' Having said these words that prince of Bharata's race, possessed of great energy, stood up for battle, like Sakra summoning Vritra (to an encounter). Unable to endure that summons, thy son, of great energy, proceeded to the encounter, like one infuriated elephant proceeding to assail another. The Pandavas beheld thy son, as he came armed with mace, look like the crested mountain of Kailasa. Indeed, seeing that mighty son of thine standing alone like a prince of elephants separated from the herd, the Pandavas became filled with delight. Standing in battle like a very lion. Duryodhana had no fear, no alarm, no pain, no anxiety. Beholding him stand there with uplifted mace like the crested mountain of Kailasa, Bhimasena, O monarch, addressed him, saying, 'Call to thy mind all those wrongs that king Dhritarashtra and thyself have done unto us! Recollect what happened at Varanavata! Recollect how Draupadi, while in her season, was maltreated in the midst of the assembly and how king Yudhishthira was defeated at dice through Sakuni's suggestion! See now, O thou of wicked soul, the terrible conse-

quence of those acts as also of the other wrongs that thou didst unto the innocent Parthas! It is for thee that that illustrious chief of the Bharatas, the son of Ganga, the grandsire of us all, lieth now on a bed of arrows, struck down (by us)! Drona also hath been slain! Karna hath been slain! Salya of great valour hath been slain! Yonder Sakuni also, the root of these hostilities, hath been slain in battle! Thy heroic brothers, as also thy sons, with all thy troops, have been slain! Other kings also, possessed of heroism, and never retreating from battle, have been slain. These and many other bulls among Kshatriyas, as also the *Pratikamin,* that wretch who had seized the tresses of Draupadi have been slain ! Thou alone art still alive, thou exterminator of thy race, thou wretch among men! Thee also I shall today slay with my mace! Of this there is no doubt! Today, O king, I shall, in battle, quell all thy pride! I shall destroy also thy hope of sovereignty, O king, and pay off all thy misdeeds unto the sons of Pandu!'

"Duryodhana said, 'What use is there of many words? Fight now with me! Today, O Vrikodara, I shall beat out of thee thy desire for battle! Why dost thou not behold me, O wretch, standing here for an encounter with the mace? Am I not armed with a formidable mace that looks like a cliff of Himavat? What foe is there, O wretch, that would venture to vanquish me armed with this weapon? If it be a fair fight, Purandara himself, amongst the gods, is not competent for that end! For all those wicked deeds of mine to which thou hast referred, thou couldst not (hitherto) do me the slightest injury! By exercising my might, I caused ye to dwell in the woods, to serve in another's dwelling, to conceal yourselves in disguises! Your friends and allies also have been slain. Our loss has been equal! If, then my fall takes place in this battle, that would be highly praiseworthy. Or, perhaps, Time will be the cause! Upto this day I have never been vanquished in fair fight on the field of battle! If ye vanquish me by deceit, your infamy will certainly last for ever ! That act of yours will, without doubt, be unrighteous and infamous! Do not, O son of Kunti, roar fruitlessly in this way like autumnal clouds uncharged with water! Show all the strength thou hast in battle now!' Hearing these words of his, the Pandavas with the Srinjayas, all inspired with desire of victory, applauded them highly. Like men exciting an infuriated elephant with clapping of hands, all of them then gladdened king Duryodhana (with those praises and cheers). The elephants that were there began to grant and the steeds to neigh repeatedly. The weapons of the Pandavas, who were inspired with desire of victory blazed forth of their own accord.' "

SECTION XXXIV

"Sanjaya said, 'When that fierce battle, O monarch, was about to commence, and when all the high-souled Pandavas had taken their seats, indeed, having heard that battle between those two heroes, both of whom were his disciples, was about to begin, Rama, whose banner bore the device of the palmyra palm, and who owns the plough for his weapon, came to that spot. Beholding him, the Pandavas, with Kesava, filled with joy advanced towards him, and receiving him, worshipped him with due rites. Their worship over, they then, O king, said unto him these words, 'Witness, O Rama, the skill, in battle, of thy two disciples !' Rama then casting his eyes on Krishna and the Pandavas, and looking at Duryodhana also of Kuru's race who was standing there armed with mace, said, 'Two and forty days have passed since I left home. I had set out under the constellation *Pushya* and have come back under *Sravana*. I am desirous, O Madhava, of beholding this encounter with the mace between these two disciples of mine !' At that time the two heroes, *viz.*, Duryodhana and Vrikodara, looked resplendent as they stood on the field, both armed with maces. King Yudhishthira, embracing him owning the plough for his weapon, duly enquired about his welfare and bade him welcome. Those two great bowmen, *viz.*, the two illustrious Krishnas, filled with joy, cheerfully saluted the hero having the plough for his weapon and embraced him. Similarly, the two sons of Madri and the five sons of Draupadi saluted Rohini's son of great strength and stood (at a respectful distance). Bhimasena of great strength and thy son, O monarch, both with uplifted maces (in their arms), worshipped Valadeva. The other kings honoured him by bidding him welcome, and then all of them said unto Rama, 'Witness this encounter, O thou of mighty arms!' Even thus those mighty car-warriors said unto the high-souled son of Rohini. Endued with immeasurable energy, Rama, having embraced the Pandavas and the Srinjayas, enquired after the welfare of all the (other) kings. Similarly, all of them, approaching, enquired after his welfare. The hero of the plough, having in return saluted all the high-souled Kshatriyas, and having made courteous enquiries about each according to their years, affectionately embraced Janardana and Satyaki. Smelling their heads, he enquired after their welfare. Those two, in return, O king, duly worshipped him, their superior, joyfully, like Indra and Upendra worshipping Brahman, the lord of the celestials. Then Dharma's son, O Bharata, said these words unto that chastiser of foes, *viz.*, the son of Rohini, 'Behold, O Rama, this formidable encounter between the two brothers!' Thus worshipped by those great car-warriors, the elder brother of Kesava, of mighty arms and great beauty, took his seat amongst them. Clad in blue robes and possessed of a fair complexion, Rama, as he sat amidst those kings, looked resplendent like the moon in the firmament, encompassed by multitudes of stars. Then that dreadful encounter, making the very hair stand on end, took place between those

two sons of thine, O king, for terminating the quarrel (that had raged for many years).' "

SECTION XXXV

"Janamejaya said, 'On the eve of the great battle (between the Kurus and the Pandus), the lord Rama, with Kesava's leave, had gone away (from Dwaraka) accompanied by many of the Vrishnis. He had said unto Kesava, 'I will render aid neither unto the son of Dhritarashtra nor unto the sons of Pandu, but will go whithersoever I like!' Having said these words, Rama, that resister of foes, had gone away. It behoveth thee, O Brahmana, to tell me everything about his return! Tell me in detail how Rama came to that spot, how he witnessed the battle. In my opinion thou art well-skilled in narration!'

"Vaisampayana said, 'After the high-souled Pandavas had taken up their post at Upaplavya, they despatched the slayer of Madhu to Dhritarashtra's presence, for the object of peace, O mighty-armed one, and for the good of all creatures. Having gone to Hastinapura and met Dhritarashtra, Kesava spoke words of true and especially beneficial import. The king, however, as I have told thee before, listened not to those counsels. Unable to obtain peace, the mighty-armed Krishna, that foremost of men, came back, O monarch, to Upaplavya. Dismissed by Dhritarashtra's son, Krishna returned (to the Pandava camp), and upon the failure of his mission, O tiger among kings, said these words unto the Pandavas, 'Urged by Fate, the Kauravas are for disregarding my words! Come, ye sons of Pandu, with me (to the field of battle), setting out under the constellation *Pushya* !' After this, while the troops (of both sides) were being mustered and arrayed, the high-souled son of Rohini, that foremost of all persons endued with might, addressed his brother Krishna, saying, 'O mighty-armed one, O slayer of Madhu, let us render assistance to the Kurus!' Krishna, however, did not listen to those words of his. With heart filled with rage (at this), that illustrious son of Yadu's race, *viz.*, the wielder of the plough, then set out on a pilgrimage to the Saraswati. Accompanied by all the Yadavas, he set out under the conjunction of the asterism called *Maitra.* The Bhoja chief (Kritavarman), however, adopted the side of Duryodhana. Accompanied by Yuyudhana, Vasudeva adopted that of the Pandavas. After the heroic son of Rohini had set out under the constellation *Pushya,* the slayer of Madhu, placing the Pandavas in his van, proceeded against the Kurus. While proceeding, Rama ordered his servants on the way, saying, 'Bring all things that are necessary for a pilgrimage, that is, every article of use! Bring the (sacred) fire that is at Dwaraka, and our priests. Bring gold, silver, kine, robes, steeds, elephants, cars,

mules, camels, and other draft cattle! Bring all these necessaries for a trip to the sacred waters, and proceed with great speed towards the Saraswati ! Bring also some priests to be especially employed, and hundreds of foremost of Brahmanas!' Having given these orders to the servants, the mighty Valadeva set out on a pilgrimage at that time of great calamity to the Kurus. Setting out towards the Saraswati, he visited all the sacred places along her course, accompanied by priests, friends, and many foremost of Brahmanas, as also with cars and elephants and steeds and servants, O bull of Bharata's race, and with many vehicles drawn by kine and mules and camels. Diverse kinds of necessaries of life were given away, in large measure and in diverse countries unto the weary and worn, children and the old, in response, O king, to solicitations. Everywhere, O king, Brahmanas were promptly gratified with whatever viands they desired. At the command of Rohini's son, men, at different stages of the journey, stored food and drink in large quantities. Costly garments and bedsteads and coverlets were given for the gratification of Brahmanas, desirous of ease and comfort. Whatever Brahmana or Kshatriya solicited whatever thing, that O Bharata, was seen to be ungrudgingly given to him. All, who formed the party, proceeded with great happiness and lived happily. The people (of Valarama's train) gave away vehicles to persons desirous of making journeys, drinks to them that were thirsty, and savoury viands to them that were hungry, as also robes and ornaments, O bull of Bharata's race, to many! The road, O king, along which the party proceeded, looked resplendent, O hero, and was highly comfortable for all, and resembled heaven itself. There were rejoicings every where upon it, and savoury viands were procurable everywhere. There were shops and stalls and diverse objects exposed for sale. The whole way was, besides, crowded with human beings. And it was adorned with various kinds of trees and creatures, and various kinds of gems. The high-souled Valadeva, observant of rigid vows, gave away unto the Brahmanas much wealth and plentiful sacrificial presents, O king, in diverse sacred spots. That chief of Yadu's race also gave away thousands of milch kine covered with excellent cloths and having their horns cased in gold, many steeds belonging to different countries, many vehicles, and many beautiful slaves. Even thus did the high-souled Rama give away wealth in diverse excellent *tirthas* on the Saraswati. In course of his wanderings, that hero of unrivalled power and magnanimous conduct at last came to Kurukshetra.'

"Janamejaya said, 'Tell me, O foremost of men, the features, the origin, and the merits of the several *tirthas* on the Saraswati and the ordinances to be observed while sojourning there! Tell me these, in their order, O illustrious one ! My curiosity is irrepressible, O foremost of all persons acquainted with *Brahma !*'

"Vaisampayana said, 'The subject of the features and origin of all these *tirthas*, O king, is very large. I shall, however, describe them to thee. Listen to that sacred account in its entirety, O king! Accompanied by his priests and friends, Valadeva first proceeded to the *tirtha*

called *Prabhasa*. There, the Lord of the constellations (*viz.*, Soma), who had been affected with phthisis, became freed from his curse. Regaining energy there, O king, he now illuminates the universe. And because that foremost of *tirthas* on earth had formerly contributed to invest Soma with splendour (after he had lost it), it is, therefore, called *Prabhasa.'*

"Janamejaya said, 'For what reason was the adorable Soma afflicted with phthisis? How also did he bathe in that *tirtha?* How did he, having bathed in that sacred water, regain his energy? Tell me all this in detail, O great *Muni !'*

"Vaisampayana said, 'Daksha had seven and twenty daughters, O king! These he bestowed (in marriage) upon Soma. Connected with the several constellations, those wives, O king, of Soma of auspicious deeds, served to help men in calculating time. Possessed of large eyes, all of them were unrivalled in beauty in the world. In wealth of beauty, however, Rohini was the foremost of them all. The adorable Soma took great delight in her. She became very agreeable to him, and therefore, he enjoyed the pleasures of her company (exclusively). In those days of yore, O monarch, Soma lived long with Rohini (exclusively). For this, those other wives of his, *viz.*, they that were called the constellations, became displeased with that high-souled one. Repairing speedily to their sire (Daksha), that Lord of creation, they said unto him, 'Soma doth not live with us! He always payeth court to Rohini only! All of us, therefore, O Lord of creatures, shall dwell by thy side, on regulated diet and observant of austere penances!' Hearing these words of theirs, Daksha (saw Soma and) said unto him, 'Behave equally towards all thy wives! Let not a great sin stain thee !' And Daksha then said unto those daughters of his, 'Go, all of you, to the presence of Sasin. At my command, he, (otherwise called) Chandramas, will behave equally towards all of you!' Dismissed by him, they then proceeded to the abode of him having cool rays. Still the adorable Soma, O lord of earth, continued to act as before, for pleased with Rohini alone, he continued to live with her exclusively. His other wives then once more came together to their sire and said unto him, 'Employed in serving thee, we will dwell in thy asylum! Soma does not live with us and is unmindful of thy commands!' Hearing these words of theirs, Daksha once more said unto Soma, 'Behave equally towards all thy wives ! Let me not, O Virochana, curse thee!' Disregarding, however, these words of Daksha, the adorable Soma continued to live with Rohini alone. At this, his other wives became once more angry. Repairing to their sire, they bowed unto him by lowering their heads, and said, 'Soma doth not live with us ! Give us thy protection! The adorable Chandramas always lives with Rohini exclusively! He sets no importance to thy words, and does not wish to show us any affection! Therefore, save us so that Soma may accept us all!' Hearing these words, the adorable Daksha, O king, became angry and in consequence thereof hurled the curse of phthisis upon Soma. Thus did that disease overtake the Lord of the stars. Afflicted with phthisis, Sasin began to waste away day by day. He

made many endeavours for freeing himself from that disease by performing diverse sacrifices, O monarch! The maker of night, however, could not free himself from that curse. On the other hand, he continued to endure waste and emaciation. In consequence, however, of the wasting of Soma, the deciduous herbs failed to grow. Their juices dried up and they became tasteless, and all of them became deprived of their virtues. And, in consequence of this decadence of the deciduous herbs, living creatures also began to decay. Indeed, owing to the wasting of Soma, all creatures began to be emaciated. Then all the celestials, coming to Soma, O king, asked him, saying, 'Why is it that thy form is not so beautiful and resplendent (as before)? Tell us the reason whence hath proceeded this great calamity! Hearing thy answer, we shall do what is needed for dispelling thy fear!' Thus addressed, the god having the hare for his mark, replied unto them and informed them of the cause of the curse and the phthisis with which he was afflicted. The gods then, having heard those words, repaired to Daksha and said, 'Be gratified, O adorable one, with Soma! Let this curse of thine be withdrawn! Chandramas is very emaciated! Only a small portion of his may be seen! In consequence of his wasting, O Lord of the celestials, all creatures also are wasting! Creepers and herbs of diverse kinds are also wasting! In their waste we ourselves also are suffering emaciation! Without us, what will this universe be? Knowing this, O master of the universe, it behoveth thee to b gratified (with Soma)!' Thus addressed (Daksha), that Lord of creatures said these words unto the celestials, 'It is impossible to make my words become otherwise! By some contrivance, however, ye blessed ones, my words may be withdrawn! Let Sasin always behave equally towards all his wives ! Having bathed also in that foremost of *tirthas* on the Saraswati, the god having the hare for his mark shall, ye gods, grow once more ! These words of mine are true! For half the month Soma shall wane every day, and for half the month (following) he will wax every day! These words of mine are true! Proceeding to the western Ocean at the spot where the Saraswati mingles with the Ocean, that vast receptacle of waters, let him adore that God of gods (Mahadeva) there! He will then regain his form and beauty!' At this command of the (celestial) *Rishi* (Daksha), Soma then proceeded to the Saraswati. He arrived at that foremost of *tirthas* called *Prabhasa* belonging to the Saraswati. Bathing there on the day of the new moon, that god of great energy and great effulgence got back his cool rays and continued once more to illumine the worlds. All the creatures also, O monarch, having rapaired to Prabhasa, returned with Soma amongst them to the place where Daksha was. (Receiving them duly) that Lord of creatures then dismissed them. Pleased with Soma, the adorable Daksha once more addressed him, saying, 'Do not, O son, disregard women, and never disregard Brahmanas! Go and attentively obey my commands!' Dismissed by him, Soma came back to his own abode. All creatures, filled with joy, continued to live as before. I have thus told thee everything about how the maker of the night had been

cursed, and, how also Prabhasa became the foremost of all *tirthas*. On every recurring day of the new moon, O monarch, the god having the hare for his mark bathes in the excellent *tirtha* of Prabhasa and regains his form and beauty. It is for this reason, O lord of earth, that that *tirtha* is known by the name of *Prabhasa,* since bathing there, Chandramas regained his great (*Prabha*) effulgence. After this, the mighty Baladeva of undecaying glory proceeded to *Chamasodbheda*, that is, to that *tirtha* which is called by that name. Giving away many costly gifts at that place, the hero, having the plough for his weapon passed one night there and performed his ablutions duly. The elder brother of Kesava then proceeded quickly to *Udapana*. Although the Saraswati seems to be lost there, yet persons crowned with ascetic success, in consequence of their obtaining great merits and great blessedness at that spot, and owing also to the coolness of the herbs and of the land there, know that the river has an invisible current, O monarch, through the bowels of the earth there.' "

SECTION XXXVI

"Vaisampayana said, 'Baladeva (as already said), proceeded next to the *tirtha* called Udapana in the Saraswati, that had formerly been the residence, O king, of the illustrious (ascetic) Trita. Having given away much wealth and worshipped the Brahmanas, the hero, having the plough for his weapon bathed there and became filled with joy. Devoted to righteousness, the great ascetic Trita had lived there. While in a hole, that high-souled one had drunk the *Soma* juice. His two brothers, dashing him down into that pit, had returned to their home. That foremost of Brahmanas, *viz*., Trita, had thereupon cursed them both.'

"Janamejaya said, 'What is the origin of Udapana? How did the great ascetic (Trita) fall into a pit, there? Why was that foremost of Brahmanas thrown into that pit by his brothers? How did his brothers, after throwing him into that hole, return home? How did Trita perform his sacrifice and how did he drink *Soma?* Tell me all this, O Brahmana, if thou thinkest that I may listen to it without impropriety!'

"Vaisampayana continued, 'In a former *Yuga,* O king, there were three brothers that were ascetics. They were called Ekata, Dwita, and Trita, and all three were endued with effulgence like that of the sun. They were like Lords of the creation and were blessed with children. Utterers of *Brahma,* they had by their penances, acquired the privilege of attaining to the regions of Brahman (after death). With their penances, vows, and self-restraint, their sire Gautama, who was ever devoted to virtue, became highly and always pleased with them. Having obtained great joy in consequence of his sons, the adorable Gautama, after passing a long life here,

went at last to the region (in the other world) that was fit for him. Those kings, however, O monarch, that had been the *Yajamanas* of Gautama, continued to worship Gautama's sons after the sire had proceeded to heaven. Amongst them, however, Trita, by his acts and study (of the *Vedas*), O king, became the foremost, even like his sire Gautama. Then all the highly blessed ascetics, characterised by righteousness, began to worship Trita as they had worshipped his sire Gautama before him. Once upon a time, the two brothers Ekata and Dwita thought of performing a sacrifice and became anxious for wealth. The plan they formed, O scorcher of foes, was to take Trita with them, and calling upon all their *Yajamanas* and collecting the needful number of animals , they would joyfully drink the *Soma* juice and acquire the great merits of sacrifice. The three brothers then, O monarch, did as settled. Calling upon all their *Yajamanas* for (obtaining) animals, and assisting them in their sacrifices and receiving a large number of animals from them, and having duly accepted them in gift in consequence of those priestly services which they rendered, those high-souled and great *Rishis* came towards the east. Trita, O king, with a cheerful heart was walking before them. Ekata and Dwita were in his rear, bringing up the animals. Beholding that large herd of animals, they began to reflect as to how they two could appropriate that property without giving a share unto Trita. Hear, O king, what those two sinful wretches, *viz.*, Ekata and Dwita, said while conversing with each other! They said, 'Trita is skilled in assisting at sacrifices. Trita is devoted to the *Vedas*. Trita is capable of earning many other kine. Let us two, therefore, go away, taking the kine with us ! Let Trita go whithersoever he chooses, without being in our company !' As they proceeded, night came upon them on the way. They then saw a wolf before them. Not far from that spot was a deep hole on the bank of the Saraswati. Trita, who was in advance of his brothers, seeing the wolf, ran in fright and fell into that hole. That hole was fathomless and terrible and capable of inspiring all creatures with fear. Then Trita, O king, that best of ascetics, from within that hole, began to utter wails of woe. His two brothers heard his cries. Understanding that he had fallen into a pit, his brothers Ekata and Dwita, moved by fear of the wolf as also by temptation, went on, deserting their brother. Thus deserted by his two brothers, who were moved by the temptation of appropriating those animals, the great ascetic Trita, O king, while within that lonely well-covered with dust and herbs and creepers, thought himself plunged, O chief of the Bharatas, into hell itself like a sinful wretch. He feared to die inasmuch as he had not earned the merit of drinking *Soma* juice. Possessed of great wisdom, he began to reflect with the aid of his intelligence as to how he could succeed in drinking *Soma* even there. While thinking on that subject, the great ascetic, standing in that pit, beheld a creeper hanging down into it in course of its growth. Although the pit was dry, the sage imagined the existence of water and of sacrificial fires there. Constituting himself the *Hotri* (in imagination), the great ascetic imagined the creeper he saw to be the *Soma* plant. He then mentally uttered the

Richs, the *Yayushes* and the *Samans* (that were necessary for the performance of a sacrifice).[1] The pebbles (lying at the bottom of the well) Trita converted into grains of sugar (in imagination). He then, O king, (mentally) performed his ablutions. He conceived the water (he had imagined) to be clarified butter. He allotted to the celestials their respective shares (of those sacrificial offerings). Having next (mentally) drunk *Soma,* he began to utter a loud noise. Those sounds, O king, first uttered by the sacrificing *Rishi,* penetrated into heaven, and Trita completed that sacrifice after the manner laid down by utterers of *Brahma.* During the progress of that sacrifice of the high-souled Trita, the whole region of the celestials became agitated. None knew, however, the cause. Vrihaspati (the preceptor of the gods) heard that loud noise (made by Trita). The priests of the celestials said unto the latter, 'Trita is performing a sacrifice. We must go there, ye gods! Endued with great ascetic merit, if angry, he is competent to create other gods!' Hearing these words of Vrihaspati, all the gods, united together, repaired to that spot where the sacrifice of Trita was going on. Having proceeded to that spot, the gods beheld the high-souled Trita installed in the performance of his sacrifice. Beholding that high-souled one resplendent with beauty, the gods addressed him, saying, 'We have come hither for our shares (in thy offerings)!' The *Rishi* said unto them, 'Behold me, ye denizens of heaven, fallen into this terrible well, almost deprived of my senses!' Then, Trita, O monarch, duly gave unto them their shares with proper *mantras.* The gods took them and became very glad. Having duly obtained their allotted shares, the denizens of heaven, gratified with him, gave him such boons as he desired. The boon, however, that he solicited was that the gods should relieve him from his distressful situation (in the well). He also said, 'Let him that bathes in this well, have the end that is attained by persons that have drunk *Soma* !' At these words, O king, the Saraswati with her waves appeared within that well. Raised aloft by her, Trita came up and worshipped the denizens of heaven. The gods then said unto him, 'Be it as thou wishest!' All of them, then, O king, went to the place whence they had come, and Trita, filled with joy, proceeded to his own abode. Meeting with those two *Rishis, viz.,* his brothers, he became enraged with them. Possessed of great ascetic merit, he said certain harsh words unto them and cursed them, saying, 'Since, moved by covetousness, ye ran away, deserting me, therefore, ye shall become fierce wolves with sharp teeth and range the forest, cursed by me in consequence of that sinful act of yours! The offspring also that ye shall have will consist of leopards, and bears and apes!' After Trita had said these words, O monarch, his two brothers were seen to be very soon transformed into these shapes in consequence of the words of that truthful sage. Of immeasurable prowess, Valadeva touched the waters of Udapana. And he gave away diverse kinds of wealth there and worshipped many Brahmanas. Beholding Udapana and applauding it

[1]Hymns from the three *Vedas.*

repeatedly, Valadeva next proceeded to Vinasana which also was on the Saraswati.' "

SECTION XXXVII

"Vaisampayana said, 'Then Valadeva, O king, proceeded to Vinasana where the Saraswati hath become invisible in consequence of her contempt for Sudras and Abhiras. And since the Saraswati, in consequence of such contempt, is lost at that spot, the *Rishis*, for that reason, O chief of the Bharatas, always name the place as *Vinasana*. Having bathed in that *tirtha* of the Saraswati, the mighty Baladeva then proceeded to Subhumika situate on the excellent bank of the same river. There many fair-complexioned *Apsaras*, of beautiful faces, are always engaged in sports of a pure character without any intermission. The gods and the *Gandharvas*, every month, O ruler of men, repair to that sacred *tirtha* which is the resort of Brahman himself. The *Gandharvas* and diverse tribes of Apsaras are to be seen there, O king, assembled together and passing the time as happily as they like. There the gods and the *Pitris* sport in joy, with sacred and auspicious flowers repeatedly rained over them, and all the creepers also were adorned with flowery loads. And because, O king, that spot is the beautiful sporting ground of those *Apsaras*, therefore is that *tirtha* on the excellent bank of the Saraswati called *Subhumika*. Baladeva of Madhu's race, having bathed in that *tirtha* and given away much wealth unto the Brahmanas, heard the sound of those celestial songs and musical instruments. He also saw there many shadows of gods, *Gandharvas*, and *Rakshasas*. The son of Rohini then proceeded to the *tirtha* of the *Gandharvas*. There many *Gandharvas* headed by Viswavasu and possessed of ascetic merit, pass their time in dance and song of the most charming kind. Giving away diverse kinds of wealth unto the Brahmanas, as also goats and sheep and kine and mules and camels and gold and silver, and feeding many Brahmanas and gratifying them with many costly gifts that were desired by them. Baladeva of Madhu's race proceeded thence, accompanied by many Brahmanas and eulogised by them. Leaving that *tirtha* resorted to by *Gandharvas*, that mighty-armed chastiser of foes, having but one ear-ring, then proceeded to the famous *tirtha* called *Gargasrota*. There, in that sacred *tirtha* of the Saraswati, the illustrious Garga of venerable years and soul cleansed by ascetic penances, O Janamejaya, had acquired a knowledge of Time and its course, of the deviations of luminous bodies (in the firmament), and of all auspicious and inauspicious portents. That *tirtha*, for this reason, came to be called after his name as *Gargasrota*. There, O king, highly blessed *Rishis* of excellent vows always waited upon Garga, O lord, for obtaining

a knowledge of Time.[1] Smeared with white sandal-paste, O king, Baladeva, repairing to that *tirtha,* duly gave away wealth unto many ascetics of cleansed souls. Having given also many kinds of costly viands unto the Brahmanas, that illustrious one attired in blue robes then proceeded to the *tirtha* called Sankha. There, on the bank of the Saraswati, that mighty hero having the palmyra on his banner beheld a gigantic tree, called *Mohasankha,* tall as Meru, looking like the White-mountain, and resorted to by *Rishis.* There dwell *Yakshas,* and *Vidyadharas,* and *Rakshasas* of immeasurable energy and *Pisachas* of immeasurable might, and *Siddhas,* numbering thousands. All of them, abandoning other kinds of food, observe vows and regulations, and take at due seasons the fruits of that lord of the forest for their sustenance and wander in separate bands, unseen by men, O foremost of human beings! That monarch of the forest, O king, is known for this throughout the world! That tree is the cause of this celebrated and sacred *tirtha* on the Saraswati. Having given away in that *tirtha* many milch cows, and vessels of copper and iron, and diverse kinds of other vessels, that tiger of Yadu's race, *viz.,* Baladeva, having the plough for his weapon, worshipped the Brahmanas and was worshipped by them in return. He then, O king, proceeded to the Dwaita lake. Arrived there, Vala saw diverse kinds of ascetics in diverse kinds of attire. Bathing in its waters, he worshipped the Brahmanas. Having given away unto the Brahmanas diverse articles of enjoyment in profusion, Baladeva then, O king, proceeded along the southern bank of the Saraswati. The mighty-armed and illustrious Rama of virtuous soul and unfading glory then proceeded to the *tirtha* called *Nagadhanwana.* Swarming with numerous snakes, O monarch, it was the abode of Vasuki of great splendour, the king of the snakes. There four and ten thousand *Rishis* also had their permanent home. The celestials, having come there (in days of yore), had according to due rites, installed the excellent snake Vasuki as king of all the snakes. There is no fear of snakes in that place, O thou of Kuru's race! Duly giving away many valuables there unto the Brahmanas, Baladeva then set out with face towards the east and reached, one after another, hundreds and thousands of famous *tirthas* that occurred at every step. Bathing in all those *tirthas,* and observing fasts and other vows as directed by the *Rishis,* and giving away wealth in profusion, and saluting all the ascetics who had taken up their residence there, Baladeva once more set out, along the way that those ascetics pointed out to him, for reaching that spot where the Saraswati turns in an eastward direction, like torrents of rain bent by the action of the wind. The river took that course for beholding the high-souled *Rishis* dwelling in the forest of Naimisha. Always smeared with white sandal-paste, Vala, having the plough for his weapon, beholding that foremost of rivers change her course, became, O king, filled with wonder.'

"Janamejaya said, 'Why, O Brahmana, did the Saraswati bend her

[1]Garga was a celebrated astronomer and astrologer of ancient India. Certain horoscopes left by him have furnished oriental scholars with important landmarks on the subject of Hindu chronology.

course there in an easternly direction? O best of *Adharyus,* it behoveth thee to tell me everything relating to this ! For what reason was that delighter of the Yadus filled with wonder? Why, indeed, did that foremost of rivers thus alter her course?'

"Vaisampayana said, 'Formerly, in the *Krita* age, O king, the ascetics dwelling in Naimisha were engaged in a grand sacrifice extending for twelve years. Many were the *Rishis,* O king, that came to that sacrifice. Passing their days, according to due rites, in the performance of that sacrifice, those highly blessed ones, after the completion of that twelve years' sacrifice at Naimisha, set out in large number for visiting the *tirthas.* In consequence of the number of the *Rishis,* O king, the *tirthas* on the southern banks of the Saraswati all looked like towns and cities. Those foremost of Brahmanas, O tiger among men, in consequence of their eagerness for enjoying the merits of *tirthas,* took up their abodes on the bank of the river up to the site of Samantapanchaka. The whole region seemed to resound with the loud *Vedic* recitations of those *Rishis* of cleansed souls, all employed in pouring libations on sacrificial fires. That foremost of rivers looked exceedingly beautiful with those blazing *homa* fires all around, over which those high-souled ascetics poured libations of clarified butter. *Valkhilyas* and *Asmakuttas, Dantolakhalinas, Samprakshanas* and other ascetics,[1] as also those that subsisted on air, and those that lived on water, and those that lived on dry leaves of trees, and diverse others that were observant of diverse kinds of vows, and those that forswore beds for the bare and hard earth, all came to that spot in the vicinity of the Saraswati. And they made that foremost of rivers exceedingly beautiful, like the celestials beautifying (with their presence) the heavenly stream called Mandakini. Hundreds upon hundreds of *Rishis,* all given to the observance of sacrifices, came thither. Those practisers of high vows, however, failed to find sufficient room on the banks of the Saraswati. Measuring small plots of land with their sacred threads, they performed their *Agnihotras* and diverse other rites. The river Saraswati beheld, O monarch, that large body of *Rishis* penetrated with despair and plunged into anxiety for want of a broad *tirtha* wherein to perform their rites. For their sake, that foremost of streams came there, having made many abodes for herself in that spot, through kindness for those *Rishis* of sacred penances, O Janamejaya! Having thus, O monarch, turned her course for their sake, the Saraswati, that foremost of rivers, once more flowed in a westerly direction, as if she said, 'I must go hence, having prevented the arrival of these *Rishis* from becoming futile!' This wonderful feat, O king, was accomplished there by that great river. Even thus those receptacles of water, O king, were formed in Naimisha. There, at Kurukshetra, O foremost of Kuru's care, do thou perform grand sacrifices and rites! As he beheld those many receptacles

[1]The first were diminutive little creatures, not bigger than the thumb; the second were probably those that husked their corn with only two pieces of stone without using the usual convenient appliances; the third were persons that lived on raw corn, using their teeth for husking it. I have no idea of who the fourth were.

of water and seeing that foremost of rivers turn her course, wonder filled the heart of the high-souled Rama. Bathing in those *tirthas* duly and giving away wealth and diverse articles of enjoyment unto the Brahmanas, that delighter of Yadu's race also gave away diverse kinds of food and diverse desirable articles unto them. Worshipped by those regenerate ones, Vala, O king, then set out from that foremost of all *tirthas* on the Saraswati (*viz.,* Sapta-Saraswat). Numerous feathery creatures have their home there. And it abounded with Vadari, Inguda, Ksamarya, Plaksha, Aswattha, Vibhitaka, Kakkola, Palasa, Karira, Pilu, and diverse other kinds of trees that grow on the banks of the Saraswati. And it was adorned with forest of Karushakas, Vilwas, and Amratakas, and Atimuktas and Kashandas and Parijatas. Agreeable to the sight and most charming, it abounded with forests of plantains. And it was resorted to by diverse tribes of ascetics, some living on air, some on water, some on fruit, some on leaves, some on raw grain which they husked with the aid only of stones, and some that were called Vaneyas. And it resounded with the chanting of the Vedas, and teemed with diverse kinds of animals. And it was the favourite abode of men without malice and devoted to righteousness. Valadeva, having the plough for his weapon, arrived at that *tirtha* called Sapta-Saraswat, where the great ascetic Mankanaka had performed his penances and became crowned with success.' "

SECTION XXXVIII

"Janamejaya said, 'Why was that *tirtha* called Sapta-Saraswat? Who was the ascetic Mankanaka? How did that adorable one become crowned with success? What were his vows and observances? In whose race was he born? What books did that best of regenerate ones study? I desire to hear all this, O foremost of regenerate ones !'

"Vaisampayana said, 'O king, the seven Saraswatis cover this universe! Whithersoever the Saraswati was summoned by persons of great energy, thither she made her appearance. These are the seven forms of the Saraswati, *viz.,* Suprava, Kanchanakshi, Visala, Manorama, Oghavati, Surenu, and Vimalodaka. The Supreme Grandsire had at one time performed a great sacrifice. While that sacrifice was in course of performance on the ground selected, many regenerate ones crowned with ascetic success came there. The spot resounded with the recitation of sacred hymns and the chanting of the *Vedas.* In the matter of those sacrificial rites, the very gods lost their coolness (so grand were the preparations). There, O monarch, while the Grandsire was installed in the sacrifice and was performing the grand ceremony capable of bestowing prosperity and every wish, many notable ones conversant with righteousness, and profit were present. As soon as

they thought of the articles of which they stood in need, these, O monarch, immediately appeared before the regenerate ones (among the guests) that came there. The Gandharvas sang and the diverse tribes of Apsaras danced. And they played upon many celestial instruments all the time. The wealth of provisions procured in that sacrifice satisfied the very gods. What shall I say then of human beings? The very celestials became filled with wonder! During the continuance of that sacrifice at Pushkara and in the presence of the Grandsire, the Rishis, O king, said, 'This sacrifice cannot be said to possess high attributes, since that foremost of rivers, *viz.*, Saraswati, is not to be seen here!' Hearing these words, the divine Brahman cheerfully thought of Saraswati. Summoned at Pushkara by the Grandsire engaged in the performance of a sacrifice. Saraswati, O king, appeared there, under the name of Suprava. Beholding Saraswati quickly pay that regard to the Grandsire, the *Munis* esteemed that sacrifice highly. Even thus that foremost of rivers, *viz.*, the Saraswati, made her appearance at Pushkara for the sake of the Grandshire and for gratifying the *Munis*. (At another time), O king, many *Munis,* mustering together at Naimisha, took up their residence there. Delightful disquisition occurred among them, O king, about the Vedas. There where those *Munis,* conversant with diverse scriptures, took up their abode, there they thought of the Saraswati. Thus thought of, O monarch, by those Rishis performing a sacrifice, the highly blessed and sacred Saraswati, for rendering assistance, O king, to those high-souled *Munis* assembled together, made her appearance at Naimisha and came to be called Kanchanakshi. That foremost of rivers, worshipped by all, thus came there, O Bharata ! While (king) Gaya was engaged in the performance of a great sacrifice at Gaya, the foremost of rivers, Saraswati, summoned at Gaya's sacrifice (made her appearance there). The *Rishis* of rigid vows that were there, named this form of hers at Gaya as Visala. That river of swift current flows from the sides of the Himavat. Auddalaka had also, O Bharata, performed a sacrifice. A large concourse of *Munis* had been gathered there. It was on that sacred region, *viz.*, the northern part of Kosala, O king, that the sacrifice of high-souled Auddalaka was performed. Before Auddalaka began his sacrifice, he had thought of the Saraswati. That foremost of rivers came to that region for the sake of those *Rishis*. Worshipped by all those *Munis* clad in barks and deer-skins she became known by the name of Manorama as those *Rishis* mentally called her. While, again, the high-souled Kuru was engaged in a sacrifice at Kurukshetra, that foremost of rivers, the highly blessed Saraswati, made her appearance there. Summoned, O monarch, by the high-souled Vasishtha (who assisted Kuru in his sacrifice), the Saraswati, full of celestial water appeared at Kurukshetra under the name of Oghavati. Daksha at one time performed a sacrifice at the source of Ganga. The Saraswati

appeared there under the name of the fast-flowing Surenu.[1] Once again, while Brahman was engaged in a sacrifice on the sacred forest of the Himavat mountains, the adorable Saraswati, summoned (by him), appeared there. All these seven forms then came and joined together in that *tirtha* where Baladeva came. And because the seven mingled together at that spot, therefore is that *tirtha* known on Earth by the name of *Sapta-Saraswati*. Thus have I told thee of the seven Saraswatis, according to their names. I have also told thee of the sacred *tirtha* called *Sapta-Saraswat*. Listen now to a great feat of Mankanaka, who had from his youth led the life of a *Brahmacharin*. While employed in performing his ablutions in the river, he beheld (one day), O Bharata, a woman of faultless limbs and fair brows, bathing in the river at will, her person uncovered. At this sight, O monarch, the vital seed of the *Rishi* fell unto the Saraswati. The great ascetic took it up and placed it within his earthen pot. Kept within that vessel, the fluid became divided into seven parts. From those seven portions were born seven *Rishis* from whom sprang the (nine and forty) *Maruts*. The seven *Rishis* were named Vayuvega, Vayuhan, Vayumandala, Vayujata, Vayuretas, and Vayuchakra of great energy. Thus were born these progenitors of the diverse *Maruts*. Hear now a more wonderful thing, O king, a fact exceedingly marvellous on Earth, about the conduct of the great *Rishi*, which is well-known in the three worlds. In days of yore, after Mankanaka had become crowned with success, O king, his hand, on one occasion, became pierced with a *Kusa* blade. Thereupon, a vegetable juice came out of the wound (and not red blood). Seeing that vegetable juice, the *Rishi* became filled with joy and danced about on the spot. Seeing him dance, all mobile and immobile creatures, O hero, stupefied by his energy, began to dance. Then the gods with Brahman at their head, and the *Rishis* possessed of wealth of asceticism, O king, all went to Mahadeva and informed him of the act of the *Rishi* (Mankanaka). And they said unto him, 'It behoveth thee, O god, to do that which may prevent the *Rishi* from dancing!' Then Mahadeva, seeing the Rishi filled with great joy, and moved by the desire of doing good unto the gods, addressed him, saying, 'Why, O Brahmana, dost thou dance in this way, acquainted as thou art with thy duties? What grave cause is there for such joy of thine, O sage, that, an ascetic as thou art, O best of Brahmanas, and walking as thou dost along the path of virtue, thou shouldst act in this way?'

"The Rishi said, 'Why, seest thou not, O Brahmana, that a vegetable juice is flowing from this wound of mine? Seeing this, O lord, I am dancing in great joy!" Laughing at the Rishi who was stupefied by passion, the god said, 'I do not, O Brahmana' at all wonder at this! Behold me!' Having

[1]After the 25th verse, almost all the editions have a single line, noticed by Nilakantha in his gloss, about the *Surenu*. It is evidently an interpolation. In the first enumeration of the seven Saraswatis, Surenu comes *after* Oghavati. The occurrence of this one line, therefore, mentioning Surenu *before* Oghavati, and assigning it a place different from that which is assigned to it in verse 29, leaves little room for doubt, that it is an interpolation.

said this unto that foremost of Rishis, Mahedeva of great intelligence struck his thumb with the end of one of his fingers. Thereupon, O king, ashes, white as snow, came out of that wound. Seeing this, the Rishi became ashamed, O monarch, and fell at the feet of the god. He understood the god to be none else than Mahadeva. Filled with wonder, he said, 'I do not think that thou art any one else than Rudra, that great and Supreme being ! O wielder of the trident, thou art the refuge of this universe consisting of gods and *Asuras !* The wise say that this universe hath been created by thee ! At the universal destruction, everything once more enters thee ! Thou art incapable of being known by the gods, how then canst thou be known by me ? All forms of being that are in the universe are seen in thee ! The gods with Brahman at their head worship thy boon giving self, O sinless one ! Thou art everything ! Thou art the creator of the gods and it was thou who hadst caused them to be created ! Through thy grace, the gods pass their time in joy and perfect fearlessness !' Having praised Mahadeva in this manner, the *Rishi,* bowed to him, 'Let not this absence of gravity, ridiculous in the extreme, that I displayed, O god, destroy my ascetic merit! I pray to thee for this!' The god, with a cheerful heart, once more said unto him 'Let thy asceticism increase a thousandfold, O Brahmana, through my grace! I shall also always dwell with thee in this asylum! For the man that will worship me in the *tirtha, viz.*, Sapta-Saraswat, there will be nothing unattainable here or hereafter. Without doubt, such a one shall go to the region called Saraswat (in heaven) after death!' Even this is the history of Mankanaka of abundant energy. He was a son begotten by the god of wind upon (the lady) Sukanya.' "

SECTION XXXIX

"Vaisampayana said, 'Having passed one night more, Rama, having the plough for his weapon, worshipped the dwellers of that *tirtha* and showed his regard for Mankanaka. Having given wealth unto the Brahmanas, and passed the night there, the hero having the plough for his weapon was worshipped by the *Munis.* Rising up in the morning, he took leave of all the ascetics, and having touched the sacred water, O Bharata, set out quickly for other *tirthas.* Baladeva then went to the *tirtha* known by the name of Usanas. It is also called Kapalamochana. Formerly, Rama (the son of Dasaratha) slew a *Rakshasa* and hurled his head to a great distance. That head, O king, fell upon the thigh of a great sage named Mahodara and struck to it. Bathing in this *tirtha,* the great Rishi became freed from the burthen. The high-souled Kavi (Sukra) had performed his ascetic penances there. It was there that the whole science of politics and morals (that goes by Sukra's name) appeared to him by inward light. While residing

there, Sukra meditated upon the war of the *Daityas* and the *Danavas* (with the gods). Arrived at that foremost of *tirthas*, Baladeva, O king, duly made presents unto the high-souled Brahmanas.'

"Janamejaya said, 'Why is it called Kapalamochana, where the great *Muni* became freed (from the Rakshasa's head)? For what reason and how did that head stick unto him?'

"Janamejaya said, 'Why is it called Kapalamochana, where the great *Muni* became freed (from the Rakshasa's head)? For what reason and how did that head stick unto him?'

"Vaisampayana said, 'Formerly, O tiger among kings, the high-souled Rama (the son of Dasaratha) lived (for some time) in the forest of Dandaka, from desire of slaying the Rakshasas. At Janasthana he cut off the head of a wicked-souled Rakshasa with a razor-headed shaft of great sharpness. That head fell in the deep forest. That head, coursing at will (through the welkin) fell upon the thigh of Mahodara while the latter was wandering through the woods. Piercing his thigh, O king, it struck to it and remained there. In consequence of that head thus sticking to his thigh, the Brahmana (Mahodara) of great wisdom could not (with ease) proceed to *tirthas* and other sacred spots. Afflicted with great pain and with putrid matter flowing from his thigh, he went to all the *tirthas* of the Earth (one after another), as heard by us. He went to all the rivers and to the ocean also. (Not finding any relief) the great ascetic spoke of his sufferings to many Rishis of cleansed souls about his having bathed in all the *tirthas* without having found the relief he sought. That foremost of Brahmanas then heard from those sages words of high import about this foremost of *tirthas* situate on the Saraswati, and known by the name of Usanasa, which was represented as competent to cleanse from every sin and as an excellent spot for attaining to (ascetic) success. That Brahmana, then, repairing to that Usanasa *tirtha,* bathed in its waters. Upon this, the Rakshasa's head, leaving the thigh, fell into the water. Freed from that (dead) head, the Rishi felt great happiness. As regards the head itself, it was lost in the waters. Mahodara then, O king, freed from the Rakshasa's head, cheerfully returned, with cleansed soul and all his sins washed away, to his asylum after achieving success. The great ascetic thus freed, after returning to his sacred asylum, spoke of what had happened to those Rishis of cleansed souls. The assembled Rishis, having heard his words, bestowed the name of *Kapalamochana* on the *tirtha.* The great Rishi Mahodara, repairing once more to that foremost of *tirthas*, drank its water and attained to great ascetic success. He of Madhu's race, having given away much wealth unto the Brahmanas and worshipped them, then proceeded to the asylum of Rushangu. There, O Bharata, Arshtishena had in former days undergone the austerest of penances. There the great *Muni* Viswamitra (who had before been a Kshatriya) became a Brahmana. That great asylum is capable of granting the fruition of every wish. It is always, O lord, the abode of *Munis* and Brahmanas. Baladeva of great beauty, surrounded by Brahmanas, then went to that spot, O monarch, where Rushangu had, in former days, cast

off his body. Rushangu, O Bharata, was an old Brahmana, who was always devoted to ascetic penances. Resolved to cast off his body, he reflected for a long while. Endued with great ascetic merit, he then summoned all his sons and told them to take him to a spot where water was abundant. Those ascetics, knowing their sire had become very old, took that ascetic to a *tirtha* on the Saraswati. Brought by his sons to the sacred Saraswati containing hundreds of *tirthas* and on whose banks dwelt Rishis unconnected with the world, that intelligent ascetic of austere penance bathed in that *tirtha* according to due rites, and that foremost of Rishis conversant with the merits of *tirthas,* then cheerfully said, O tiger among men, unto all his sons, who were dutifully waiting upon him, these words, 'He that would cast off his body on the northern bank of the Saraswati containing much water, while employed in mentally reciting sacred mantras, would never again be afflicted with death ! The righteous-souled Baladeva, touching the water of that *tirtha* and bathing in it, gave considerable wealth unto the Brahmanas, being devoted to them. Possessed of great might and great prowess Baladeva then proceeded to that *tirtha* where the adorable Grandsire had created the mountains called Lokaloka, where that foremost of Rishis, *viz.,* Arshtishena of rigid vows, O thou of Kuru's race, had by austere penances acquired the status of Brahmanhood, where the royal sage Sindhudwipa, and the great ascetic Devapi, and the adorable and illustrious Muni Viswamitra of austere penances and fierce energy, had all acquired a similar status."

SECTION XL

Janamejaya said, "Why did the adorable Arshtishena undergo the austerest of penances? How also did Sindhudwipa acquire the status of a Brahmana? How also did Devapi, O Brahmana, and how Viswamitra, O best of men, acquire the same status? Tell me all this, O adorable one ! Great is my curiosity to listen to all these."

Vaisampayana said, "Formerly, in the Krita age, O king, there was a foremost of regenerate persons called Arshtishena. Residing in his preceptor's house, he attended to his lessons every day. Although, O king, he resided long in the abode of his preceptor, he could not still acquire the mastery of any branch of knowledge or of the Vedas. O monarch ! In great disappointment, O king, the great ascetic performed very austere penances. By his penances he then acquired the mastery of the Vedas, to which there is nothing superior. Acquiring great learning and a mastery of the Vedas, that foremost of Rishis became crowned with success in that *tirtha.* He then bestowed three boons on that place. (He said), 'From this day, a person, by bathing in this *tirtha* of the great river (Saraswati), shall

obtain the great fruit of a horse sacrifice ! From this day there will be no fear in this *tirtha* from snakes and wild beasts ! By small exertions, again, one shall attain to great result here !' Having said these words, that Muni of great energy proceeded to heaven. Even thus the adorable Arshtishena of great energy became crowned with success. In that very *tirtha* in the Krita age, Sindhudwipa of great energy, and Devapi also, O monarch, had acquired the high status of Brahmanhood. Similarly Kusika's son, devoted to ascetic penances and with his senses under control, acquired the status of Brahmanhood by practising well-directed austerities. There was a great Kshatriya, celebrated over the world, known by the name of Gadhi. He had a son born to him, of the name of Viswamitra of great prowess. King Kausika became a great ascetic. Possessed of great ascetic merit, he wished to install his son Viswamitra on his throne, himself having resolved to cast off his body. His subjects, bowing unto him, said, "Thou shouldst not go away, O thou of great wisdom, but do thou protect us from a great fear !' Thus addressed, Gadhi replied unto his subjects, saying, 'My son will become the protector of the wide universe !' Having said these words, and placed Viswamitra (on the throne), Gadhi, O king, went to heaven, and Viswamitra became king. He could not, however, protect the earth with even his best exertions. The king then heard of the existence of a great fear of Rakshasas (in his kingdom). With his four kinds of forces, he went out of his capital. Having proceeded far on his way, he reached the asylum of Vasishtha. His troops, O king, caused much mischief there. The adorable Brahmana Vasistha, when he came to his asylum, saw the extensive woods in course of destruction. That best of Rishis, viz., Vasishtha, O king, became angry, O monarch, with Viswamitra. He commanded his own (*homa*) cow, saying, 'Create a number of terrible Savaras !' Thus addressed, the cow created a swarm of men of frightful visages. These encountered the army of Viswamitra and began to cause a great carnage everywhere. Seeing this, his troops fled away. Viswamitra, the son of Gadhi, however, regarding ascetic austerities highly efficacious, set his heart upon them. In this foremost of *tirthas* of the Saraswati, O king, he began to emaciate his own body by means of vows and fasts with fixed resolve. He made water and air and (the fallen) leaves of trees his food. He slept on the bare ground, and observed other vows (enjoined for ascetics). The gods made repeated attempts for impeding him in the observance of his vows. His heart, however, never swerved from the vows (he had proposed to himself). Then, having practised diverse kinds of austerities with great devotion, the son of Gadhi became like the Sun himself in effulgence. The boon-giving Grandsire, of great energy, resolved to grant Viswamitra, when he had become endued with ascetic merit, the boon the latter desired. The boon that Viswamitra solicited was that he should be permitted to become a Brahmana. Brahma the Grandsire of all the worlds, said unto him, 'So be it.' Having by his austere penances acquired the status of Brahmanhood, the illustrious Viswamitra, after the attainment of his wish, wandered over the whole Earth like a celestial.

Giving away diverse kinds of wealth in that foremost of *tirthas,* Rama also cheerfully gave away milch cows and vehicles and beds, ornaments, and food and drink of the best kinds, O king, unto many foremost of Brahmanas, after having worshipped them duly. Then, O king, Rama proceeded to the asylum of Vaka which was not very distant from where he was, that asylum in which, as heard by us, Dalvya-vaka had practised the austerest of penances".

SECTION XLI

Vaisampayana said, 'The delighter of the Yadus then proceeded to the asylum (of Vaka) which resounded with the chanting of the *Vedas.* There the great ascetic, O king, named Dalvya-vaka poured the kingdom of Dhritarashtra, the son of Vichitravirya, as a libation (on the sacrificial fire). By practising very austere penances he emaciated his own body. Endued with great energy, the virtuous *Rishi,* filled with great wrath, (did that act). In former times, the *Rishis* residing in the Naimisha forest had performed a sacrifice extending for twelve years. In course of that sacrifice, after a particular one called *Viswajit* had been completed, the *Rishis* set out for the country of the Panchalas.[1] Arrived there, they solicited the king for giving them one and twenty strong and healthy calves to be given away as *Dakshina* (in the sacrifice they have completed). Dalvya-vaka, however, (calling those *Rishis*), said unto them, 'Do you divide those animals (of mine) among you ! Giving away these (unto you), I shall solicit a great king (for some).' Having said so unto all those Rishis, Vaka of great energy, that best of Brahmanas, then proceeded to the abode of Dhritarashtra. Arrived at the presence of king Dhritarashtra, Dalvya begged some animals of him. That best of kings, however, seeing that some of his kine died without any cause, angrily said unto him. 'Wretch of a Brahmana, take, if thou likest, these animals that (are dead) !' Hearing these words, the Rishi, conversant with duties, thought, 'Alas, cruel are the words that have been addressed to me in the assembly !' Having reflected in this strain, that best of Brahmanas, filled with wrath, set his heart upon the destruction of king Dhritarashtra. Cutting the flesh from off the dead animals, that best of sages, having ignited a (sacrificial) fire on the *tirtha* of the Saraswati, poured those pieces as libations for the destruction of king Dhritarashtra's kingdom. Observant of rigid vows, the great Dalvya-vaka, O monarch, poured Dhritarashtra's kingdom as a libation on the fire, with the aid of those pieces of meat'[1]. Upon the commencement

[1] Pouring a kingdom on the fire means pouring libations on the fire for the object of destroying a kingdom.

of that fierce sacrifice according to due rites, the kingdom of Dhritarashtra, O monarch, began to waste away. Indeed, O lord, the kingdom of that monarch began to waste away even as a large forest begins to disappear when men proceed to cut it down with the axe. Overtaken by calamities, the kingdom began to lose its prosperity and life. Seeing his kingdom thus afflicted, the puissant monarch, O king, became very cheerless and thoughtful. Consulting with the Brahmanas, he began to make great endeavours for freeing his territories (from affliction). No good, however, came of his efforts, for the kingdom continued to waste away. The king became very cheerless. The Brahmanas also, O sinless one, became filled with grief. When at last the king failed to save his kingdom, he asked his counsellers. O Janamejaya, (about the remedy). The counsellors reminded him of the evil he had done in connection with the dead kine. And they said, 'The sage Vaka is pouring thy kingdom as a libation on the fire with the aid of the flesh (of those animals). Thence is this great waste of thy kingdom ! This is the consequence of ascetic rites. Thence is this great calamity ! Go, O king, and gratify that Rishi by the side of a receptacle of water on the bank of the Saraswati !' Repairing to the bank of the Saraswati, the king falling at his feet and touching them with his head, joined his hands and said, O thou of Bharata's race, these words, 'I gratify thee, O adorable one, forgive my offence. I am a senseless fool, a wretch inspired with avarice. Thou art my refuge, thou art my protector, it behoveth thee to show me thy grace !' Beholding him thus overwhelmed with grief and indulging in lamentations like these, Vaka felt compassion for him and freed his kingdom. The *Rishi* became gratified with him, having dismissed his angry feelings. For freeing his kingdom, the sage again poured libations on the fire. Having freed the kingdom (from calamities) and taken many animals in grief, he became pleased at heart and once more proceeded to the Naimisha woods. The liberal-minded king Dhritarashtra also, of righteous soul, with a cheerful heart, returned to his own capital full of prosperity.'

"In that *tirtha*, Vrihaspati also, of great intelligence, for the destruction of the *Asuras* and the prosperity of the denizens of heaven, poured libations on the sacrificial fire, with the aid of flesh. Upon this, the *Asuras* began to waste away and were destroyed by the gods, inspired by desire of victory in battle. Having with due rites given unto the Brahmanas steeds and elephants and vehicles with mules yoked unto them and jewels of great value and much wealth, and much corn, the illustrious and mighty-armed Rama then proceeded, O king, to the *tirtha* called *Yayata*. There, O monarch, at the sacrifice of the high-souled Yayati, the son of Nahusha, the Saraswati produced milk and clarified butter. That tiger among men, viz., king Yayati, having performed a sacrifice there, went cheerfully to heaven and obtained many regions of blessedness. Once again, O lord, king Yayati performed a sacrifice there. Beholding his great magnanimity of soul and his immutable devotion to herself, the river Saraswati gave unto the Brahamanas (invited to that sacrifice) everything for which each of them cherished only a wish in his heart. That foremost of rivers gave

unto each where he was, amongst those that were invited to the sacrifice, houses and beds and food of the six different kinds of taste, and diverse other kinds of things. The Brahmanas regarded those valuable gifts as made to them by the king. Cheerfully they praised the monarch and bestowed their suspicious blessings upon him. The gods and the *Gandharvas* were all pleased with the profusion of articles in that sacrifice. As regards human beings, they were filled with wonder at sight of that profusion. The illustrious Baladeva, of soul subdued and restrained and cleansed, having the palmyra on his banner, distinguished by great righteousness, and ever giving away the most valuable things, then proceeded to that *tirtha* of fierce current called *Vasishthapavaha.*"[1]

SECTION XLII

Janamejaya said, "Why is the current of (the *tirtha* known by the name of) Vasishthapavaha so rapid? For what reason did the foremost of rivers bear away Vasistha? What, O lord, was the cause of the dispute between Vasistha and Viswamitra? Questioned by me, O thou of great wisdom, tell me all this ! I am never satiated with hearing thee !"

Vaisampayana said, "A great enmity arose between Viswamitra and Vasistha, O Bharata, due to their rivalry in respect of ascetic austerities. The high abode of Vasishtha was in the *tirtha* called Sthanu on the eastern bank of the Saraswati. On the opposite bank was the asylum of the intelligent Viswamitra. There, in that *tirtha,* O monarch, Sthanu (Mahadeva) had practised the austerest penances. Sages still speak of those fierce feats. Having performed a sacrifice there and worshipped the river Saraswati, Sthanu established that *tirtha* there. Hence it is known by the name *Sthanu-tirtha,* O lord. In that *tirtha,* the celestials had, in days of yore, O king, installed Skanda, that slayer of the enemies of the gods, in the supreme command of their army. Unto that *tirtha* of the Saraswati, the great *Rishi* Viswamitra, by the aid of his austere penances, brought Vasishtha. Listen to that history. The two ascetics Viswamitra and Vasishtha, O Bharata, every day challenged each other very earnestly in respect of the superiority of their penances. The great *Muni* Viswamitra, burning (with jealousy) at sight of the energy of Vasistha, began to reflect on the matter. Though devoted to the performance of his duties, this, however, is the

[1] *Mahad-dananityas,*—certain classes of gifts are called *Mahadana*, such as horses, elephants, houses, boats, etc. None but the most superior classes of Brahmanas could accept such gifts. The theory is that unless the receiver be pure, he cannot but be contaminated by acceptance. To this day, in *sraddhas* of Hindus, such valuable gifts are not accepted by good and respectable Brahmanas but are taken by persons who have lost their social position.

resolution, O Bharata, that he formed, viz., 'This Saraswati shall quickly bring, by force of her current, that foremost of ascetics, viz., Vasistha, to my presence. After he shall have been brought hither, I shall, without doubt, slay that foremost of regenerate ones.' Having settled this, the illustrious and great *Rishi* Viswamitra with eyes red in wrath, thought of that foremost of rivers. Thus remembered by the ascetic, she became exceedingly agitated. The fair lady, however, repaired to that *Rishi* of great energy and great wrath. Pale and trembling, Saraswati, with joined hands appeared before that foremost of sages. Indeed, the lady was much afflicted with grief, even like a woman who has lost her mighty lord. And she said unto that best of sages, 'Tell me what is there that I shall do for thee.' Filled with rage, the ascetic said unto her, 'Bring hither Vasishtha without delay, so that I may slay him.' Hearing these words the river became agitated. With joined hands the lotus-eyed lady began to tremble exceedingly in fear like a creeper shaken by the wind. Beholding the great river in that plight, the ascetic said unto her, 'Wihout any scruple, bring Vasishtha unto my presence !' Hearing these words of his, and knowing the evil he intended to do, and acquainted also with the prowess of Vasishtha that was unrivalled on earth, she repaired to Vasistha and informed him of what the intelligent Viswamitra had said unto her. Fearing the curse of both, she trembled repeatedly. Indeed, her heart was on the grievous curse (that either of them might pronounce on her). She stood in terror of both. Seeing her pale and plunged in anxiety, the righteous-souled Vasishtha, that foremost of men, O king, said these words unto her."

"Vasistha said, 'O foremost of rivers, save thyself ! O thou of rapid current, bear me away, otherwise Viswamitra will curse thee. Do not feel any scruple.' Hearing these words of that compassionate *Rishi,* the river began to think, O Kauravya, as to what course would be best for her to follow. Even these were the thoughts that arose in her mind ;—'Vasishtha showeth great compassion for me. It is proper for me that I should serve him.' Beholding then that best of *Rishis,* (viz., Vasishtha) engaged in silent recitation (of *mantras*) on her bank, and seeing Kusika's son (Viswamitra) also engaged in *homa,* Saraswati thought, 'Even this is my opportunity.' Then that foremost of rivers, by her current, washed away one of her banks. In washing away that bank, she bore Vasishtha away. While being borne away, O king, Vasishtha praised the river in these words: 'From the Grandsire's (*manasa*) lake thou hast taken thy rise, O Saraswati ! This whole universe is filled with thy excellent waters ! Wending through the firmament, O goddess, thou impartest thy waters to the clouds ! All the waters are thee ! Through thee we exercise our thinking faculties ! Thou art *Pushti* and *Dyuti, Kirti,* and *Siddhi* and *Uma* !'[1] Thou art Speech, and thou art *Swaha* ![2] This whole universe is dependent on thee !

[1]The respective embodiments of growth, splendour, fame, and success; the last is the supreme goddess, Siva's spouse.

[2]A *mantra* of great efficacy.

It is thou that dwellest in all creatures, in four forms !' Thus praised by that great *Rishi*, Saraswati, O king, speedily bore that Brahmana towards the asylum of Viswamitra and repeatedly represented unto the latter the arrival of the former. Beholding Vasistha thus brought before him by Saraswati, Viswamitra, filled with rage, began to look for a weapon wherewith to slay that Brahmana. Seeing him filled with wrath, the river from fear of (witnessing and aiding in) a Brahmana's slaughter, quickly bore Vasishtha away to her eastern bank once more. She thus obeyed the words of both, although she deceived the son of Gadhi by her act. Seeing that best of Rishis, viz., Vasishtha, borne away, the vindictive Viswamitra, filled with wrath, addressed Saraswati. saying, 'Since, O foremost of rivers, thou hast gone away, having deceived me, let thy current be changed into blood that is acceptable to *Rakshasas*.' Then, cursed by the intelligent Viswamitra, Saraswati flowed for a whole year, bearing blood mixed with water. The gods, the *Gandharvas*, and the *Apsaras,* beholding the Saraswati reduced to that plight, became filled with great sorrow. For this reason, O king, the *tirtha* came to be called *Vasishthapravaha* on earth. The foremost of rivers, however, once more got back her own proper condition.' "

SECTION XLIII

Vaisampayana said, "Cursed by the intelligent Viswamitra in anger, Saraswati, in that auspicious and best of *tirthas,* flowed, bearing blood in her current. Then, O king, many Rakshasas came, O Bharata, and lived happily there, drinking the blood that flowed. Exceedingly gratified with that blood, cheerfully and without anxiety of any kind, they danced and laughed there like persons that have (by merit) attained to heaven. After some time had passed away, some Rishis, possessed of wealth of asceticism, came to the Saraswati, O king, on a sojourn to her *tirthas*. Those foremost of *Munis,* having bathed in all the *tirthas* and obtained great happiness, became desirous of acquiring more merit. Those learned persons at last came, O king, to that *tirtha* where the Saraswati ran a bloody current. Those highly blessed ones, arriving at that frightful *tirtha*, saw the water of the Saraswati mixed with blood and that innumerable Rakshasas, O monarch, were drinking it. Beholding those Rakshasas, O king, those ascetics of rigid vows made great endeavours for rescuing the Saraswati from that plight. Those blessed ones of high vows, arrived there, invoked that foremost of rivers and said these words unto her, 'Tell us the reason, O auspicious lady, why this lake in thee hath been afflicted with such distress ! Hearing it, we shall endeavour (to restore it to its proper condition).' Thus questioned, Saraswati, trembling as she spoke, informed them of everything that had occurred. Seeing her afflicted

with woe, those ascetics said, 'We have heard the reason. We have heard of thy curse, O sinless lady! All of us shall exert ourselves!' Having said these words unto that foremost of rivers, they then consulted with one another thus, 'All of us shall emancipate Saraswati from her curse.' Then all those Brahmanas, O king, worshipping Mahadeva, that lord of the universe and protector of all creatures, with penance and vows and fasts and diverse kinds of abstinences and painful observances, emancipated that foremost of rivers, viz., the divine Saraswati. Beholding the water of Saraswati purified by those *Munis*, the Rakshasas (that had taken up their abode there), afflicted with hunger, sought the protection of those *Munis* themselves. Afflicted with hunger, the Rakshasas, with joined hands, repeatedly said unto those ascetics filled with compassion, these words, viz., 'All of us are hungry! We have swerved from eternal virtue! That we are sinful in behaviour is not of our free will! Through the absence of your grace and through our own evil acts, as also through the sexual sins of our women, our demerits increase and we have become *Brahma-Rakshasas*! So amongst Vaisyas and Sudras, and Kshatriyas, those that hate and injure Brahmanas became Rakshasas. Ye best of Brahmanas, make arrangements then for our relief! Ye are competent to relieve all the worlds!' Hearing these words of theirs, those ascetics praised the great river. For the rescue of those Rakshasas, with rapt minds those ascetics said, 'The food over which one sneezed, that in which there are worms and insects, that which may be mixed with any leavings of dishes, that which is mixed with hair, that which is mixed with tears, that which is trodden upon—shall form the portion of these Rakshasas! The learned man, knowing all this, shall carefully avoid these kinds of food. He that shall take such food shall be regarded as eating the food of Rakshasas!' Having purified the *tirtha* in this way, those ascetics thus solicited that river for the relief of those Rakshasas. Understanding the views of those great Rishis, that foremost of rivers caused her body, O bull among men, to assume a new shape called Aruna. Bathing in that new river (a branch of the Saraswati) the Rakshasas cast off their bodies and went to heaven. Ascertaining all this, the chief of the celestials, (viz., Indra of a hundred sacrifices), bathed in that foremost of *tirthas* and became cleansed of a grievous sin."

Janamejaya said, "For what reason was Indra tainted with the sin of Brahmanicide? How also did he become cleansed by bathing in that *tirtha*?"

Vaisampayana said, "Listen to that history, O ruler of men! Hear of those occurrences as they happened! Hear how Vasava, in days of yore, broke his treaty with Namuchi! The *Asura* Namuchi, from fear of Vasava, had entered a ray of the Sun. Indra then made friends with Namuchi and entered into a covenant with him, saying, 'O foremost of *Asuras*, I shall not slay thee, O friend, with anything that is wet or with anything that is dry! I shall not slay thee in the night or in the day! I swear this to thee by truth. Having made this covenant, the lord Indra one day beheld a fog. He then, O king, cut off Namuchi's head, using the

foam of water (as his weapon). The severed head of Namuchi thereupon pursued Indra from behind, saying unto him from a near point these words, 'O slayer of a friend, O wretch!' Urged on incessantly by that head, Indra repaired to the Grandsire and informed him, in grief, of what had occurred. The Supreme Lord of the universe said unto him, 'Performing a sacrifice, bathe with due rites, O chief of the celestials, in Aruna, that *tirtha* which saveth from the fear of sin! The water of that river, O Sakra, hath been made sacred by the *Munis*! Formerly the presence of that river at its site was concealed. The divine Saraswati repaired to the Aruna, and flooded it with her waters. This confluence of Saraswati and Aruna is highly sacred ! Thither, O chief of the celestials, perform a sacrifice ! Give away gifts in profusion ! Performing thy ablutions there, thou shall be freed from thy sin.' Thus addressed, Sakra, at these words of Brahma, O Janamejaya, performed in that abode of Saraswati diverse sacrifices. Giving away many gifts and bathing in that *tirtha*, he of a hundred sacrifices, viz., the piercer of Vala, duly performed certain sacrifices and then plunged in the Aruna. He became freed from the sin arising out of the slaughter of a Brahmana. The lord of heaven then returned to heaven with a joyful heart. The head of Namuchi also fell into that stream, O Bharata, and the *Asura* obtained many eternal regions, O best of kings, that granted every wish."

Vaisampayana continued, "The high-souled Baladeva having bathed in that *tirtha* and given away many kinds of gifts, obtained great merit. Of righteous deeds, he then proceeded to the great *tirtha* of Soma. There, in days of yore, Soma himself, O king of kings, had performed the *Rajasuya* sacrifice. The high-souled Atri, that foremost of Brahmanas, gifted with great intelligence became the *Hotri* in that grand sacrifice. Upon the conclusion of that sacrifice, a great battle took place between the gods (on the one side) and the *Danavas*, the *Daityas*, and the Rakshasas (on the other). That fierce battle is known after the name of (the *Asura*) Taraka. In that battle Skanda slew Taraka. There, on that occasion, (Skanda, otherwise called) Mahasena, that destroyer of *Daityas*, obtained the command of the celestial forces. In that *tirtha* is a gigantic *Aswattha* tree. Under its shade, Kartikeya, otherwise called Kumara, always resides in person."

SECTION XLIV

Janamejaya said, 'Thou hast described the merits of the Saraswati, O best of Brahmanas! It behoveth thee, O regenerate one, to describe to me the investiture of Kumara (by the gods). Great is the curiosity I feel. Tell me everything, therefore, about the time when and the place

where and the manner in which the adorable and puissant lord Skanda was invested (with the command of the celestial forces). Tell me also, O foremost of speakers, who they were that invested him and who performed the actual rites, and how the celestial generalissimo made a great carnage of the *Daityas* !"

Vaisampayana said, "This curiosity that thou feelest is worthy of thy birth in Kuru's race. The words that I shall speak, will, O Janamejaya, conduce to thy pleasure. I shall narrate to thee the story of the investiture of Kumara and the prowess of that high-souled one, since, O ruler of men thou wishest to hear it ! In days of yore the vital seed of Maheswara coming out, fell into a blazing fire. The consumer of everything, viz., the adorable Agni, could not burn that indestructible seed. On the other hand, the bearer of sacrificial libations, in consequence of that seed, became possessed of great energy and splendour. He could not bear within himself that seed of mighty energy. At the command of Brahman, the lord Agni, approaching (the river) Ganga, threw into her that divine seed possessed of the effulgence of the Sun. Ganga also, unable to hold it, cast it on the beautiful breast of Himavat that is worshipped by the celestials. Thereupon Agni's son began to grow there, overwhelming all the worlds by his energy. Meanwhile (the six) Krittikas beheld that child of fiery splendour. Seeing that puissant lord, that high-souled son of Agni, lying on a clump of heath, all the six Krittikas, who were desirous of a son, cried aloud, saying, "This child is mine, this child is mine !" Understanding the state of mind of those six mothers, the adorable lord Skanda sucked the breasts of all having assumed six mouths. Beholding that puissance of the child, the Krittikas, those goddesses of beautiful forms, became filled with wonder. And since the adorable child had been cast by the river Ganga upon the summit of Himavat, that mountain looked beautiful, having, O delighter of the Kurus, been transformed into gold ! With that growing child the whole Earth became beautiful, and it was for this reason that mountains (from that time) came to be producers of gold. Possessed of great energy, the child came to be called by the name of Kartikeya. At first he had been called by the name of Gangeya. He became possessed of high ascetic powers. Endued with self-restraint and asceticism and great energy, the child grew up, O monarch, into a person of highly agreeable features like Soma himself. Possessed of great beauty, the child lay on that excellent and golden clump of heath, adored and praised by *Gandharvas* and ascetics. Celestial girls, by thousands, conversant with celestial music and dance, and of very beautiful features, praised him and danced before him. The foremost of all rivers, viz., Ganga, waited upon that god. The Earth also, assuming great beauty, held the child (on her lap). The celestial priest Vrihaspati performed the usual rites after birth, in respect of that child. The *Vedas* assuming a four-fold form, approached the child with joined hands. The Science of arms, with its four divisions, and all the weapons as also all kinds of arrows, came to him. One day, the child, of great energy, saw that god of gods, viz., the lord of Uma,

seated with the daughter of Himavat, amid a swarm of ghostly creatures. Those ghostly creatures, of emaciated bodies, were of wonderful features. They were ugly and of ugly features, and wore awkward ornaments and marks. Their faces were like those of tigers and lions and bears and cats and *makaras*. Others were of faces like those of scorpions; others of faces like those of elephants and camels and owls. And some had faces like those of vultures and jackals. And some there were that had faces like those of cranes and pigeons and *Kurus*. And many amongst them had bodies like those of dogs and porcupines and iguanas and goats and sheeps and cows. And some resembled mountains and some oceans, and some stood with uplifted discs and maces for their weapons. And some looked like masses of antimony and some like white mountains. The seven *Matris* also were present there, O monarch, and the *Sadhyas*, the *Viswedevas*, the *Maruts*, the *Vasus*, the *Rudras*, the *Adityas*, the *Siddhas*, the *Danavas*, the birds, the self-born and adorable Brahman with his sons, and Vishnu, and Sakra, all went thither for beholding that child of unfading glory. And many of the foremost of celestials and *Gandharvas*, headed by Narada and many celestial *Rishis* and *Siddhas* headed by Vrihaspati, and the fathers of the universe, those foremost ones, they that are regarded as gods of the gods, and the *Yamas* and the *Dharmas*, all went there. Endued with great strength, the child possessed of great ascetic power, proceeded to the presence of that Lord of the gods, (viz., Mahadeva), armed with trident and *Pinaka*. Seeing the child coming, the thought entered the mind of *Siva*, as it did that of Himavat's daughter and that of Ganga and of Agni, as to whom amongst the four the child would first approach for honouring him or her. Each of them thought, 'He will come to me !' Understanding that this was the expectation cherished by each of those four, he had recourse to his *Yoga* powers and assumed at the same time four different forms. Indeed the adorable and puissant lord assumed those four forms in an instant. The three forms that stood behind were Sakha and Visakha and Naigameya. The adorable and puissant one, having divided his self into four forms, (proceeded towards the four that sat expecting him). The form called Skanda of wonderful appearance proceeded to the spot where Rudra was sitting. Visakha went to the spot where the divine daughter of Himavat was. The adorable Sakha, which is Kartikeya's *Vayu* form proceeded towards Agni. Naigameya, that child of fiery splendour, proceeded to the presence of Ganga. All those forms, of similar appearance, were endued with great effulgence. The four forms proceeded calmly to the four gods and goddesses (already mentioned). All this seemed exceedingly wonderful. The gods, the *Danavas*, and the *Rakshasas*, made a loud noise at sight of that exceedingly wonderful incident making the very hair to stand on end. Then Rudra and the goddess Uma and Agni, and Ganga, all bowed unto the Grandsire, that Lord of the Universe. Having duly bowed unto him, O bull among kings, they said these words, O monarch, from desire of doing good unto Kartikeya. 'It behoveth thee, O Lord of the gods, to grant to this youth, for the sake of our happiness, some

kind of sovereignty that may be suitable to him and that he may desire. At this, the adorable Grandsire of all the worlds, possessed of great intelligence, began to think within his mind as to what he should bestow upon that youth. He had formerly given away unto the formless ones (gods) all kinds of wealth over which the high-souled celestials, the *Gandharvas,* the *Rakshasas,* ghosts, *Yakshas,* birds, and snakes have dominion, Brahma, therefore, regarded that youth to be fully entitled to that dominion (which had been bestowed upon the gods). Having reflected for a moment, the Grandsire, ever mindful of the welfare of the gods, bestowed upon him the status of a generalissimo among all creatures, O Bharata ! And the Grandsire further ordered all those gods that were regarded as the chief of the celestials and other formless beings to wait upon him. Then the gods headed by Brahman, taking that youth with them, together came to Himavat. The spot they selected was the bank of the sacred and divine Saraswati, that foremost of rivers, taking her rise from Himavat, that Saraswati which, at *Samanta-panchaka,* is celebrated over the three worlds. There, on the sacred bank, possessing every merit, of the Saraswati, the gods and the *Gandharvas* took their seats with hearts well-pleased in consequence of the gratification of all their desires."

SECTION XLV

Vaisampayana said, "Collecting all articles as laid down in the scriptures for the ceremony of investiture, Vrihaspati duly poured libations on the blazing fire. Himavat gave a seat which was adorned with many costly gems. Kartikeya was made to sit on that auspicious and best of seats decked with excellent gems. The gods brought thither all kinds of auspicious articles, with due rites and *mantras,* that were necessary for a ceremony of the kind. The diverse gods, viz., Indra and Vishnu, both of great energy, and Surya and Chandramas, and Dhatri, and Vidhatri, and Vayu, and Agni, and Pushan, and Bhaga, and Aryaman, and Ansa, and Vivaswat, and Rudra of great intelligence, and Mitra, and the (eleven) Rudras, the (eight) Vasus, the (twelve) Adityas, the (twin) Aswins, the Viswedevas, the Maruts, the Saddhyas, the Pitris, the Gandharvas, the Apsaras, the Yakshas, the Rakshasas, the Pannagas, innumerable celestial Rishis, the Vaikhanasas, the Valakhilyas, those others (among Rishis) that subsist only on air and those that subsist on the rays of the Sun, the descendants of Bhrigu and Angiras, many high-souled Yatis, all the Vidyadharas, all those that were crowned with ascetic success, the Grandsire, Pulastya, Pulaha of great ascetic merits, Angiras, Kasyapa, Atri, Marichi, Bhrigu, Kratu, Hara, Prachetas, Manu, Daksha, the Seasons, the Planets, and all the luminaries, O monarch, all the rivers in their embodied forms,

the eternal Vedas, the Seas, the diverse *tirthas*, the Earth, the Sky, the Cardinal and Subsidiary points of the compass, and all the Trees, O king, Aditi the mother of the gods, Hri, Sri, Swaha, Saraswati, Uma, Sachi, Sinivali, Anumati, Kuhu, the Day of the new moon, the Day of the full Moon, the wives of the denizens of heaven, Himavat, Vindhya, Meru of many summits, Airavat with all his followers, the Divisions of time called Kala, Kashtha, Fortnight, the Seasons, Night, and Day, O king, the prince of steeds, viz., Ucchaisravas, Vasuki the king of the Snakes, Aruna, Garuda, the Trees, the deciduous herbs, and the adorable god Dharma, all came there together. And there came also Kala, Yama, Mrityu, and the followers of Yama. From fear of swelling the list I do not mention the diverse other gods that came there. All of them came to that ceremony for investing Kartikeya with the status of generalissimo. All the denizens of heaven, O king, brought there everything necessary for the ceremony and every auspicious article. Filled with joy, the denizens of heaven made that high-souled youth, that terror of the *Asuras*, the generalissimo of the celestial forces, after pouring upon his head the sacred and excellent water of the Saraswati from golden jars that contained other sacred articles needed for the purpose. The Grandsire of the worlds, viz., Brahman, and Kasyapa of great energy, and the others (mentioned and) not mentioned, all poured water upon Skanda even as, O monarch, the gods had poured water on the head of Varuna, the lord of waters, for investing him with dominion. The lord Brahman then, with a gratified heart, gave unto Skanda four companions, possessed of great might, endued with speed like that of the wind, crowned with ascetic success, and gifted with energy which they could increase at will. They were named Nandisena and Lohitaksha and Ghantakarna and Kumudamalin. The lord Sthanu, O monarch, gave unto Skanda a companion possessed of great impetuosity, capable of producing a hundred illusions, and endued with might and energy that he could enhance at will. And he was the great destroyer of *Asuras*. In the great battle between the gods and the *Asuras*, this companion that Sthanu gave, filled with wrath, slew, with his hands alone, fourteen millions of *Daityas* of fierce deeds. The gods then made over to Skanda the celestial host, invincible, abounding with celestial troops, capable of destroying the enemies of the gods, and of forms like that of Vishnu. The gods then, with Vasava at their head, and the *Gandharvas*, the *Yakshas*, the *Rakshasas*, the *Munis*, and the *Pitris*, all shouted,—'Victory (to Skanda) !' Then Yama gave him two companions, both of whom resembled Death, viz., Unmatha and Pramatha, possessed of great energy and great splendour. Endued with great prowess, Surya, with a gratified heart, gave unto Kartikeya two of his followers named Subhraja and Bhaswara. Soma also gave him two companions, viz., Mani and Sumani, both of whom looked like summits of the Kailasa mountain and always used white garlands and white unguents. Agni gave unto him two heroic companions, grinders of hostile armies, who were named Jwalajihbha and Jyoti. Ansa gave unto Skanda of great intelligence five

companions, viz., Parigha, and Vata, and Bhima of terrible strength, and Dahati and Dahana both of whom were exceedingly fierce and possessed of great energy. Vasava that slayer of hostile heroes, gave unto Agni's son two companions, viz., Utkrosa and Panchaka who were armed respectively with thunder-bolt and club. These had in battle slain innumerable enemies of Sakra. The illustrious Vishnu gave unto Skanda three companions, viz., Chakra and Vikrama and Sankrama of great might. The Aswins, O bull of Bharata's race, with gratified hearts, gave unto Skanda two companions viz., Vardhana and Nandana who had mastered all the sciences. The illustrious Dhatri gave unto that high-souled one five companions, viz., Kunda, Kusuma, Kumuda, Damvara and Adamvara. Tashtri gave unto Skanda two companions named Chakra and Anuchakra, both of whom were endued with great strength. The lord Mitra gave unto the high-souled Kumara two illustrious companions named Suvrata and Satyasandha both of whom were endued with great learning and ascetic merit, possessed of agreeable features, capable of granting boons and celebrated over the three worlds. Vidhatri gave unto Kartikeya two companions of great celebrity, viz., the high-souled Suprabha and Subhakarman. Pushan gave him, O Bharata, two companions, viz., Panitraka and Kalika, both enduced with great powers of illusion. Vayu gave him, O best of the Bharatas, two companions, viz., Vala and Ativala, endued with great might and very large mouths. Varuna, firmly adhering to truth, gave him Ghasa and Atighasa of great might and possessed of mouth like that of the whale. Himavat gave unto Agni's son two companions, O King, viz., Suvarchas and Ativarchas. Meru, O Bharata, gave him two companions named Kanchana and Meghamalin. Manu also gave unto Agni's son two others endued with great strength and prowess, viz., Sthira and Atisthira. Vindhya gave unto Agni's son two companions named Uschrita and Agnisringa both of whom fought with large stones. Ocean gave him two mighty companions named Sangraha and Vigraha, both armed with maces. Parvati of beautiful features gave unto Agni's son Unmada and Pushpadanta and Sankukarna. Vasuki, the king of the snakes, O tiger among men, gave unto the son of Agni two snakes named Jaya and Mahajaya. Similarly the *Saddhyas,* the *Rudras*, the *Vasus*, the *Pitris*, the Seas, the Rivers, and the Mountains, all endued with great might, gave commanders of forces, armed with lances and battle-axes and decked with diverse kinds of ornaments. Listen now to the names of those other combatants armed with diverse weapons and clad in diverse kinds of robes and ornaments, that Skanda procured. They were Sankukarna, Nilkumbha, Padmai, Kumud, Ananta, Dwadasabhuja, Krishna, Upakrishnaka, Ghranasravas, Kapiskandha, Kanchanaksha, Jalandhama, Akshasantarjana, Kunadika, Tamobhrakrit, Ekaksha, Dwadasaksha, Ekajata, Sahasravahu, Vikata, Vyaghraksha, Kshitikampana, Punyanaman, Sunaman, Suvaktra, Priyadarsana, Parisruta, Kokonada, Priyamalyanulepana, Ajodara, Gajasiras, Skandhaksha, Satalochana, Jwalajibha, Karala, Sitakesa, Jati, Hari, Krishnakesa, Jatadhara, Chaturdanshtra,

Ashtajihva, Meghananda, Prithusravas, Vidyutaksha, Dhanurvaktra, Jathara, Marutasana, Udaraksha, Rathaksha, Vajranabha, Vasurprabha, Samudravega, Sailakampin, Vrisha, Meshapravaha, Nanda, Upadanka, Dhumra, Sweta, Kalinga, Siddhartha, Varada, Priyaka, Nanda, Gonanda, Ananda, Pramoda, Swastika, Dhruvaka, Kshemavaha, Suvala, Siddhapatra, Govraja, Kanakapida, Gayana, Hasana, Vana, Khadga, Vaitali, Atitali, Kathaka, Vatika, Hansaja, Pakshadigdhanga, Samudronmadana, Ranotkata, Prashasa, Swetasiddha, Nandaka, Kalakantha, Prabhasa, Kumbhandaka, Kalakaksha, Sita, Bhutalonmathana, Yajnavaha, Pravaha, Devajali, Somapa, Majjala, Kratha Tuhara Chitradeva, Madhura, Suprasada, Kiritin, Vatsala, Madhuvarna, Kalasodara, Dharmada, Manma, Thakara, Suchivaktra, Swetavaktra, Suvaktra, Charuvaktra, Pandura, Dandavahu, Suvahu, Rajas, Kokilaka, Achala, Kanakaksha, Valakarakshaka, Sancharaka, Kokanada, Gridhrapatra, Jamvuka, Lohajvaktra, Javana, Kumbhavaktra, Kumbhaka, Mundagriva, Krishnaujas, Hansavaktra, Chandrabha, Panikurchas, Samvuka, Panchavaktra, Sikshaka, Chasavaktra, Jamvuka, Kharvaktra, and Kunchaka. Besides these, many other high-souled and mighty companions, devoted to ascetic austerities and regardful of Brahmanas, were given unto him by the Grandsire. Some of them were in youth; some were old, and some, O Janamejaya, were very young in years. Thousands upon thousands of such came to Kartikeya. They were possessed of diverse kinds of faces. Listen to me, O Janamejaya, as I describe them ! Some had faces like those of tortoises, and some like those of cocks. The faces of some were very long, O Bharata. Some, again, had faces like those of dogs, and wolves, and hares, and owls, and asses, and camels, and hogs. Some had human faces and some had faces like those of sheep, and jackals. Some were terrible and had faces like those of *makaras* and porpoises. Some had faces like those of cats and some like those of biting flies; and the faces of some were very long. Some had faces like those of the mongoose, the owl, and the crow. Some had faces like those of mice and peacocks and fishes and goats and sheep and buffaloes. The faces of some resembled those of bears and tigers and leopards and lions. Some had faces like those of elephants and crocodiles. The faces of some resembled those of Garuda and the rhinoceros and the wolf. Some had faces like those of cows and mules and camels and cats. Possessed of large stomachs and large legs and limbs, some had eyes like stars. The faces of some resembled those of pigeons and bulls. Other had faces like those of *kokilas* and hawks and *tittiras* and lizards. Some were clad in white robes. Some had faces like those of snakes. The faces of some resembled those of porcupines. Indeed, some had frightful and some very agreeable faces; some had snakes for their clothes. The faces as also the noses of some resembled those of cows. Some had large limbs protruding stomachs but other limbs very lean; some had large limbs but lean stomachs. The necks of some were very short and the ears of some were very large. Some had diverse kinds of snakes for their ornaments.

Some were clad in skins of large elephants, and some in black deer-skins. The mouths of some were on their shoulders. Some had mouths on their stomachs, some on their backs, some on their cheeks, some on their calves, and some on their flanks, and the mouths of many were placed on other parts of their bodies. The faces of many amongst those leaders of troops were like those of insects and worms. The mouths of many amongst them were like those of diverse beasts of prey. Some had many arms and some many heads. The arms of some resembled trees, and the heads of some were on their loins. The faces of some were tapering like the bodies of snakes. Many amongst them had their abodes on diverse kinds of plants and herbs. Some were clad in rags, some in diverse kinds of bones, some were diversely clad, and some were adorned in diverse kinds of garlands and diverse kinds of unguents. Dressed diversely, some had skins for their robes, Some had head-gears; the brows of some were furrowed into lines; the necks of some bore marks like those on conchshells, some were possessed of great effulgence. Some had diadems, some had five tufts of hair on their heads, and the hair of some were very hard. Some had two tufts, some three, and some seven. Some had feathers on their heads, some had crowns, some had heads that were perfectly bald, and some had matted locks. Some were adorned with beautiful garlands, and the face of some were very hairy. Battle was the one thing in which they took great delight, and all of them were invincible by even the foremost ones amongst the gods. Many amongst them were clad in diverse kinds of celestial robes. All were fond of battle. Some were of dark complexion, and the faces of some had no flesh on them. Some had very long backs, and some had no stomachs. The backs of some were very large while those of some were very short. Some had long stomachs and the limbs of some were long. The arms of some were long while those of some were short. Some were dwarfs of short limbs. Some were hunch-backed. Some had short hips. The ears and heads of some were like those of elephants. Some had noses like those of tortoises, some like those of wolves. Some had long lips, some had long hips, and some were frightful, having their faces downwards. Some had very large teeth, some had very short teeth, and some had only four teeth. Thousands among them, O king, were exceedingly terrible, looking like infuriated elephants of gigantic size. Some were of symmetrical limbs, possessed of great splendour, and adorned with ornaments. Some had yellow eyes, some had ears like arrows, some had noses like gavials. O Bharata ! Some had broad teeth, some had broad lips, and some had green hair. Possessed of diverse kinds of feet and lips and teeth, they had diverse kinds of arms and heads. Clad in diverse kinds of skins, they spoke diverse kinds of languages, O Bharata! Skilled in all provincial dialects, those puissant ones conversed with one another. Those mighty companions, filled with joy, gambolled there, cutting capers (around Kartikeya). Some were long-necked, some long-nailed, some long-legged. Some amongst them were large-headed and

some large-armed. The eyes of some were yellow. The throats of some were blue, and the ears of some were long, O Bharata. The stomachs of some were like masses of antimony. The eyes of some were white, the necks of some were red, and some had eyes of a tawny hue. Many were dark in colour and many, O king, were of diverse colours, O Bharata. Many had ornaments on their persons that looked like yak-tails. Some bore white streaks on their bodies, and some bore red streaks. Some were of diversified colours and some had golden complexions, and some were endued with splendours like those of the peakcock. I shall describe to thee the weapons that were taken by those that came last to Kartikeya. Listen to me. Some had noses on their uplifted arms. Their faces were like those of tigers and asses. Their eyes were on their backs, their throats were blue, and their arms resembled spiked clubs. Some were armed with *Sataghnis* and discs, and some had heavy and short clubs. Some had swords and mallets and some were armed with bludgeons, O Bharata. Some, possessed of gigantic sizes and great strength, were armed with lances and scimitars. Some were armed with maces and *Bhusundis* and some had spears on their hands. Possessed of high souls and great strength and endued with great speed and great impetuosity, those mighty companions had diverse kinds of terrible weapons in their arms. Beholding the installation of Kartikeya, those beings of mighty energy, delighting in battle and wearing on their persons rows of tinkling bells, danced around him in joy. These and many other mighty companions, O king, came to the high-souled and illustrious Kartikeya. Some belonged to the celestial regions, some to the aerial, and some to the regions of the Earth. All of them were endued with speed like that of the wind. Commanded by the gods, those brave and mighty ones became the companions of Kartikeya. Thousands upon thousands, millions upon millions, of such beings came there at the installation of the high-souled Kartikeya and stood surrounding him."

SECTION XLVI

Vaisampayana said, "Listen now to the large bands of the *mothers*, those slayers of foes, O hero, that became the companions of Kumara, as I mention their names. Listen, O Bharata, to the names of those illustrious mothers. The mobile and immobile universe is pervaded by those auspicious ones. They are Prabhavati, Visalakshi, Palita, Gonasi, Srimati, Vahula, Vahuputrika, Apsujata, Gopali, Vrihadamvalika, Jayavati, Malatika, Dhruvaratna, Bhayankari, Vasudama, Sudama, Visoka, Nandini, Ekachuda, Mahachuda, Chakranemi, Uttejana, Jayatsena, Kamalakshi, Sobhana, Satrunjaya, Salabhi, Khari, Magadhi, Subhavaktra,

Tirthaseni Gitipriya, Kalyani, Kodruroma, Amitasana, Meghaswana, Bhogavati, Subhru, Kanakavati, Alatakshi, Viryavavati, Vidyujjihva, Padmavati, Sunakshatra, Kandara, Vahuyojana, Santanika, Kamala, Mahavala, Sudama, Vahudama, Suprabha, Jasaswini, Nrityapriya, Satolukhalamekhala, Saraghanta, Satananda, Bhagananda, Bhavini, Vapusmati, Chandrasita, Bhadrakali, Jhankarika, Nishkuntika, Vama, Shatwaravasini, Sumangala, Swastimati, Vriddhikama, Jayapriya, Ghananda, Suprasada, Bhavada, Janeswari, Edi, Bhedi, Samedi, Vetalojanani, Kanduti, Kalika, Devamitra, Tamvusi, Ketaki, Chitrasena, Achala, Kukkutika, Sankhalrka, Sakunika, Kunddria, Kokilika, Kumbhika, Satodari, Utkrthini, Jalela, Mahavegi, Kankana, Manojava, Kantakini, Pradhasa, Putana, Khesaya, Antarghati, Vama, Krosana, Taditprabha, Mandori, Tuhundi, Kotara, Meghavahini, Subhaga, Lamvini, Lamva, Vasuchuda, Vikathini, Urddhuvenidhara, Pingakshi, Lohamekhala, Prithuvaktra, Madhulika, Madhukumbha. Yakshalika, Matsunika, Jarayu, Jarjaranana, Khyata, Dahadaha, Khagdaknanda, Pushana, Manikuttika, Amogha, Lamvayodhara, Venuvinadhara, Pingakshi, Lohamekshela, Casolukamukhi, Krishna, Kharajangha. Mahajeva, Cikumaramuhi, Sweta, Lohitakshi, Vibhishana, Jatalika, Kamachari, Dirghajjihva, Valotkata, Kalehika, Vamanika, Mukuta, Lohitakshi, Mahakaya, Haripinda, Ekatwacha, Sukusuma, Krishnakarni, Kshurakarni, Chatushkarni, Karnapravarana, Chatushpathanikeat, Gokarni, Mahishanana, Kharakarni, Mahakarni, Bheriswanahaswana, Chankshakshakumbhasrava, Bhagada, Gana, Sugana, Bhini, Kamada, Chatuspatharata, Bhutirtha, Anyagochara, Pasuda, Vittada, Sukhada, Mahaysa, Payada, Gamahishada, Suvisala, Pratishtha, Supratishtha, Rochamana, Surochana, Naukarni, Mukhakarni, Vasira, Manthini, Ekavaktra, Megharava, Meghamala, and Virochana. These and many other mothers, O bull of Bharata's race, numbering by thousands, of diverse forms, became the followers of Kartikeya. Their nails were long, their teeth were large and their lips also, O Bharata, were protruding. Of straight forms and sweet features, all of them, endowed with youth, were decked with ornaments. Possessed of ascetic merit, they were capable of assuming any form at will. Having not much flesh on their limbs, they were of fair complexions and endued with splendour like that of gold. Some amongst them were dark and looked like clouds in hue and some were of the colour of smoke, O bull of Bharata's race. And some were endued with the splendour of the morning sun and were highly blessed. Possessed of long tresses, they were clad in robes of white. The braids of some were tied upwards, and the eyes of some were tawny, and some had girdles that were very long. Some had long stomachs, some had long ears, and some had long breasts. Some had coppery eyes and coppery complexion, and the eyes of some were green. Capable of granting boons and of travelling at will, they were always cheerful. Possessed of great strength, some amongst them partook of the nature of Yama, some of Rudra, some of Soma, some of Kuvera, some of Varuna, some of Indra, and some of Agni,

O scorcher of foes. And some partook of the nature of Vayu, some of Kumara, some of Brahman, O bull of Bharata's race, and some of Vishnu and some of Surya, and some of Varaha. Of charming and delightful features, they were beautiful like the *Asuras*. In voice they resembled the *kokila* and in prosperity they resembled the Lord of Treasures. In battle, their energy resembled that of Sakra. In splendour they resembled fire. In battle they always inspired their foes with terror. Capable of assuming any form at will, in fleetness they resembled the very wind. Of inconceivable might and energy, their prowess also was inconceivable. They have their abodes on trees and open spots and crossings of four roads. They live also in caves and crematoriums, mountains and springs. Adorned with diverse kinds of ornaments, they wear diverse kinds of attire, and speak diverse languages. These and many other tribes (of the mothers), all capable of inspiring foes with dread, followed the high-souled Kartikeya at the command of the chief of the celestials. The adorable chastiser of Paka, O tiger among kings, gave unto Guha (Kartikeya) a dart for the destruction of the enemies of the gods. That dart produces a loud whiz and is adorned with many large bells. Possessed of great splendour, it seemed to blaze with light. And Indra also gave him a banner effulgent as the morning sun. Siva gave him a large army, exceedingly fierce and armed with diverse kinds of weapons, and endued with great energy begotten of ascetic penances. Invincible and possessing all the qualities of a good army, that force was known by the name of *Dhananjaya*. It was protected by thirty thousand warriors each of whom was possessed of might equal to that of Rudra himself. That force knew not how to fly from battle. Vishnu gave him a triumphal garland that enhances the might of the wearer. Uma gave him two pieces of cloth of effulgence like that of the Sun. With great pleasure Ganga gave unto Kumara a celestial water-pot, begotten of *amrita*, and Vrihaspati gave him a sacred stick. Garuda gave him his favourite son, a peacock of beautiful feathers. Aruna gave him a cock of sharp talons. The royal Varuna gave him a snake of great energy and might. The lord Brahman gave unto that god devoted to *Brahma* a black deer-skin. And the Creator of all the worlds also gave him victory in all battles. Having obtained the command of the celestial forces, Skanda looked resplendent like a blazing fire of bright flames. Accompanied by those companions and the mothers, he proceeded for the destruction of the *Daityas,* gladdening all the foremost of the gods. The terrible host of celestials, furnished with standards adorned with bells, and equipped with drums and conchs and cymbals, and armed with weapons, and decked with many banners, looked beautiful like the autumnal firmament bespangled with planets and stars. Then that vast assemblage of celestials and diverse kinds of creatures began cheerfully to beat their drums and blow their conchs numbering thousands. And they also played on their *Patahas* and *Jharjharas* and *Krikachas* and cow-horns and *Adambaras* and *Gomukhas* and *Dindimas* of loud sound. All the gods, with Vasava at their head, praised Kumara. The celestials and the *Gandharvas* sang and

the *Apsaras* danced. Well pleased (with these attentions) Skanda granted a boon unto all the gods, saying, 'I shall slay all your foes', then, that is, that desire to slay you. Having obtained this boon from that best of gods, the illustrious celestials regarded their foes to be already slain. After Skanda had granted that boon, a loud sound arose from all those creatures inspired with joy, filling the three worlds. Accompanied by that vast host, Skanda then set out for the destruction of the *Daityas* and the protection of the denizens of heaven. Exertion, and Victory, and Righteousness, and Success, and Prosperity, and Courage, and the Scriptures (in their embodied forms) proceeded in the van of Kartikeya's army, O king ! With that terrible force, which was armed with lances and mallets and blazing brands and maces and heavy clubs and arrows and darts and spears, and which was decked with beautiful ornaments and armour, and which uttered roars like those of a proud lion, the divine Guha set out. Beholding him, all the *Daityas* and *Rakshasas* and *Danavas,* anxious with fear, fled away on all sides. Armed with diverse weapons, the celestials pursued them. Seeing (the foe flying away) Skanda, endued with energy and might, became inflamed with wrath. He repeatedly hurled his terrible weapon, viz., the dart (he had received from Agni). The energy that he then displayed resembled a fire fed with libations of clarified butter. While the dart was repeatedly hurled by Skanda of immeasurable energy, meteoric flashes, O king, fell upon the Earth. Thunder-bolts also, with tremendous noise, fell upon the earth. Everything became as frightful O king, as it becomes on the day of universal destruction. When that terrible dart was once hurled by the son of Agni, millions of darts issued from it. O bull of Bharata's race. The puissant and adorable Skanda, filled with joy, at last slew Taraka, the chief of the *Daityas,* endued with great might and prowess, and surrounded (in that battle) by a hundred thousand heroic and mighty *Daityas.* He then, in that battle, slew Mahisha who was surrounded by eight *Padmas*[1] of *Daityas.* He next slew Tripada who was surrounded by a thousand *Ajutas* of *Daityas.* The puissant Skanda then slew Hradodara, who was surrounded by ten *Nikharvas* of *Daityas,* with all his followers armed with diverse weapons. Filling the ten points of the compass, the followers of Kumara, O king, made a loud noise while those *Daityas* were being slain, and danced and jumped and laughed in joy. Thousands of *Daityas,* O king, were burnt with the flames that issued from Skanda's dart, while others breathed their last, terrified by the roars of Skanda. The three worlds were frightened at the yawns of Skanda's soldiers. The foes were consumed with flames produced by Skanda. Many were slain by his roars alone. Some amongst the foes of the gods, struck with banners, were slain. Some, frightened by the sounds of bells, fell down on the surface of the Earth. Some, mangled with weapons, fell down, deprived of life. In this way the heroic and mighty Kartikeya slew innumerable foes of the gods, possessed of great strength that came to fight with him. Then Vali's

[1]A very large number.

son Vana of great might, getting upon the Krauncha mountain, battled with the celestial host. Possessed of great intelligence, the great generalissimo Skanda rushed against that foe of the gods. From fear of Kartikeya, he took shelter within the Krauncha mountain. Inflamed with rage, the adorable Kartikeya then pierced that mountain with that dart given him by Agni.[1] The mountain was called *Krauncha* (crane) because of the sound it always produced resembled the cry of a crane. That mountain was variegated with *Sala* trees. The apes and elephants on it were affrighted. The birds that had their abode on it rose up and wheeled around in the welkin. The snakes began to dart down its sides. It resounded also with the cries of leopards and bears in large numbers that ran hither and thither in fear. Other forests on it rang with the cries of hundreds upon hundreds of animals. *Sarabhas* and lions suddenly ran out. In consequence of all this that mountain, though it was reduced to a very pitiable plight, still assumed a very beautiful aspect. The *Vidyadharas* dwelling on its summits soared into the air. The *Kinnaras* also became very anxious, distracted by the fear caused by the fall of Skanda's dart. The *Daityas* then, by hundreds and thousands, came out of that blazing mountain, all clad in beautiful ornaments and garlands. The followers of Kumara, prevailing over them in battle, slew them all. The adorable Skanda, inflamed with rage, quickly slew the son of *Daitya* chief (Vali) along with his younger brother, even as Indra had slain Vritra (in days before). The slayer of hostile heroes, viz., Agni's son, pierced with his dart the Krauncha mountain, dividing his own self sometimes into many and sometimes uniting all his portions into one. Repeatedly hurled from his hand, the dart repeatedly came back to him. Even such was the might and glory of the adorable son of Agni. With redoubled heroism, and energy and fame and success, the god, pierced the mountain and slew hundreds of *Daityas*. The adorable god, having thus slain the enemies of the celestials, was worshipped and honoured by the latter and obtained great joy. After the Krauncha mountain had been pierced and after the son of Chanda had been slain, drums were beaten, O king, and conchs were blown. The celestial ladies rained floral showers in succession upon that divine lord of *Yogins*. Auspicious breezes began to blow, bearing celestial perfumes. The *Gandharvas* hymned his praises as also great *Rishis* always engaged in the performance of sacrifices. Some speak of him as the puissant son of the Grandsire, viz., Sanatkumara, the eldest of all the sons of Brahman. Some speak of him as the son of Maheswara, and some as that of Agni. Some again describe him as the son of Uma or of the Krittikas or of Ganga. Hundreds and thousands of people speak of that Lord of *Yogins* of blazing form and great might, as the son of one of those, or of either of two of those, or of any one of four of those.

"I have thus told thee, O king, everything about the installation of Kartikeya. Listen now to the history of the sacredness of that foremost

[1]In verse 44 of the previous section it is said that Indra gave him this dart.

of *tirthas* on the Saraswati. That foremost of *tirthas,* O monarch, after the enemies of the gods had been slain, became a second heaven. The puissant son of Agni gave unto each of the foremost ones among the celestials diverse kinds of dominion and affluence and at last the sovereignty of the three worlds. Even thus, O monarch, was that adorable exterminator of the *Daityas* installed by the gods as their generalissimo. That other *tirtha,* O bull of Bharata's race, where in days of yore Varuna the lord of waters had been installed by the celestials, is known by the name of *Taijasa.* Having bathed in that *tirtha* and adored Skanda, Rama gave unto the Brahmanas gold and clothes and ornaments and other things. Passing one night there, that slayer of hostile heroes, viz., Madhava, praising that foremost of *tirthas* and touching its water, became cheerful and happy. I have now told thee everything about which thou hadst enquired, viz., how the divine Skanda was installed by the assembled gods!"

SECTION XLVII

Janamejaya said, "This history, O regenerate one, that I have heard from thee is exceedingly wonderful, viz., this narration, in detail, of the installation, according to due rites, of Skanda. O thou possessed of wealth of asceticism, I deem myself cleansed by having listened to this account. My hair stands on end and my mind hath become cheerful. Having heard the history of the installation of Kumara and the destruction of the *Daityas,* great hath been my joy. I feel a curiosity, however, in respect of another matter. How was the Lord of the waters installed by the celestials in that *tirtha* in days of yore? O best of men, tell me that, for thou art possessed of great wisdom and art skilled in narration !"

Vaisampayana said, ""Listen, O king, to this wonderful history of what transpired truly in a former *Kalpa !* In days of yore, in the *Krita* age, O king, all celestials, duly approaching Varuna, said unto him these words, 'As Sakra' the Lord of the celestials, always protects us from every fear, similarly be thou the Lord of all the rivers ! Thou always residest, O god, in the Ocean, that home of *makaras !* This Ocean, the lord of rivers, will then be under thy dominion ! Thou shalt then wax and wane with Soma !' (Thus addressed) Varuna answered them, saying, 'Let it be so !' All the celestials then, assembling together, made Varuna having his abode in the ocean the Lord of all the waters, according to the rites laid down in the scriptures. Having installed Varuna as the Lord of all aquatic creatures and worshipping him duly, the celestials returned to their respective abodes. Installed by the celestials, the illustrious Varuna began to duly protect seas and lakes and rivers and other reservoirs of water as Sakra protects the gods. Bathing in that *tirtha* also and giving away diverse kinds of gifts.

Baladeva, the slayer of Pralamva, possessed of great wisdom, then proceeded to *Agnitirtha,* that spot, viz., where the eater of clarified butter, disappearing from the view, became concealed within the entrails of the *Sami* wood. When the light of all the worlds thus disappeared, O sinless one, the gods then repaired to the Grandsire of the universe. And they said, 'The adorable Agni has disappeared. We do not know the reason. Let not all creatures be destroyed. Create fire, O puissant Lord !"

Janamejaya said, "For what reason did Agni, the Creator of all the worlds, disappear? How also was he discovered by the gods? Tell me all this in detail."

Vaisampayana said, "Agni of great energy became very much frightened at the curse of Bhrigu. Concealing himself within the entrails of the *Sami* wood, that adorable god disappeared from the view. Upon the disappearance of Agni, all the gods, with Vasava at their head, in great affliction, searched for the missing god. Finding Agni then, they saw that god lying within the entrails of the *Sami* wood. The celestials, O tiger among king, with Vrihaspati at their head, having succeeded in finding out the god, became very glad with Vasava amongst them. They then returned to the places they had come from. Agni also, from Bhrigu's curse, became an eater of everything, as Bhrigu, that utterer of *Brahma,* had said. The intelligent Balarama, having bathed there, then proceeded to Brahmayoni where the adorable Grandsire of all the worlds had exercised his functions of creations. In days of yore, the Lord Brahman, along with all the gods bathed in that *tirtha,* according to due rites for the celestials. Bathing there and giving away diverse kinds of gifts, Valadeva then proceeded to the *tirtha* called *Kauvera* where the puissant Ailavila, having practised severe austerities, obtained, O king, the Lordship over all treasures. While he dwelt there (engaged in austerities), all kinds of wealth, and all the precious gems came to him of their own accord. Baladeva having repaired to that *tirtha* and bathed in its waters duly gave much wealth unto the Brahamanas. Rama beheld at that spot the excellent woods of Kuvera. In days of yore, the high-souled Kuvera, the chief of the *Yakshas,* having practised the severest austerities there, obtained many boons. There were the lordship of all treasures, the friendship of Rudra possessed of immeasurable energy, the status of a god, the regency over a particular point of the compass (viz., the north), and a son named Nakakuvera. These the chief of the *Yakshas* speedily obtained there, O thou of mighty arms ! The Maruts, coming there, installed him duly (in his sovereignty). He also obtained for a vehicle a well-equipped and celestial car, fleet as thought, as also all the affluence of a god. Bathing in that *tirtha* and giving away much wealth. Vala using white unguents thence proceeded quickly to another *tirtha.* Populous with all kinds of creatures, that *tirtha* is known by the name Vadarapachana. There the fruits of every season are always to be found and flowers and fruits of every kind are always abundant."

SECTION XLVIII

Vaisampayana said, "Rama (as already said) then proceeded to the *tirtha* called Vadarapachana where dwelt many ascetics and *Siddhas*. There the daughter of Bharadwaja, unrivalled on earth for beauty, named Sruvavati, practised severe austerities. She was a maiden who led the life of a *Brahmacharini*. That beautiful damsel, observing diverse kinds of vows, practised the austerest of penances, moved by the desire of obtaining the Lord of the celestials for her husband. Many years passed away, O perpetuator of Kuru's race, during which that damsel continually observed those diverse vows exceedingly difficult of being practised by women. The adorable chastiser of Paka at last became gratified with her in consequence of that conduct and those penances of hers and that high regard she showed for him. The puissant Lord of the celestials then came to that hermitage, having assumed the form of the high-souled and regenerate Rishi Vasishtha. Beholding that foremost of ascetics, viz., Vasishtha, of the austerest penances, she worshipped him, O Bharata according to the rites observed by ascetics. Conversant with vows, the auspicious and sweet-speeched damsel addressed him, saying, 'O adorable one, O tiger among ascetics, tell me thy commands, O lord! O thou of excellent vows, I shall serve thee, according to the measure of my might! I will not, however, give thee my hand, in consequence of my regard for Sakra! I am seeking to please Sakra, the lord of the three worlds, with vows and rigid observances and ascetic penances !' Thus addressed by her, the illustrious god, smiling as he cast his eyes on her, and knowing her observances, addressed her sweetly, O Bharata, saying, 'Thou practisest penances of the austerest kind! This is known to me, O thou of excellent vows! That object also, cherished in thy heart, for the attainment of which thou strivest, O auspicious one, shall, O thou of beautiful face, be accomplished for thee! Everything is attainable by penances. Everything rests on penances. All those regions of blessedness, O thou of beautiful face, that belong to the gods can be obtained by penances. Penances are the root of great happiness. Those men that cast off their bodies after having practised austere penances, obtain the status of gods, O auspicious one! Bear in mind these words of mine ! Do thou now, O blessed damsel, boil these five jujubes, O thou of excellent vows !' Having said these words, the adorable slayer of Vala went away, taking leave, to mentally recite certain *mantras* at an excellent *tirtha* not far from that hermitage. That *tirtha* came to be known in the three worlds after the name of Indra, O giver of honours! Indeed, it was for the purpose of testing the damsel's devotion that the Lord of the celestials acted in that way for obstructing the boiling of the jujubes. The damsel, O king, having cleansed herself, began her task; restraining speech and with attention fixed on it, she sat to her task without feeling any fatigue. Even thus that damsel of high vows, O tiger among kings, began to boil those jujubes. As she sat employed in her task, O bull among men, day was

about to wane, but yet those jujubes showed no signs of having been softened. The fuel she had there was all consumed. Seeing the fire about to die away owing to want of fuel, she began to burn her own limbs. The beautiful maiden first thurst her feet into the fire. The sinless damsel sat still while her feet began to be consumed. The faultless girl did not at all mind her burning feet. Difficult of accomplishment, she did it from desire of doing good to the *Rishi* (that had been her guest). Her face did not at all change under that painful process, nor did she feel any cheerlessness on that account. Having thurst her limbs into the fire, she felt as much joy as if she had dipped them into cool water. The words of the '*Rishi,* viz., *Cook these jujubes well'* were borne in her mind, O Bharata! The auspicious damsel, bearing those words of the great *Rishi* in her mind, began to cook those jujubes although the latter, O king, showed no signs of softening. The adorable Agni himself consumed her feet. For this, however, the maiden did not feel the slightest pain. Beholding this act of hers, the Lord of the three worlds became highly satisfied. He then showed himself in his own proper form to the damsel. The chief of the celestials then addressed that maiden of very austere vows saying, 'I am pleased at thy devotion, thy penances, and thy vows! The wish, therefore, O auspicious one, that thou cherishest shall be accomplished! Casting off thy body, O blessed one, thou shalt in heaven live with me! This hermitage, again, shall become the foremost of *tirthas* in the world, capable of cleansing from every sin, O thou of fair eye-brows, and shall be known by the name of *Vadarapachana.* It shall be celebrated in the three worlds and shall be praised by great *Rishis.* In this very *tirtha,* O auspicious, sinless, and highly blessed one, the seven *Rishis* had, on one occasion, left Arundhati, (the wife of one of them), when they went to Himavat. Those highly blessed ones of very rigid vows, had gone there for gathering fruits and roots for their sustenance. While they thus lived in a forest of Himavat for procuring their sustenance, a drought occurred extending for twelve years. Those ascetics, having made an asylum for themselves, continued to live there. Meanwhile Arundhati devoted herself to ascetic penances (at the spot where she had been left). Beholding Arundhati devoted to the austerest of vows, the boon-giving and three-eyed deity (Mahadeva) highly pleased, came there. The great Mahadeva, assuming the form of a Brahmana, came to her and said, 'I desire alms, O auspicious one!' The beautiful Arundhati said unto him, 'Our store of food hath been exhausted, O Brahmana! Do thou eat jujubes !' Mahadeva replied, 'Cook these jujubes, 'O thou of excellent vows !' After these words, she began to cook those jujubes for doing what was agreeable to that Brahmana. Placing those jujubes on the fire, the celebrated Arundhati listened to diverse excellent and charming and sacred discourses (from the lips of Mahadeva). That twelve years' drought then passed away (as if it were a single day). Without food, and employed in cooking and listening to those auspicious discourses, that terrible period passed away, as if it were a single day to her. Then the seven *Rishis,* having procured fruits from the mountain, returned to that spot. The

adorable Mahadeva, highly pleased with Arundhati, said unto her, 'Approach, as formerly, these *Rishis,* O righteous one! I have been gratified with thy penances and vows!' The adorable Hara then stood confessed in his own form. Gratified, he spoke unto them about the noble conduct of Arundhati (in these words), The ascetic merit, ye regenerate ones, that this lady hath earned, is, I think, much greater than what ye have earned on the breast of Himavat! The penances practised by this lady have been exceedingly austere, for she passed twelve years in cooking, herself fasting all the while!' The divine Mahadeva then, addressing Arundhati, said unto her, 'Solicit thou the boon, O auspicious dame, which is in thy heart!' Then that lady of large eyes that were of a reddish hue addressed that god in the midst of the seven *Rishis,* saying, 'If, O divine one, thou art gratified with me, then let this spot be an excellent *tirtha !* Let it be known by the name of *Vadarapachana* and let it be the favourite resort of *Siddhas* and celestial *Rishis.* So also, O god of gods, let him who observes a fast here and resides for three nights after having cleansed himself, obtain the fruit of a twelve years' fast!' The god answered her, saying, 'Let it be so!' Praised by the seven Rishis, the god then repaired to heaven. Indeed the Rishis had been filled with wonder at the sight of the god and upon beholding the chaste Arundhati herself unspent and still possessed of the hue of health and so capable of bearing hunger and thirst. Even thus the pure-souled Arundhati, in days of old, obtained the highest success, like thee, O highly blessed lady, for my sake, O damsel of rigid vows ! Thou, however, O amiable maiden, hast practised severer penances! Gratified with thy vows, I shall also grant thee this special boon, O auspicious one, a boon that is superior to what was granted to Arundhati. Through the power of the high-souled god who had granted that boon to Arundhati and through the energy of thyself, O amiable one, I shall duly grant thee another boon now, viz., that the person who will reside in this *tirtha* for only one night and bathe here with soul fixed (on meditation), will, after casting off his body obtain many regions of blessedness that are difficult of acquisition (by other means)! Having said these words unto the cleansed Sruvavati, the thousand-eyed Sakra of great energy then went back to heaven. After the wielder of the thunderbolt, O king, had departed, a shower of celestial flowers of sweet fragnance fell there, O chief of Bharata's race ! Celestial kettle-drums also, of loud sound, were beaten there. Auspicious and perfumed breezes also blew there, O monarch ! The auspicious Sruvavati then, casting off her body, became the spouse of Indra. Obtaining the status through austere penances, she began to pass her time, sporting with him for ever and ever."

Janamejaya said, "Who was the mother of Sruvavati, and how was that fair damsel reared? I desire to hear this, O Brahmana, for the curiosity I feel is great."

Vaisampayana said, "The vital seed of the regenerate and high-souled *Rishi* Bharadwaja fell upon beholding the large-eyed *Apsara* Ghritachi as the latter was passing at one time. That foremost of ascetics

thereupon held it in his hand. It was then kept in a cup made of the leaves of a tree. In that cup was born the girl Sruvavati. Having performed the usual post-genital rites, the great ascetic Bharadwaja, endued with wealth of penances, gave her a name. The name the righteous-souled *Rishi* gave her in the presence of the gods and *Rishis* was Sruvavati. Keeping the girl in his hermitage, Bharadwaja repaired to the forests of Himavat. That foremost one among the Yadus, viz., Baladeva of great dignity, having bathed in that *tirtha* and given away much wealth unto many foremost of Brahmanas, then proceeded, with soul well-fixed on meditation, to the *tirtha* of Sakta."

SECTION XLIX

Vaisampayana said, "The mighty chief of the Yadus, having proceeded to Indra's *tirtha,* bathed there according to due rites and gave away wealth and gems unto the Brahmanas. There the chief of the celestials had performed a hundred horse-sacrifices and giving away enormous wealth unto Vrihaspati. Indeed, through the assistance of Brahmanas conversant with the *Vedas,* Sakra performed all those sacrifices there, according to rites ordained (in the scriptures). Those sacrifices were such that everything in them was unstinted. Steeds of all kinds were brought there. The gifts to Brahmanas were profuse. Having duly completed those hundred sacrifices. O chief of the Bharatas, Sakra of great splendour came to be called by the name of *Satakratu.* That auspicious and sacred *tirtha,* capable of cleansing from every sin, thereupon came to be called after his name as *Indra-tirtha.* Having duly bathed there, Baladeva worshipped the Brahmanas with presents of excellent food and robes. He then proceeded to that auspicious and foremost of *tirthas* called after the name of Rama. The highly blessed Rama of Bhrigu's race, endued with great ascetic merit, repeatedly subjugated the Earth and slew all the foremost of Kshatriyas. (After achieving such feats) Rama performed in that *tirtha* a *Vajapeya* sacrifice and a hundred horse-sacrifices through the assistance of his preceptor Kasyapa, that best of *Munis.* There, as sacrificial fee, Rama gave unto his preceptor the whole earth with her oceans. The great Rama, having duly bathed there, made presents unto the Brahmanas, O Janamejaya, and worshipped them thus. Having made diverse present consisting of diverse kinds of gems as also kine and elephants and female slaves and sheep and goats, he then retired into the woods. Having bathed in that sacred and foremost of *tirthas* that was the resort of gods and regenerate *Rishis,* Baladeva duly worshipped the ascetics there, and then proceeded to the *tirtha* called Yamuna. Endued with great effulgence, Varuna, the highly blessed son of Aditi, had in days of yore performed in that *tirtha* the *Rajasuya* sacrifice, O lord of Earth!

Having in battle subjugated both men and celestials and *Gandharvas* and *Rakshasas,* Varuna, O king, that slayer of hostile heroes, performed his grand sacrifice in that *tirtha.* Upon the commencement of that foremost of sacrifices, a battle ensued between the gods and the *Danavas* inspiring the three worlds with terror. After the completion of that foremost of sacrifices, viz., the *Rajasuya* (of Varuna), a terrible battle, O Janamejaya, ensued amongst the Kshatriyas. The ever liberal and puissant Baladeva having worshipped the *Rishis* there, made many presents unto those that desired them. Filled with joy and praised by the great *Rishis,* Baladeva, that hero ever decked with garlands of wild flowers and possessed of eyes like lotus leaves, then proceeded to the *tirtha* called Aditya. There, O best of kings, the adorable Surya of great splendour, having performed a sacrifice, obtained the sovereignty of all luminous bodies (in the universe) and acquired also his great energy. There, in that *tirtha* situate on the bank of that river, all the gods with Vasava at their head. the *Viswedevas,* the *Maruts,* the *Gandharvas,* the *Apsaras,* the Island- born (Vyasa), Suka, Krishna the slayer of Madhu, the *Yakshas,* the *Rakshasas,* and the *Pisachas,* O king, and diverse others, numbering by thousands, all crowned with ascetic success, always reside. Indeed in that auspicious and sacred *tirtha* of the Saraswati, Vishnu himself, having in days of yore slain the *Asuras,* Madhu and Kaitabha, had, O chief of the Bharatas, performed his ablutions. The island-born (Vyasa) also, of virtuous soul, O Bharata, having bathed in that *tirtha,* obtained great *Yoga* powers and attained to high success. Endued with great ascetic merit, the *Rishi* Asita-Devala also, having bathed in that very *tirtha* with soul rapt in high *Yoga* meditation, obtained great *Yoga* powers."

SECTION L

Vaisampayana said, "In that *tirtha* lived in days of yore a *Rishi* of virtuous soul, named Asita-Devala, observant of the duties of Domesticity, Devoted to virtue, he led a life of purity and self-restraint. Possessed of great ascetic merit, he was compassionate unto all creatures and never injured any one. In word, deed, and thought, he maintained an equal behaviour towards all creatures. Without wrath, O monarch, censure and praise were equal to him. Of equal attitude towards the agreeable and the disagreeable, he was, like Yama himself, thoroughly impartial. The great ascetic looked with an equal eye upon gold and a heap of pebbles. He daily worshipped the gods and guests, and Brahmanas (that came to him). Ever devoted to righteousness, he always practised the vow of *Brahmacharya.* Once upon a time, an intelligent ascetic, O monarch, of the name of Jaigishavya, devoted to *Yoga* and rapt in meditation and leading the life

of a mendicant, came to Devala's asylum. Possessed of great splendour, that great ascetic, ever devoted to *Yoga,* O monarch, while residing in Devala's asylum, became crowned with ascetic success. Indeed, while the great *Muni* Jaigishavya resided there, Devala kept his eyes on him, never neglecting him at any time. Thus, O monarch, a long time was passed by the two in days of yore. On one occasion, Devala lost sight of Jaigishavya, that foremost of ascetics. At the hour, however, of dinner, O Janamejaya, the intelligent and righteous ascetic, leading a life of mendicancy, approached Devala for soliciting alms. Beholding that great ascetic re-appear in the guise of a mendicant, Devala showed him great honour and expressed much gratification. And Devala worshipped his guest, O Bharata, according to the measure of his abilities, after the rites laid down by the *Rishis* and with great attention for many years. One day, however, O king, in the sight of that great *Muni,* a deep anxiety perturbed the heart of the high-souled Devala. The latter thought within himself, Many years have I passed in worshipping this ascetic. This idle mendicant, however, hath not yet spoken to me a single word !' Having thught of this, the blessed Devala proceeded to the shores of the ocean, journeying through the welkin and bearing his earthen jug with him. Arrived at the coast of the Ocean, that lord of rivers, O Bhárata, the righteous-souled Devala saw Jaigishavya arrived there before him. The lord Asita, at this sight, became filled with wonder and thought within himself, 'How could the mendicant come to the ocean and perform his ablutions even before my arrival?' Thus thought the great *Rishi* Asita. Duly performing his ablutions there and purifying himself thereby, he then, began to silently recite the sacred *mantras.* Having finished his ablutions and silent prayers, the blessed Devala returned to his asylum, O Janamejaya, bearing with him his earthen vessel filled with water. As the ascetic, however, entered his own asylum, he saw Jaigishavya seated there. The great ascetic Jaigishavya never spoke a word to Devala, but lived in the later's asylum as if he were a piece of wood. Having beheld that ascetic, who was an ocean of austerities, plunged in the waters of the sea (before his own arrival there), Asita now saw him returned to his hermitage before his own return. Witnessing this power, derived through *Yoga,* of Jaigishavya's penances, Asita-Devala, O king, endued with great intelligence, began to reflect upon the matter. Indeed that best of ascetics, O monarch, wondered much, saying, 'How could this one be seen in the ocean and again in my hermitage?' While absorbed in such thoughts, the ascetic Devala, conversant with *mantras,* then soared aloft, O monarch, from his hermitage into the sky, for ascertaining who Jaigishavya wedded to a life of mendicancy really was. Devala saw crowds of sky-ranging *Siddhas* rapt in meditation, and he saw Jaigishavya reverentially worshipped by those *Siddhas.* Firm in the observance of his vows and persevering (in his efforts), Devala became filled with wrath at the sight. He then saw Jaigishavya set out for heaven. He next beheld him proceed to the region of the *Pitris.* Devala saw him then proceed to the region of Yama. From Yama's region the great ascetic Jaigishavya was then seen to soar aloft

and proceed to the abode of Soma. He was then seen to proceed to the blessed regions (one after another) of the performers of certain rigid sacrifices. Thence he proceeded to the regions of the *Agnihotris* and thence to the region of those ascetics that perform the *Darsa* and the *Paurnamasa* sacrifices. The intelligent Devala then saw him proceed from those regions of persons performing sacrifices by killing animals to that pure region which is worshipped by the very gods. Devala next saw the mendicant proceed to the place of those ascetics that perform the sacrifice called *Chaturmasya* and diverse others of the same kind. Thence he proceeded to the region belonging to the performers of the *Agnishtoma* sacrifice. Devala then saw his guest repair to the place of those ascetics that perform the sacrifice called *Agnishutta.* Indeed, Devala next saw him in the regions of those highly wise men that perform the foremost of sacrifices, viz., *Vajapeya* and that other sacrifice in which a profusion of gold is necessary. Then he saw Jaigishavya in the region of those that perform the *Rajasuya* and the *Pundarika.* He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are slaughtered. Indeed, Devala saw Jaigishavya in the regions also of those that perform the sacrifice called *Sautramani* and that other in which the flesh, so difficult to procure, of all living animals, is required. Jaigishavya was then seen in the regions of those that perform the sacrifice called *Dadasaha* and diverse others of similar character. Asita next saw his guest sojourning in the region of Mitravaruna and then in that of the Adityas. Asita then saw his guest pass through the regions of the Rudras, the Vasus and Vrihaspati. Having soared next into the blessed region called Goloka, Jaigishavya was next seen to pass into these of the *Brahmasatris.* Having by his energy passed through three other regions, he was seen to proceed to those regions that are reserved for women that are chaste and devoted to their husbands. Asita, however, at this point, O chastiser of foes, lost sight of Jaigishavya, that foremost of ascetics, who, rapt in *yoga,* vanished from his sight. The highly blessed Devala then reflected upon the power of Jaigishavya and the excellence of his vows as also upon the unrivalled success of his *yoga.* Then the self-restrained Asita, with joined hands and in a reverential spirit, enquired of those foremost of *Siddhas* in the regions of the *Brahmasatris,* saying, 'I do not see Jaigishavya ! Tell me where that ascetic of great energy is. I desire to hear this, for great is my curiosity.'

"The *Siddhis* said, 'Listen, O Devala of rigid vows, as we speak to thee the truth. Jaigishavya hath gone to the eternal region of Brahman."

Vaisampayana continued, "Hearing these words of those *Siddhas* residing in the regions of the *Brahmasatris,* Asita endeavoured to soar aloft but he soon fell down. The *Siddhas* then, once more addressing Devala, said unto him, 'Thou, O Devala, art not competent to proceed thither, viz., the abode of Brahman, whither Jaigishavya hath gone!'

Vaisampayana continued, "Hearing those words of the *Siddhas,* Devala came down, descending from one region to another in due order.

Indeed, he repaired to his own sacred asylum very quickly, like a winged insect. As soon as he entered his abode he beheld Jaigishavya seated there. Then Devala, beholding the power derived through *Yoga* of Jaigishavya's penances, reflected upon it with his righteous understanding and approaching that great ascetic, O king, with humility, addressed the high-souled Jaigishavya, saying, 'I desire, O adorable one, to adopt the religion of *Moksha* (Emancipation) !, Hearing these words of his, Jaigishavya gave him lessons. And he also taught him the ordinances of *Yoga* and the supreme and eternal duties and their reverse. The great ascetic, seeing him firmly resolved, performed all the acts (for his admission into that religion) according to the rites ordained for that end. Then all creatures, with the *Pitris*, beholding Devala resolved to adopt the religion of *Moksha*, began to weep, saying, 'Alas, who will henceforth give us food !' Hearing these lamentations of all creatures that resounded through the ten points, Devala set his heart upon renouncing the religion of *Moksha*. Then all kinds of sacred fruits and roots, O Bharata, and flowers and deciduous herbs, in thousands, began to weep, saying, 'The wicked-hearted and mean Devala will, without doubt, once more pluck and cut us ! Alas, having once assured all creatures of his perfect harmlessness, he sees not the wrong that he meditates to do !' At this, that best of ascetics began to reflect with the aid of his understanding, saying, 'Which amongst these two, viz., the religion of *Moksha* or that of Domesticity, will be the better for me ?[1] Reflecting upon this, Devala, O best of kings, abandoned the religion of Domesticity and adopted that of *Moksha*. Having indulged in those reflections, Devala, in consequence of that resolve obtained the highest success, O Bharata, and the highest *Yoga*. The celestials then, headed by Vrihaspati, applauded Jaigishavya and the penances of that ascetic. Then that foremost of ascetics viz., Narada, addressing the gods, said, 'There is no ascetic penance in Jaigishavya since he filled Asita with wonder !' The denizens of heaven then, addressing Narada who said such frightful words, said, 'Do not say so about the great ascetic Jaigishavya ! There is no one superior or even equal to this high-souled one in force of energy and penance and *Yoga* !' Even such was the power of Jaigishavya as also of Asita. This is the place of those two, and this the *tirtha* of those two high-souled persons. Bathing there and giving away wealth unto the Brahmanas, the high-souled wielder of the plough, of noble deeds, earned great merit and then proceeded to the *tirtha* of Soma."

[1]The religion of Domesticity requires the worship of gods and guests and the performance of sacrifices. That of Moksha does not require the performance of these or any other duties, abstention from injury to creatures and meditation being its chief characteristics.

SECTION LI

Vaisampayana said, "There, in that *tirtha*, O Bharata, where the Lord of stars had in former days performed the *Rajasuya* sacrifice, a great battle was fought in which Taraka was the root of the evil. Bathing in that *tirtha* and making many presents, the virtuous Vala of cleansed soul proceeded to the *tirtha* of the *Muni* named Saraswat. There, during a drought extending for twelve years, the sage Saraswat, in former days, taught the *Vedas* unto many foremost of Brahmanas."

Janamejaya said, "Why did the sage Saraswat, O thou of ascetic merit, teach the *Vedas* unto the *Rishis* during a twelve years' drought ?"

Vaisampayana continued, 'In days of yore, O monarch, there was an intelligent sage of great ascetic merit. He was celebrated by the name of Dadhicha. Possessing a complete control over his senses, he led the life of a *Brahmacharin*. In consequence of his excessive ascetic austerities Sakra was afflicted with a great fear. The sage could not be turned (away from his penance) by the offer of even diverse kinds of rewards. At last the chastiser of Paka, for tempting the sage, despatched unto him the exceedingly beautiful and celestial *Apsara*, by name Alamvusha. Thither where on the banks of the Saraswati the high-souled sage was engaged in the act of gratifying the gods, the celestial damsel named above, O monarch, made her appearance. Beholding that damsel of beautiful limbs, the vital seed of that ascetic of cleansed soul came out. It fell into the Saraswati, and the latter held it with care. Indeed, O bull among men, the River, beholding that seed, held in her womb. In time the seed developed into a foetus and the great river held it so that it might be inspired with life as a child. When the time came, the foremost of rivers brought forth that child and then went, O lord, taking it with her, to that *Rishi*. Beholding that best of *Rishis* in a conclave, Saraswati, O monarch, while making over the child, said these words, 'O regenerate *Rishi*, this is thy son whom I held through devotion for thee ! That seed of thine which fell at sight of the *Apsara* Alamvusha, had been held by me in my womb, O regenerate *Rishi*, through devotion for thee, well knowing that that energy of thine would never suffer destruction ! Given by me, accept this faultless child of thy own !' Thus addressed by her, the *Rishi* accepted the child and felt great joy. Through affection, that foremost of Brahmanas then smelt the head of his son and held him in a close embrace, O foremost one of Bharata's race, for some time. Gratified with the River, the great ascetic Dadhicha then gave a boon to her, saying, 'The *Viswedevas*, the *Rishis*, and all the tribes of the *Gandharvas* and the *Apsaras*, will henceforth, O blessed one, derive great happiness when oblations of thy water are presented unto them !' Having said so unto that great river, the sage, gratified and filled with joy, then praised her in these words. Listen to them duly, O king !—'Thou hast taken thy rise, O highly blessed one, from the lake of Brahman in days of old. All ascetics of rigid vows know

thee, O foremost of rivers! Always of agreeable features, thou hast done me great good! This thy great child, O thou of the fairest complexion, will be known by the name of Saraswat! This thy son, capable of creating new worlds, will become known after thy name! Indeed, that great ascetic will be known by the name of Saraswat! During a drought extending for twelve years, this Saraswat, O blessed one, will teach the *Vedas* unto many foremost of Brahmanas! O blessed Saraswati, through my grace, thou shalt, O beautiful one, always become the foremost of all sacred rivers!' Even thus was the great River praised by the sage after the latter had granted her boons. The River then, in great joy, went away, O bull of Bharata's race, taking with her that child. Meanwhile, on the occasion of a war between the gods and the *Danavas*, Sakra wandered through the three worlds in search of weapons. The great god, however, failed to find such weapons as were fit to slay the foes of the celestials. Sakra then said unto the gods. 'The great *Asuras* are incapable of being dealt with by me! Indeed, without the bones of Dadhicha, our foes could not be slain! Ye best of celestials, repair, therefore, to that foremost of *Rishis* and solicit him, saying, 'Grant us, O Dadhicha, thy bones! With them we will slay our foes!' Besought by them for his bones, that foremost of Rishis, O chief of Kuru's race, unhestitatingly gave up his life. Having done what was agreeable to the gods, the sage obtained many regions of inexhaustible merit. With his bones, meanwhile, Sakra joyfully caused to be made many kinds of weapons, such as thunder-bolts, discs, heavy maces, and many kinds of clubs and bludgeons. Equal unto the Creator himself, Dadhicha, had been begotten by the great *Rishi* Bhrigu, the son of the Lord of all creatures, with the aid of his austere penances.[1] Of stout limbs and possessed of great energy, Dadhicha had been made the strongest of creatures in the world. The puissant Dadhicha, celebrated for his glory, became tall like the king of mountains. The chastiser of Paka had always been anxious on account of his energy. With the thunder-bolt born of *Brahma* energy, and inspired with *mantras*, O Bharata, Indra made a loud noise when he hurled it, and slew nine and ninety heroes among the *Daityas*. After a long and dreadful time had elapsed since then, a drought, O king, occured that extended for twelve years. During that drought extending for twelve years, the great *Rishis*, for the sake of sustenance, fled away, O monarch, on all sides. Beholding them scattered in all directions, the sage Saraswat also set his heart on flight. The river Saraswati then said unto him, 'Thou needst not, O son, depart hence, for I will always supply thee with food even here by giving thee large fishes! Stay thou, therefore, even here!' Thus addressed (by the river), the sage continued to live there and offer oblations of food unto the Rishis and the gods. He got also his daily food and thus continued to support both himself and the gods. After that twelve year's drought had passed away, the great Rishis solicited one another for lectures on the *Vedas*. While wandering

[1]Nilakantha seems to me to have misunderstood this verse.

with famished stomachs, the Rishis had lost the knowledge of the *Vedas*. There was, indeed, not one amongst them that could understand the scriptures. It chanced that some one amongst them encountered Saraswat, that foremost of Rishis, while the latter was reading the *Vedas* with concentrated attention. Coming back to the conclave of Rishis, he spoke to them of Saraswat of unrivalled splendour and god-like mien engaged in reading the *Vedas* in a solitary forest. Then all the great Rishis came to that spot, and jointly spoke unto Saraswat, that best of ascetics, these words, 'Teach us, O sage!' Unto them the ascetic replied, saying, 'Become ye my disciples duly!' The conclave of ascetics answered, 'O son, thou art too young in years!' Thereupon he answered the ascetics, 'I must act in such a way that my religious merit may not suffer a diminution! He that teaches improperly, and he that learns improperly, are both lost in no time and come to hate each other! It is not upon years, or decrepitude, or wealth, or the number of kinsmen, that Rishis found their claim to merit! He amongst us is great who is capable of reading and understanding the *Vedas*!' Hearing these words of his, those *Munis* duly became his disciples and obtaining from him their *Vedas*, once more began to praise their rites. Sixty thousand *Munis* became disciples of the regenerate Rishi Saraswat for the sake of acquiring their *Vedas* from him. Owning obedience to that agreeable Rishi, though a boy, the *Munis* each brought a handful of grass and offered it to him for his seat. The mighty son of Rohini, and elder brother of Kesava, having given away wealth in that *tirtha*, then joyfully proceeded to another where lived (in days of yore) an old lady without having passed through the ceremony of marriage.'

SECTION LII

Janamejaya said, "Why, O regenerate one, did that maiden betake herself to ascetic penances, in days of old ? For what reason did she practise penances, and what was her vow? Unrivalled and fraught with mystery is the discourse that I have already heard from thee! Tell me (now) all the particulars in detail regarding how that maid engaged herself in penances."

Vaisampayana said, "There was a Rishi of abundant energy and great fame, named Kuni-Garga. That foremost of ascetics, having practised the austerest of penances, O king, created a fair-browed daughter by a fiat of his will. Beholding her, the celebrated ascetic Kuni-Garga became filled with joy. He abandoned his body, O king, and then went to heaven. That faultless and amiable and fair-browed maiden, meanwhile, of eyes like lotus petals continued to practise severe and very rigid penances. She worshipped the *Pitris* and the gods with fasts. In the practice of such severe penances a long period elapsed. Though her sire

had been for giving her away to a husband, she yet did not wish for marriage, for she did not see a husband that could be worthy of her. Continuing to emaciate her body with austere penances, she devoted herself to the worship of the *Pitris* and the gods in that solitary forest. Although engaged in such toil, O monarch, and although she emaciated herself by age and austerities, yet she regarded herself happy. At last when she (became very old so that she) could no longer move even a single step without being aided by some body, she set her heart upon departing for the other world. Beholding her about to cast off her body, Narada said unto her, 'O sinless one, thou hast no regions of blessedness to obtain in consequence of thy not having cleansed thyself by rite of marriage ! O thou of great vows, we have heard this in heaven ! Great hath been thy ascetic austerities, but thou hast no claim to regions of blessedness !' Hearing these words of Narada, the old lady went to a concourse of Rishis and said, 'I shall give him half my penances who will accept my hand in marriage !' After she had said those words, Galava's son, a Rishi, known by the name of Sringavat, accepted her hand, having proposed this compact to her, 'With this compact, O beautiful lady, I shall accept thy hand, viz., that thou shalt live with me for only one night !' Having agreed to that compact, she gave him her hand. Indeed, Galava's son, according to the ordinances laid down and having duly poured libations on the fire, accepted her hand and married her. On that night, she became a young lady of the fairest complexion, robed in celestial attire and decked in celestial ornaments and garlands and smeared with celestial unguents and perfumes. Beholding her blazing with beauty, Galava's son became very happy and passed one night in her company. At morn she said unto him, 'The compact, O Brahmana, I had made with thee, hath been fulfilled, O foremost of ascetics ! Blessed be thou, I shall now leave thee !' After obtaining his permission, she once more said, 'He that will, with rapt attention, pass one night in this *tirtha* after having gratified the denizens of heaven with oblations of water, shall obtain that merit which is his who observes the vow of *Brahmacharya* for eight and fifty years !' Having said these words, that chaste lady departed for heaven. The Rishi, her lord, became very cheerless, by dwelling upon the memory of her beauty. In consequence of the compact he had made, he accepted with difficulty half her penances. Casting off his body he soon followed her, moved by sorrow, O chief of Bharata's race, and forced to it by her beauty. Even this is the glorious history of the old maid that I have told thee ! Even this is the account of her *Brahmacharya* and her auspicious departure for heaven. While there Baladeva heard of the slaughter of Salya. Having made presents unto the Brahmanas there, he gave way to grief, O scorcher of his foes, for Salya who had been slain by the Pandavas in battle. Then he of Madhu's race, having come out of the environs of Samantapanchaka, enquired of the Rishis about the results of the battle at Kurukshetra. Asked by that lion of Yadu's race about the results of the battle at Kurukshetra, those high-souled ones told him everything as it had happened."

SECTION LIII

"The Rishis said, 'O Rama, this Samantapanchaka is said to be the eternal northern altar of Brahman, the Lord of all creatures. There the denizens of heaven, those givers of great boons, performed in days of yore a great sacrifice. That foremost of royal sages, viz., the high-souled Kuru, of great intelligence and immeasurable energy, had cultivated this field for many years. Hence it came to be *Kurukshetra* (the field of Kuru)!'

"Rama said, 'For what reason did the high-souled Kuru cultivate this field? I desire to have this narrated by you, ye Rishis possessed of wealth of penances!'

"The Rishis said, 'In days of yore, O Rama, Kuru was engaged in perseveringly tilling the soil of this field. Sakra, coming down from heaven, asked him the reason, saying, 'Why O king, art thou employed (in this task) with such perseverance ? What is thy purpose, O royal sage, for the accomplishment of which thou art tilling the soil?' Kuru thereupon replied, saying, 'O thou of a hundred sacrifices, they that will die upon this plain shall proceed to regions of blessedness after being cleansed of their sins!' The lord Sakra, ridiculing this, went back to heaven. The royal sage Kuru, however, without being at all depressed, continued to till the soil. Sakra repeatedly came to him and repeatedly receiving the same reply went away ridiculing him. Kuru, however, did not, on that account, feel depressed. Seeing the king till the soil with unflagging perseverance. Sakra summoned the celestials and informed them of the monarch's occupation. Hearing Indra's words, the celestials said unto their chief of a thousand eyes, 'Stop the royal sage, O Sakra by granting him a boon, if thou canst ! If men, by only dying there were to come to heaven, without having performed sacrifices to us, our very existence will be endangered !' Thus exhorted, Sakra then came back to that royal sage and said, 'Do not toil any more ! Act according to my words ! Those men that will die here, having abstained from food with all their senses awake, and those that will perish here in battle, shall, O king, come to heaven ! They, O thou of great soul, shall enjoy the blessings of heaven, O monarch !' Thus addressed, king Kuru answered Sakra, saying, 'So be it !' Taking Kuru's leave, the slayer of Vala, viz., Sakra, then, with a joyful heart, quickly went back to heaven. Even thus, O foremost one of Yadu's race, that royal sage had, in days of yore, tilled this plain and Sakra had promised great merit unto those that would cast off their bodies here. Indeed, it was sanctioned by all the foremost ones, headed by Brahman, among the gods, and by the sacred Rishis, that on earth there should be no more sacred spot than this ! Those men that perform austere penances here, would all after casting off their bodies, go to Brahman's abode. Those meritorious men, again, that would give away their wealth here, would soon have their wealth doubled. They, again, that will, in expectation

of good, reside constantly here, will never have to visit the region of Yama. Those kings that will perform great sacrifices here will reside as long in heaven as Earth herself will last. The chief of the celestials, viz., Sakra, himself composed a verse here and sang it. Listen to it, O Baladeva! *The very dust of Kurukshetra, borne away by the wind, shall cleanse persons of wicked acts and bear them to heaven!* The foremost ones amongst the gods, as also those amongst the Brahmanas, and many foremost ones among the kings of the Earth such as Nriga and others, having performed costly sacrifices here, after abandoning their bodies, proceeded to heaven. The space between the Tarantuka and the Arantuka and the lakes of Rama and Shamachakra, is known as Kurukshetra. Samantapanchaka is called the northern (sacrificial) altar of Brahman, the Lord of all creatures. Auspicious and highly sacred and much regarded by the denizens of heaven is this spot that possesses all attributes. It is for this that Kshatriyas slain in battle here obtain sacred regions of eternal blessedness. Even this was said by Sakra himself about the high blessedness of Kurukshetra. All that Sakra said was again approved and sanctioned by Brahman, by Vishnu, and by Maheswara."

SECTION LIV

Vaisampayana said, "Having visited Kurukshetra and given away wealth there, he of the Satwata race then proceeded, O Janamejaya, to a large and exceedingly beautiful hermitage. That hermitage was overgrown with *Madhuka* and mango trees, and abounded with *Plakshas* and *Nyagrodhas*. And it contained many *Vilwas* and many excellent jack and *Arjuna* trees. Beholding that goodly asylum with many marks of sacredness, Baladeva asked the Rishis as to whose it was. Those high-souled ones, O king, said unto Baladeva, 'Listen in detail, O Rama, as to whose asylum this was in days of yore! Here the god Vishnu in days of yore performed austere penances. Here he performed duly all the eternal sacrifices. Here a Brahmani maiden, leading from youth the vow of *Brahmacharya*, became crowned with ascetic success. Ultimately, in the possession of *Yoga* powers, that lady of ascetic penances proceeded to heaven. The high-souled Sandilya, O king, got a beautiful daughter who was chaste, wedded to severe vows, self-restrained, and observant of *Brahmacharya*. Having performed the severest of penances such as are incapable of being performed by women, the blessed lady at last went to heaven, worshipped by the gods and Brahmanas! Having heard these words of the Rishis, Baladeva entered that asylum. Bidding farewell to the Rishis, Baladeva of unfading glory went through the performance of all the rites and ceremonies of the evening twilight on the side of Himavat

and then began his ascent of the mountain. The mighty Balarama having the device of the palmyra on his banner had not proceeded far in his ascent when he beheld a sacred and goodly *tirtha* and wondered at the sight. Beholding the glory of the Saraswati as also the *tirtha* called Plakshaprasravana, Vala next reached another excellent and foremost of *tirthas* called Karavapana. The hero of the plough, of great strength, having made many presents there, bathed in the cool, clear, sacred, and sin-cleansing water (of that *tirtha*). Passing one night there with the ascetics and the Brahmanas, Rama then proceeded to the sacred asylum of the Mitra-Varunas. From Karavapana he proceeded to that spot on the Yamuna where in days of yore Indra and Agni and Aryaman had obtained great happiness. Bathing there, that bull of Yadu's race, of righteous soul, obtained great happiness. The hero then sat himself down with the *Rishis* and the *Siddhas* there for listening to their excellent talk. There where Rama sat in the midst of that conclave, the adorable Rishi Narada came (in course of his wandering). Covered with matted locks and attired in golden rays, he bore in his hands, O king, a staff made of gold and a waterpot made of the same precious metal. Accomplished in song and dance and adored by gods and Brahmanas, he had with him a beautiful *Vina* of melodious notes, made of the tortoise-shell. A provoker of quarrels and ever fond of quarrel, the celestial *Rishi* came to that spot where the handsome Rama was resting. Standing up and sufficiently honouring the celestial Rishi of regulated vows, Rama asked him about all that had happened to the Kurus. Conversant with every duty and usage, Narada then, O king, told him everything, as it had happened, about the awful extermination of the Kurus. The son of Rohini then, in sorrowful words, enquired of the Rishi, saying, 'What is the state of the field? How are those kings now that had assembled there? I have heard everything before, O thou that art possessed of the wealth of penances, but my curiosity is great for hearing it in detail !'

"Narada said, 'Already Bhishma and Drona and the lord of the Sindhus have fallen! Vikartana's son Karna also hath fallen, with his sons, those great car-warriors! Bhurisravas too, O son of Rohini, and the valiant chief of the Madras have fallen ! Those and many other mighty heroes that had assembled there, ready to lay down their lives for the victory of Duryodhana, these kings and princes unreturning from battle, have all fallen ! Listen now to me, O Madhava, about those that are yet alive ! In the army of Dhritarashtra's son, only three grinders of hosts are yet alive ! They are Kripa and Kritavarman and the valiant son of Drona ! These also, O Rama, have from fear fled away to the ten points of the compass ! After Salya's fall and the flight of Kripa and the others, Duryodhana, in great grief, had entered the depths of the Dwaipayana lake. While lying stretched for rest at the bottom of the lake after stupefying its waters, Duryodhana was approached by the Pandavas with Krishna and pierced by them with their cruel words. Pierced with wordy darts, O Rama, from every side, the mighty and heroic

Duryodhana hath risen from the lake armed with his heavy mace. He hath come forward for fighting Bhima for the present. Their terrible encounter, O Rama, will take place today! If thou feelest any curiosity, then hasten, O Madhava, without tarrying here! Go, if thou wishest, and witness that terrible battle between thy two disciples!"

Vaisampayana continued, "Hearing these words of Narada, Rama bade a respectful farewell to those foremost of Brahmanas and dismissed all those that had accompanied him (in his pilgrimage). Indeed, he ordered his attendants, saying, 'Return ye to Dwaraka!' He then descended from that prince of mountains and that fair hermitage called Plakshaprasravana. Having listened to the discourse of the sages about the great merits of *tirthas*, Rama of unfading glory sang this verse in the midst of the Brahmanas, 'Where else is such happiness as that in a residence by the Saraswati? Where also such merits as those in a residence by the Saraswati? Men have departed for heaven, having approached the Saraswati! All should ever remember the Saraswati! Saraswati is the most sacred of rivers! Saraswati always bestows the greatest happiness on men! Men after approaching the Saraswati, will not have to grieve for their sins either here or hereafter!' Repeatedly casting his eyes with joy on the Saraswati, that scorcher of foes then ascended an excellent car unto which were yoked goodly steeds. Journeying then on that car of great fleetness, Baladeva, that bull of Yadu's race, desirous of beholding the approaching encounter of his two disciples arrived on the field."

SECTION LV

Vaisampayana said, "Even thus, O Janamejaya, did that terrible battle take place. King Dhritarashtra, in great sorrow, said these words with reference to it."

"Dhritarashtra said, 'Beholding Rama approach that spot when the mace-fight was about to happen, how, O Sanjaya, did my son fight Bhima?'

"Sanjaya said, 'Beholding the presence of Rama, thy valiant son, Duryodhana of mighty arms, desirous of battle, became full of joy. Seeing the hero of the plough, king Yudhishthira, O Bharata, stood up and duly honoured him, feeling great joy the while. He gave him a seat and enquired about his welfare. Rama then answered Yudhishthira in these sweet and righteous words that were highly beneficial to heroes, 'I have heard it said by the Rishis, O best of kings, that Kurukshetra is a highly sacred and sin-cleansing spot, equal to heaven itself, adored by gods and Rishis and high-souled Brahmanas! Those men that cast off

their bodies while engaged in battle on this field, are sure to reside, O sire, in heaven with Sakra himself! I shall, for this, O king, speedily proceed to Samantapanchaka. In the world of gods that spot is known as the northern (sacrificial) altar of Brahman, the Lord of all creatures ! He that dies in battle on that eternal and most sacred of spots in the three worlds, is sure to obtain heaven !' Saying, 'So be it,' O monarch, Kunti's brave son, the lord Yudhishthira, proceeded towards Samantapanchaka. King Duryodhana also, taking up his gigantic mace, wrathfully proceeded on foot with the Pandavas. While proceeding thus, armed with mace and clad in armour, the celestials in the welkin applauded him, saying, 'Excellent, Excellent !' The *Charanas* fleet as air,[1] seeing the Kuru king, became filled with delight. Surrounded by the Pandavas, thy son, the Kuru king, proceeded assuming the tread of an infuriated elephant. All the points of the compass were filled with the blare of conchs and the loud peals of drums and the leonine roars of heroes. Proceeding with face westwards to the appointed spot, with thy son (in their midst), they scattered themselves on every side when they reached it. That was an excellent *tirtha* on the southern side of the Saraswati. The ground there was not sandy and was, therefore, selected for the encounter.[1] Clad in armour, and armed with his mace of gigantic thickness, Bhima, O monarch, assumed the form of the mighty Garuda. With head-gear fastened on his head, and wearing an armour made of gold, licking the corners of his mouth, O monarch, with eyes red in wrath, and breathing hard, thy son, on that field, O king, looked resplendent like the golden Sumeru. Taking up his mace, king Duryodhana of great energy, casting his glances on Bhimasena, challenged him to the encounter like an elephant challenging a rival elephant. Similarly, the valiant Bhima, taking up his adamantine mace, challenged the king like a lion challenging a lion. Duryodhana and Bhima, with uplifted maces, looked in that battle like two mountains with tall summits. Both of them were exceedingly angry; both were possessed of awful prowess; in encounters with the mace both were disciples of Rohini's intelligent son, both resembled each other in their feats and looked like Maya and Vasava. Both were endued with great strength, both resembled Varuna in achievements. Each resembling Vasudeva, or Rama, or Visrvana's son (Ravana), they looked, O monarch, like Madhu and Kaitabha. Each like the other in feats, they looked like Sunda and Upasunda, or Rama and Ravana, or Vali and Sugriva. Those two scorchers of foes looked like Kala and Mrityu. They then ran towards each other like two infuriated elephants, swelling with pride and mad with passion in the season of autumn and longing for the companionship of a she-elephant in her time. Each seemed to vomit upon the other the poison of his wrath like two fiery snakes. Those two chastisers of foes cast the angriest of glances upon each other. Both were tigers of Bharata's

[1]Nilakantha explains that *Vartikas* means a class of *Charanas* that moved with great celerity like that of the air itself.

race, and each was possessed of great prowess. In encounters with the mace, those two scorchers of foes were invincible like lions. Indeed, O bull of Bharata's race, inspired with desire of victory, they looked like two infuriated elephants. Those heroes were unbearable like two tigers accoutred with teeth and claws. They were like two uncrossable oceans lashed into fury and bent upon the destruction of creatures, or like two angry Suns risen for consuming everything. Those two mighty car-warriors looked like an Eastern and a Western cloud agitated by the wind, roaring awfully and pouring torrents of rain in the rainy season. Those two high-souled and mighty heroes, both possessed of great splendour and effulgence, looked like two Suns risen at the hour of the universal dissolution. Looking like two enraged tigers or like two roaring masses of clouds, they became as glad as two maned lions. Like two angry elephants or two blazing fires, those two high-souled ones appeared like two mountains with tall summits. With lips swelling with rage and casting keen glances upon each other, those two high-souled and best of men, armed with maces, encountered each other. Both were filled with joy, and each regarded the other as a worthy opponent, and Vrikodara then resembled two goodly steeds neighing at each other, or two elephants trumpeting at each other. Those two foremost of men then looked resplendent like a couple of *Daityas* swelling with might. Then Duryodhana, O monarch, said these proud words unto Yudhishthira in the midst of his brothers and of the high-souled Krishna and Rama of immeasurable energy, 'Protected by the Kaikeyas and the Srinjayas and the high-souled Panchalas, behold ye with all those foremost of kings, seated together, this battle that is about to take place between me and Bhima !' Hearing these words of Duryodhana, they did as requested. Then that large concourse of kings sat down and was seen to look resplendent like a conclave of celestials in heaven. In the midst of that concourse the mighty-armed and handsome elder brother of Kesava, O monarch, as he sat down, was worshipped by all around him. In the midst of those kings, Valadeva clad in blue robes and possessed of a fair complexion, looked beautiful like the moon at full surrounded in the night by thousands of stars. Meanwhile those two heroes, O monarch, both armed with maces and both unbearable by foes, stood there, goading each other wit.. fierce speeches. Having addressed each other in disagreeable and bitter words, those two foremost of heroes of Kuru's race stood, casting angry glances upon each other, like Sakra and Vritra in fight."

SECTION LVI

Vaisampayana said, "At the outset, O Janamejaya a fierce wordy encounter took place between the two heroes. With respect to that, king

Dhritarashtra, filled with grief, said this, 'Oh, fie on man, who hath such an end ! My son, O sinless one, had been the lord of eleven *chamus* of troops ! He had all the kings under his command and had enjoyed the sovereignty of the whole earth ! Alas, he that had been so, now a warrior proceeding to battle, on foot, shouldering his mace ! My poor son, who had before been the protector of the universe, was now himself without protection ! Alas, he had, on that occasion, to proceed on foot, shouldering his mace ! What can it be but Destiny ? Alas, O Sanjaya, great was the grief that was felt by my son now !' Having uttered these words, that ruler of men, afflicted with great woe, became silent."

Sanjaya said, 'Deep-voiced like a cloud, Duryodhana then roared from joy like a bull. Possessed of great energy, he challenged the son of Pritha to battle. When the high-souled king of the Kurus thus summoned Bhima to the encounter, diverse portents of an awful kind became noticeable. Fierce winds began to blow with loud noises at intervals, and a shower of dust fell. All the points of the compass became enveloped in a thick gloom. Thunder-bolts of loud peal fell on all sides, causing a great confusion and making the very hair to stand on end. Hundreds of meteors fell, bursting with a loud noise from the welkin. Rahu swallowed the Sun most untimely, O monarch ! The Earth with her forests and trees shook greatly. Hot winds blew, bearing showers of hard pebbles along the ground. The summits of mountains fell down on the earth's surface. Animals of diverse forms were seen to run in all directions. Terrible and fierce jackals, with blazing mouths, howled everywhere. Loud and terrific reports were heard on every side, making the hair stand on end. The four quarters seemed to be ablaze and many were the animals of ill omen that became visible. The water in the wells on every side swelled up of their own accord. Loud sounds came from every side, without, O king, visible creatures to utter them. Beholding these and other portents, Vrikodara said unto his eldest brother, king Yudhishthira the just, 'This Suyodhana of wicked soul is not competent to vanquish me in battle! I shall today womit that wrath which I have been cherishing for a long while in the secret recesses of my heart, upon this ruler Kuru's of the like Arjuna throwing fire upon the forest of Khandava! Today, O son of Pandu, I shall extract the dart that lies sticking to thy heart! Slaying with my mace this sinful wretch of Kuru's race, I shall today place around thy neck the garland of Fame! Slaying this wight of sinful deeds with my mace on the field of battle, I shall today, with this very mace of mine, break his body into a hundred fragments! He shall not have again to enter the city called after the elephant. The setting of snakes at us while we were asleep, the giving of poison to us while we ate, the casting of our body into the water at Pramanakoti, the attempt to burn us at the house of lac, the insult offered us at the assembly, the robbing us of all our possessions, the whole year of our living in concealment, our exile into the woods, O sinless one, of all these woes, O best of Bharata's race, I shall today reach the end, O bull of Bharata's line! Slaying this wretch,

I shall, in one single day, pay off all the debts I owe him! Today, the period of life of this wicked son of Dhritarashtra, of uncleansed soul, hath reached its close, O chief of the Bharata's! After this day he shall not again look at his father and mother! Today, O monarch, the happiness of this wicked king of the Kurus hath come to an end! After this day, O monarch, he shall not again cast his eyes on female beauty! Today this disgrace of Santanu's line shall sleep on the bare Earth, abandoning his life-breath, his prosperity, and his kingdom! Today king Dhritarashtra also, hearing of the fall of his son, shall recollect all those evil acts that were born of Sakuni's brain!' With these words, O tiger among kings, Vrikodara of great energy, armed with mace, stood for fight, like Sakra challenging the *asura* Vritra. Beholding Duryodhana also standing with uplifted mace like mount Kailasa graced with its summit, Bhimasena, filled with wrath, once more addressed him, saying, 'Recall to thy mind that evil act of thyself and king Dhritarashtra that occurred at Varanavata! Remember Draupadi who was ill-treated, while in her season, in the midst of the assembly! Remember the deprivation of the king through dice by thyself and Suvala's son! Remember that great woe suffered by us, in consequence of thee, in the forest, as also in Virata's city as if we had once more entered the womb ! I shall avenge myself of them all today! By good luck, O thou of wicked soul, I see thee today! It is for thy sake that that foremost of car-warriors, viz., the son of Ganga, of great prowess, struck down by Yajnasena's son, sleepeth on a bed of arrows! Drona also hath been slain, and Karna, and Salya of great prowess! Suvala's son Sakuni, too, that root of these hostilities, hath been slain! The wretched *Pratikamin,* who had seized Draupadi's tresses, hath been slain! All thy brave brothers also, who fought with great valour, have been slain! These and many other kings have been slain through thy fault! Thee too I shall slay today with my mace! There is not the slightest doubt in this.' While Vrikodara, O monarch, was uttering these words in a loud voice, thy fearless son of true prowess answered him, saying, 'What use of such elaborate brag? Fight me, O Vrikodara ! O wretch of thy race, today I shall destroy thy desire of battle! Mean vermin as thou art, know that Duryodhana is not capable, like an ordinary person, of being terrified by a person like thee! For a long time have I cherished this desire ! For a long time hath this wish been in my heart! By good luck the gods have at last brought it about, viz., a mace-encounter with thee ! What use of long speeches and empty brag, O wicked-souled one ! Accomplish these words of thine in acts. Do not tarry at all!" Hearing these words of his, the Somakas and the other kings that were present there all applauded them highly. Applauded by all, Duryodhana's hair stood erect with joy and he firmly set his heart on battle. The kings present once again cheered thy wrathful son with claps like persons exciting an infuriated elephant to an encounter. The high-souled Vrikodara, the son of Pandu, then, uplifting his mace, rushed furiously at thy high-souled son. The elephants present there trumpeted aloud and the steeds

neighed repeatedly. The weapons of the Pandavas who longed for victory blazed forth of their own accord."

SECTION LVII

"Sanjaya said, 'Duryodhana, with heart undepressed, beholding Bhimasena in that state, rushed furiously against him, uttering a loud roar. They encountered each other like two bulls encountering each other with their horns. The strokes of their maces produced loud sounds like those of thunder-bolts. Each longing for victory, the battle that took place between them was terrible, making the very hair stand on end, like that between Indra and Prahlada. All their limbs bathed in blood, the two high-souled warriors of great energy, both armed with maces, looked like two *Kinsukas* decked with flowers. During the progress of that great and awful encounter, the welkin looked beautiful as if it swarmed with fire-flies.[1] After that fierce and terrible battle had lasted for some time, both those chastisers of foes became fatigued. Having rested for a little while, those two scorchers of foes, taking up their handsome maces, once again began to ward off each others' attacks. Indeed, when those two warriors of great energy, those two foremost of men, both possessed of great might, once more encountered eath other after having taken a little rest, they looked like two elephants infuriated with passion and attacking each other for obtaining the companionship of a cow elephant in season. Beholding those two heroes, both armed with maces and each equal to the other in energy, the gods and *Gandharvas* and men became filled with wonder. Beholding Duryodhana and Vrikodara both armed with maces, all creatures became doubtful as to who amongst them would be victorious. Those two cousins, those two foremost of mighty men, once again rushing at each other and desiring to take advantage of each other's *laches*, waited each watching the other. The spectators, O king, beheld each armed with his uplifted mace, that was heavy, fierce, and murderous, and that resembled the bludgeon of Yama or the thunder-bolt of Indra. While Bhimasena whirled his weapon, loud and awful was the sound that it produced. Beholding his foe, the son of Pandu, thus whirling his mace endued with unrivalled impetuosity, Duryodhana became filled with amazement. Indeed, the heroic Vrikodara, O Bharata, as he careered in diverse courses, presented a highly beautiful spectacle. Both bent upon carefully protecting themselves, as they approached, they repeatedly mangled each other like two cats fighting for a piece of meat. Bhimasena

[1]This was due to the innumerable sparks of fire generated by the repeated clash of the maces.

performed diverse kinds of evolutions. He coursed in beautiful circles, advanced, and receded. He dealt blows and warded off those of his adversary, with wonderful activity. He took up various kinds of position (for attack and defence). He delivered attacks and avoided those of his antagonist. He ran at his foe, now turning to the right and now to the left. He advanced straight against the enemy. He made ruses for drawing his foe. He stood immovable, prepared for attacking his foe as soon as the latter would expose himself to attack. He circumambulated his foe, and prevented his foe from circumambulating him. He avoided the blows of his foe by moving away in bent postures or jumping aloft. He struck, coming up to his foe face to face, or dealt back-thrusts while moving away from him. Both accomplished in encounters with the mace, Bhima and Duryodhana thus careered and fought, and struck each other. Those two foremost ones of Kuru's race careered thus, each avoiding the other's blows. Indeed, those two mighty warriors thus coursed in circles and seemed to sport with each other. Displaying in that encounter their skill in battle, those two chastisers of foes sometimes suddenly attacked each other with their weapons, like two elephants approaching and attacking each other with their tusks. Covered with blood, they looked very beautiful, O monarch, on the field. Even thus occurred that battle, awfully and before the gaze of a large multitude, towards the close of the day, like the battle between Vritra and Vasava. Armed with maces, both began to career in circles. Duryodhana, O monarch, adopted the right *mandala*, while Bhimasena adopted the left *mandala*.[1] While Bhima was thus careering in circles on the field of battle, Duryodhana, O monarch, suddenly struck him a fierce blow on one of his flanks. Struck by thy son, O sire, Bhima began to whirl his heavy mace for returning that blow. The spectators, O monarch, beheld that mace of Bhimasena look as terrible as Indra's thunder-bolt or Yama's uplifted bludgeon. Seeing Bhima whirl his mace, thy son, uplifting his own terrible weapon, struck him again. Loud was the sound, O Bharata, produced by the descent of thy son's mace. So quick was that descent that it generated a flame of fire in the welkin. Coursing in diverse kinds of circles, adopting each motion at the proper time, Suyodhana, possessed of great energy, once more seemed to prevail over Bhima. The massive mace of Bhimasena meanwhile, whirled with his whole force, produced a loud sound as also smoke and sparks and flames of fire. Beholding Bhimasena whirling his mace, Suyodhana also whirled his heavy and adamantine weapon and presented a highly beautiful aspect. Marking the violence of the wind produced by the whirl of Duryodhana's mace, a great fear entered the hearts of all the Pandus and the Somakas. Meanwhile those two chastisers of foes, displaying on every side their skill in battle, continued to strike each other with

[1] i.e., Duryodhana wheeled around, always turning to his right, while his adversary wheeled around, turning to his left. Both the combatants advanced towards the centre of the lists as they thus wheeled around.

their maces, like two elephants approaching and striking each other with their tusks. Both of them, O monarch, covered with blood, looked highly beautiful. Even thus progressed that awful combat before the gaze of thousands of spectators at the close of day, like the fierce battle that took place between Vritra and Vasava. Beholding Bhima firmly stationed on the field, thy mighty son, careering in more beautiful motions, rushed towards that son of Kunti. Filled with wrath, Bhima struck the mace, endued with great impetuosity and adorned with gold, of the angry Duryodhana. A loud sound with sparks of fire was produced by that clash of the two maces which resembled the clash of two thunder-bolts from opposite directions. Hurled by Bhimasena, his impetuous mace, as it fell down, caused the very earth to tremble. The Kuru prince could not brook to see his own mace thus baffled in that attack. Indeed, he became filled with rage like an infuriated elephant at the sight of a rival elephant. Adopting the left *mandala,* O monarch, and whirling his mace, Suyodhana then, firmly resolved, struck the son of Kunti on the head with his weapon of terrible force. Thus struck by thy son, Bhima, the son of Pandu, trembled not, O monarch, at which all the spectators wondered exceedingly. That amazing patience, O king, of Bhimasena, who stirred not an inch though struck so violently, was applauded by all the warriors present there. Then Bhima of terrible prowess hurled at Duryodhana his own heavy and blazing mace adorned with gold. That blow the mighty and fearless Duryodhana warded off by his agility. Beholding this, great was the wonder that the spectators felt. That mace, hurled by Bhima, O king, as it fell baffled of effect, produced a loud sound like that of the thunder-bolt and caused the very earth to tremble. Adopting the manoeuvre called *Kausika,* and repeatedly jumping up, Duryodhana, properly marking the descent of Bhima's mace, baffled the latter. Baffling Bhimasena thus, the Kuru king, endued with great strength, at last in rage struck the former on the chest. Struck very forcibly by thy son in that dreadful battle, Bhimasena became stupefied and for a time knew not what to do. At that time, O king, the Somakas and the Pandavas became greatly disappointed and very cheerless. Filled with rage at that blow, Bhima then rushed at thy son like an elephant rushing against an elephant. Indeed, with uplifted mace, Bhima rushed furiously at Duryodhana like a lion rushing against a wild elephant. Approaching the Kuru king, the son of Pandu, O monarch, accomplished in the use of the mace, began to whirl his weapon, taking aim at thy son. Bhimasena then struck Duryodhana on one of his flanks. Stupefied at that blow, the latter fell down on the earth, supporting himself on his knees. When that foremost one of Kuru's race fell upon his knees, a loud cry arose from among the Srinjayas, O ruler of the world ! Hearing that loud uproar of the Srinjayas, O bull among men, thy son became filled with rage. The mighty-armed hero, rising up, began to breathe like a mighty snake, and seemed to burn Bhimasena by casting his glances upon him. That foremost one of Bharata's race then rushed at Bhimasena, as if the would that time

crush the head of his antagonist in that battle. The high-souled Duryodhana of terrible prowess then struck the high-souled Bhimasena on the forehead. The latter, however, moved not an inch but stood immovable like a mountain. Thus struck in that battle, the son of Pritha, O monarch, looked beautiful, as he bled profusely, like an elephant of rent temples with juicy secretions trickling adown. The elder brother of Dhananjaya, then, that crusher of foes, taking up his hero-slaying mace made of iron and producing a sound loud as that of the thunder-bolt, struck his adversary with great force. Struck by Bhimasena, thy son fell down, his frame trembling all over, like a gigantic *Sala* in the forest, decked with flowers, uprooted by the violence of the tempest. Beholding thy son prostrated on the earth, the Pandavas became exceedingly glad and uttered loud cries. Recovering his consciousness, thy son then rose, like an elephant from a lake. That ever-wrathful monarch and great car-warrior then careering with great skill, struck Bhimasena who was standing before him. At this, the son of Pandu, with weakened limbs, fell down on the earth. Having by his energy prostrated Bhimasena on the ground, the Kuru prince uttered a leonine roar. By the descent of his mace, whose violence resembled that of the thunder, he had, fractured Bhima's coat of mail. A loud uproar was then heard in the welkin, made by the denizens of heaven and the *Apsaras*. A floral shower, emitting great fragrance, fell, rained by the celestials. Beholding Bhima prostrated on the earth, and weakened in strength, and seeing his coat of mail laid open, a great fear entered the hearts of our foes. Recovering his senses in a moment, and wiping his face which had been dyed with blood, and mustering great patience, Vrikodara stood up, with rolling eyes steadying himself with great effort."

SECTION LVIII

"Sanjaya said, 'Beholding that fight thus raging between those two foremost heroes of Kuru's race, Arjuna said unto Vasudeva, 'Between these two, who, in thy opinion, is superior? Who amongst them hath what merit? Tell me this, O Janardana.'

"Vasudeva said, 'The instruction received by them hath been equal, Bhima, however, is possessed of greater might, while the son of Dhritarashtra is possessed of greater skill and hath laboured more. If he were to fight fairly, Bhimasena will never succeed in winning the victory. If, however, he fights unfairly he will be surely able to slay Duryodhana. The *Asuras* were vanquished by the gods with the aid of deception. We have heard this. Virochana was vanquished by Sakra with the aid of deception. The slayer of Vala deprived Vritra of his energy by an act of deception. Therefore, let Bhimasena put forth his prowess, aided by deception! At the

time of the gambling, O Dhananjaya, Bhima vowed to break the thighs of Suyodhana with his mace in battle. Let this crusher of foes, therefore, accomplish that vow of his. Let him with deception, slay the Kuru king who is full of deception. If Bhima, depending upon his might alone, were to fight fairly, king Yudhishthira will have to incur great danger. I tell thee again, O son of Pandu, listen to me. It is through the fault of king Yudhishthira alone that danger hath once more overtaken us! Having achieved great feats by the slaughter of Bhishma and the other Kurus, the king had won victory and fame and had almost attained to the end of the hostilities. Having thus obtained the victory, he placed himself once more in a situation of doubt and peril. This has been an act of great folly on the part of Yudhishthira, O Pandava, since he hath made the result of the battle depend upon the victory or the defeat of only one warrior ! Suyodhana is accomplished, he is a hero; he is again firmly resolved. This old verse uttered by Usanas hath been heard by us. Listen to me as I recite it to thee with its true sense and meaning! Those amongst the remnant of a hostile force broken flying away for life, that rally and come back to the fight, should always be feared, for they are firmly resolved and have but one purpose![1] Sakra himself, O Dhananjaya, cannot stand before them that rush in fury, having abandoned all hope of life. This Suyodhana had broken and fled. All his troops had been killed. He had entered the depths of a lake. He had been defeated and, therefore, he had desired to retire into the woods, having become hopeless of retaining his kingdom. What man is there, possessed of any wisdom, that would challenge such a person to a single combat? I do not know whether Duryodhana may not succeed in snatching the kingdom that had already become ours! For full thirteen years he practised with the mace with great resolution. Even now, for slaying Bhimasena, he jumpeth up and leapeth transversely! If the mighty-armed Bhima do not slay him unfairly, the son of Dhritarashtra will surely remain king!' Having heard those words of the high-souled Kesava, Dhananjaya struck his own left thigh before the eyes of Bhimasena. Understanding that sign, Bhima began to career with his uplifted mace, making many a beautiful circle and many a *Yomaka* and other kinds of manoeuvres. Sometimes adopting the right *mandala,* sometimes the left *mandala,* and sometimes the motion called *Gomutraka,* the son of Pandu began to career, O king, stupefying his foe. Similarly, thy son, O monarch, who was well conversant with encounters with the mace, careered beautifully and with great activity, for slaying Bhimasena. Whirling their terrible maces which were smeared with sandal paste and other perfumed unguents, the two heroes, desirous of reaching the end of their hostilities, careered in that battle like two angry Yamas. Desirous of slaying each other, those two foremost of men,

[1]cf. Lord Byron's lines in *The Corsair :*

"And flame for flame and blood for blood must tell,
The tide of triumph ebbs that flow'd too well—
When wrath returns to renovated strife,
And all those who fought for conquest strike for life."

possessed of great heroism, fought like two Garudas desirous of catching the same snake. While the king and Bhima careered in beautiful circles, their maces clashed, and sparks of fire were generated by those repeated clashes. Those two heroic and mighty warriors struck each other equally in that battle. They then resembled, O monarch, two oceans agitated by the tempest. Striking each other equally like two infuriated elephants, their clashing maces produced peals of thunder. During the progress of that dreadful and fierce battle at close quarters, both those chastisers of foes, while battling, became fatigued. Having rested for a while, those two scorchers of foes, filled with rage and uplifting their maces, once more began to battle with each other. When by the repeated descents of their maces, O monarch, they mangled each other, the battle they fought became exceedingly dreadful and perfectly unrestrained. Rushing at each other in that encounter, those two heroes, possessed of eyes like those of bulls and endued with great activity, struck each other fiercely like two buffaloes in the mire. All their limbs mangled and bruised, and covered with blood from head to foot, they looked like a couple of *Kinsukas* on the breast of Himavat. During the progress of the encounter, when, Vrikodara (as a ruse) seemed to give Duryodhana an opportunity, the latter, smiling a little, advanced forward. Well-skilled in battle, the mighty Vrikodara, beholding his adversary come up, suddenly hurled his mace at him. Seeing the mace hurled at him, thy son, O monarch, moved away from that spot at which the weapon fell down baffled on the earth. Having warded off that blow, thy son, that foremost one of Kuru's race, quickly struck Bhimasena with his weapon. In consequence of the large quantity of blood drawn by that blow, as also owing to the violence itself of the blow, Bhimasena of immeasurable energy seemed to be stupefied. Duryodhana, however, knew not that the son of Pandu was so afflicted at that moment. Though deeply afflicted, Bhima sustained himself, summoning all his patience. Duryodhana, therefore, regarded him to be unmoved and ready to return the blow. It was for this that thy son did not then strike him again. Having rested for a little while, the valiant Bhimasena rushed furiously, O king, at Duryodhana who was standing near. Beholding Bhimasena of immeasurable energy, filled with rage and rushing towards him, thy high-souled son, O bull of Bharata's race, desiring to baffle his blow, set his heart on the manoeuvre called *Avasthana*. He, therefore, desired to jump upwards, O monarch, for beguiling Vrikodara. Bhimasena fully understood the intentions of his adversary. Rushing, therefore, at him, with a loud leonine roar, he fiercely hurled his mace at the thighs of the Kuru king as the latter had jumped up for baffling the first aim. That mace, endued with the force of the thunder and hurled by Bhima of terrible feats, fractured the two handsome thighs of Duryodhana. That tiger among men, viz., thy son, after his thighs had been broken by Bhimasena, fell down, causing the earth to echo with his fall. Fierce winds began to blow, with loud sounds at repeated intervals. Showers of dust fell. The earth, with her trees and plants and mountains began to tremble. Upon the fall of that hero who was the head

of all monarchs on earth, fierce and fiery winds blew with a loud noise and with thunder falling frequently. Indeed, when that lord of earth fell, large meteors were seen to flash down from the sky. Bloody showers, as also showers of dust, fell, O Bharata! These were poured by Maghavat, upon the fall of thy son! A loud noise was heard, O bull of Bharata's race, in the welkin, made by the *Yakshas,* and the *Rakshasas* and the *Pisachas.* At that terrible sound, animals and birds, numbering in thousands, began to utter more frightful noise on every side. Those steeds and elephants and human beings that formed the (unslain) remnant of the (Pandava) host uttered loud cries when thy son fell. Loud also became the blare of conchs and the peal of drums and cymbals. A terrific noise seemed to come from within the bowels of the earth. Upon the fall of thy son, O monarch, headless beings of frightful forms, possessed of many legs and many arms, and inspiring all creatures with dread, began to dance and cover the earth on all sides. Warriors, O king, that stood with standards or weapons in their arms, began to tremble, O king, when thy son fell. Lakes and wells. O best of kings, vomited forth blood. Rivers of rapid currents flowed in opposite directions. Women seemed to look like men, and men to look like women, at that hour, O king, when thy son Duryodhana fell! Beholding those wonderful portents, the Panchalas and the Pandavas, O bull of Bharata's race, became filled with anxiety. The gods and the *Gandharvas* went away to the regions they desired, talking, as they proceeded, of that wonderful battle between thy sons. Similarly the *Siddhas,* and the *Charanas* of the fleetest course, went to those places from which they had come, applauding those two lions among men."

SECTION LIX

"Sanjaya said, 'Beholding Duryodhana felled upon the earth like a gigantic *Sala* uprooted (by the tempest) the Pandavas became filled with joy. The Somakas also beheld, with hair standing on end, the Kuru king felled upon the earth like an infuriated elephant felled by a lion. Having struck Duryodhana down, the valiant Bhimasena, approaching the Kuru chief, addressed him, saying, 'O wretch, formerly laughing at the disrobed Draupadi in the midst of the assembly, thou hadst, O fool, addressed us as—*Cow, Cow!* Bear now the fruit of that insult ! Having said these words, he touched the head of his fallen foe with his left foot. Indeed, he struck the head of that lion among kings with his foot. With eyes red in wrath, Bhimasena, that grinder of hostile armies, once more said these words. Listen to them, O monarch! They that danced at us insultingly, saying,—*Cow, Cow!* we shall now dance at them, uttering the same words, viz. *Cow, Cow!* We have no guile, no fire, no match, at dice, no deception!

Depending upon the might of our own arms we resist and check our foes! Having attained to the other shores of those fierce hostilities, Vrikodara once more laughingly said these words slowly unto Yudhishthira and Kesava and Srinjaya and Dhananjaya and the two sons of Madri, 'They that had dragged Draupadi, while ill, into the assembly and had disrobed her there, behold those Dhartarashtras slain in battle by the Pandavas through the ascetic penances of Yajnasena's daughter! Those wicked-hearted sons of king Dhritarashtra who had called us *Sesame seeds without kernel,* have all been slain by us with their relatives and followers! It matters little whether (as a consequence of those deeds) we go to heaven or fall into hell!' Once more, uplifting the mace that lay on his shoulders, he struck with his left foot the head of the monarch who was prostrate on the earth, and addressing the deceitful Duryodhana, said these words. Many of the foremost warriors among the Somakas, who were all of righteous souls, beholding the foot of the rejoicing Bhimasena of narrow heart placed upon the head of that foremost one of Kuru's race, did not at all approve of it. While Vrikodara, after having struck down thy son, was thus bragging and dancing madly, king Yudhishthira addressed him, saying, 'Thou hast paid off thy hostility (towards Duryodhana) and accomplished thy vow by a fair or an unfair act! Cease now, O Bhima! Do not crush his head with thy foot! Do not act sinfully! Duryodhana is a king! He is, again, thy kinsman! He is fallen! This conduct of thine, O sinless one, is not proper. Duryodhana was the lord of eleven *Akshauhinis* of troops. He was the king of the Kurus. Do not, O Bhima, touch a king and a kinsman with thy foot. His kinsmen are slain. His friends and counsellors are gone. His troops have been exterminated. He has been struck down in battle. He is to be pitied in every respect. He deserves not to be insulted, for remember that he is a king. He is ruined. His friends and kinsmen have been slain. His brothers have been killed. His sons too have been slain. His funeral cake hath been taken away. He is our brother. This that thou doest unto him is not proper. *Bhimasena is a man of righteous behaviour:* People used to say this before of thee ! Why then, O Bhimasena, dost thou insult the king in this way?' Having said these words unto Bhimasena, Yudhishthira, with voice choked in tears, and afflicted with grief, approached Duryodhana, that chastiser of foes, and said unto him, 'O sire, thou shouldst not give way to anger nor grieve for thyself. Without doubt thou bearest the dreadful consequences of thy own former acts. Without doubt this sad and woeful result had been ordained by the Creator himself, viz., that we should injure thee and thou shouldst injure us, O foremost one of Kuru's race ! Through thy own fault this great calamity has come upon thee, due to avarice and pride and folly, O Bharata ! Having caused thy companions and brothers and sires and sons and grandsons and others to be all slain, thou comest now by thy own death. In consequence of thy fault, thy brothers, mighty car-warriors all, and thy kinsmen, have been slain by us. I think all this to be the work of irresistible Destiny. Thou art not to be pitied. On the other hand, thy death, O sinless one, is enviable.

It is we that deserve to be pitied in every respect, O Kaurava! We shall have to drag on a miserable existence, reft of all our dear friends and kinsmen. Alas, how shall I behold the widows, overwhelmed with grief and deprived of their senses by sorrow, of my brothers and sons and grandsons! Thou, O king, departest from this world! Thou art sure to have thy residence in heaven! We, on the other hand, shall be reckoned as creatures of hell, and shall continue to suffer the most poignant grief! The grief-afflicted wives of Dhritarashtra's sons and grandsons, those widows crushed with sorrow, will without doubt, curse us all!' Having said these words, Dharma's royal son, Yudhishthira, deeply afflicted with grief, began to breathe hard and indulge in lamentations."

SECTION LX

"Dhritarashtra said, 'Beholding the (Kuru) king struck down unfairly, what O Suta, did the mighty Baladeva, that foremost one of Yadu's race, say? Tell me, O Sanjaya, what Rohini's son, well-skilled in encounters with the mace and well acquainted with all its rules, did on that occasion !"

"Sanjaya said, 'Beholding thy son struck at the thighs, the mighty Rama, that foremost of smiters, became exceedingly angry. Raising his arms aloft the hero having the plough for his weapon, in a voice of deep sorrow, said in the midst of those kings, 'Oh, fie on Bhima, fie on Bhima! Oh, fie, that in such a fair fight a blow hath been struck below the navel! Never before hath such an act as Vrikodara hath done been witnessed in an encounter with the mace! No limb below the navel should be struck. This is the precept laid down in treatises! This Bhima, however, is an ignorant wretch, unacquainted with the truths of treatises! He, therefore, acteth as he likes!' While uttering these words, Rama gave way to great wrath. The mighty Baladeva then, uplifting his plough, rushed towards Bhimasena! The form of that high-souled warrior of uplifted arms then became like that of the gigantic mountains of Kailasa variegated with diverse kinds of metals. The mighty Kesava, however, ever bending with humanity, seized the rushing Rama encircling him with his massive and well-rounded arms. Those two foremost heroes of Yadu's race, the one dark in complexion and the other fair, looked exceedingly beautiful at that moment, like the Sun and the Moon. O king, on the evening sky! For pacifying the angry Rama, Kesava addressed him, saying, 'There are six kinds of advancement that a person may have, viz., one's own advancement, the advancement of one's friends, the advancement of one's friends' friends, the decay of one's enemy, the decay of one's enemy's friends. and the decay of one's enemy's friends' friends. When reverses happen to one's own self or to one's friends, one should then understand that one's fall is at hand and,

therefore, one should at such times look for the means of applying a remedy. The Pandavas of unsullied prowess are our natural friends. They are the children of our own sire's sister! They had been greatly afflicted by their foes! The accomplishment of one's vow is one's duty. Formerly Bhima had vowed in the midst of the assembly that he would in great battle break with his mace the thighs of Duryodhana. The great *Rishi* Maitreya also, O scorcher of foes, had formerly cursed Duryodhana, saying,—*Bhima will, with his mace, break thy thighs!* In consequence of all this, I do not see any fault in Bhima! Do not give way to wrath, O slayer of Pralamva! Our relationship with the Pandavas is founded upon birth and blood, as also upon an attraction of hearts. In their growth is our growth. Do not, therefore, give way to wrath, O bull among men!' Hearing these words of Vasudeva the wielder of the plough, who was conversant with rules of morality, said, 'Morality is well practised by the good. Morality, however, is always afflicted by two things, viz., the desire of Profit entertained by those that covet it, and the desire for Pleasure cherished by those that are wedded to it. Whoever without afflicting Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, followeth all three, viz., Morality, Profit and Pleasure, always succeeds in obtaining great happiness. In consequence, however, of morality being afflicted by Bhimasena, this harmony of which I have spoken hath been disturbed, whatever, O Govinda, thou mayst tell me!' Krishna replied, saying, 'Thou art always described as bereft of wrath, and righteous-souled and devoted to righteousness! Calm thyself, therefore, and do not give way to wrath! Know that the *Kali* age is at hand. Remember also the vow made by the son of Pandu! Let, therefore, the son of Pandu be regarded to have paid off the debt he owed to his hostility and to have fulfilled his vow!'

"Sanjaya continued, 'Hearing this fallacious discourse from Kesava, O king, Rama failed to dispel his wrath and became cheerful. He then said in that assembly, 'Having unfairly slain king Suyodhana of righteous soul, the son of Pandu shall be reputed in the world as a crooked warrior! The righteous-souled Duryodhana, on the other hand, shall obtain eternal blessedness ! Dhritarashtra's royal son, that ruler of men, who hath been struck down, is a fair warrior. Having made every arrangement for the Sacrifice of battle and having undergone the initiatory ceremonies on the field, and, lastly, having poured his life as a libation upon the fire represented by his foes, Duryodhana has fairly completed his sacrifice by the final ablutions represented by the attainment of glory!' Having said these words, the valiant son of Rohini, looking like the crest of a white cloud, ascended his car and proceeded towards Dwaraka. The Panchalas with the Vrishnis, as also the Pandavas, O monarch, became rather cheerless after Rama had set out for Dwaravati. Then Vasudeva, approaching Yudhishthira who was exceedingly melancholy and filled with anxiety, and who hung down his head and knew not what to do in consequence of his deep affliction, said unto him these words.

'Vasudeva said, 'O Yudhishthira the just, why dost thou sanction this

unrighteous act, since thou permittest the head of the insensible and fallen Duryodhana whose kinsmen and friends have all been slain to be thus struck by Bhima with his foot. Conversant with the ways of morality, why dost thou, O king, witness this act with indifference?'

"Yudhishthira answered, 'This act, O Krishna, done from wrath, of Vrikodara's touching the head of the king with his foot, is not agreeable to me, nor am I glad at this extermination of my race! By guile were we always deceived by the sons of Dhritarashtra! Many were the cruel words they spoke to us. We were again exiled into the woods by them. Great is the grief on account of all those acts that is in Bhimasena's heart! Reflecting on all this, O thou of Vrishni's race, I looked on with indifference! Having slain the covetous Duryodhana bereft of wisdom and enslaved by his passions, let the son of Pandu gratify his desire, be it righteousness or unrighteousness!"

"Sanjaya continued, 'After Yudhishthira had said this, Vasudeva, that perpetuator of Yadu's race, said with difficulty, 'Let it be so !' Indeed, after Vasudeva had been addressed in those words by Yudhishthira, the former, who, always wished what was agreeable to and beneficial for Bhima, approved all those acts that Bhima had done in battle. Having struck down thy son in battle, the wrathful Bhimasena, his heart filled with joy, stood with joined hands before Yudhishthira and saluted him in proper form. With eyes expanded in delight and proud of the victory he had won, Vrikodara of great energy, O king, addressed his eldest brother, saying, 'The Earth is today thine, O king, without brawls to disturb her and with all her thorns removed ! Rule over her, O monarch, and observe the duties of thy order! He who was the cause of these hostilities and who fomented them by means of his guile, that wretched wight fond of deception, lieth, struck down, on the bare ground, O lord of earth ! All these wretches headed by Dussasana, who used to utter cruel words, as also those other foes of thine, viz., the son of Radha, and Sakuni, have been slain ! Teeming with all kinds of gems, the Earth, with her forests and mountains, O monarch, once more cometh to thee that hast no foes alive!"

"Yudhishthira said, 'Hostilities have come to an end! King Suyodhana hath been struck down! The earth hath been conquered (by us), ourselves having acted according to the counsels of Krishna! By good luck, thou hast paid off thy debt to thy mother and to thy wrath ! By good luck, thou hast been victorious, O invincible hero, and by good luck, thy foe hath been slain!' "

SECTION LXI

"Dhritarashtra said, 'Beholding Duryodhana struck down in battle by Bhimasena, what, O Sanjaya, did the Pandavas and the Srinjayas do?'

"Sanjaya said, 'Beholding Duryodhana slain by Bhimasena in battle, O king, like a wild elephant slain by a lion the Pandavas with Krishna became filled with delight. The Panchalas and the Srinjayas also, upon the fall of the Kuru king, waved their upper garments (in the air) and uttered leonine roars. The very Earth seemed to be unable to bear those rejoicing warriors. Some stretched their bows; others drew their bowstrings. Some blew their huge conchs; others beat their drums. Some sported and jumped about, while some amongst thy foes laughed aloud. Many heroes repeatedly said these words unto Bhimasena, 'Exceedingly difficult and great hath been the fears that thou hast achieved today in battle, by having struck down the Kuru king, himself, a great warrior, with thy mace! All these men regard this slaughter of the foe by thee to be like that of Vritra by Indra himself ! Who else, save thyself, O Vrikodara, could slay the heroic Duryodhana while careering in diverse kinds of motion and performing all the wheeling manoeuvres (characteristic of such encounters)? Thou hast now reached the other shore of these hostilities, that other shore which none else could reach. This feat that thou hast achieved is incapable of being achieved by any other warriors. by good luck, thou hast, O hero, like an infuriated elephant, crushed with thy foot the head of Duryodhana on the field of battle! Having fought a wonderful battle, by good luck, O sinless one, thou hast quaffed the blood of Dussasana, like a lion quaffing the blood of a buffalo! By good luck, thou hast, by thy own energy, placed thy foot on the head of all those that had injured the righteous-souled king Yudhishthira! In consequence of having vanquished thy foes and of thy having slain Duryodhana, by good luck, O Bhima, thy fame hath spread over the whole world! Bards and eulogists applauded Sakra after the fall of Vritra, even as we are now applauding thee, O Bharata, after the fall of thy foes! Know, O Bharata, that the joy we felt upon the fall of Duryodhana hath not yet abated in the least!' Even these were the words addressed to Bhimasena by the assembled eulogists on that occasion! Whilst those tigers among men, viz., the Panchalas and the Pandavas, all filled with delight were indulging in such language, the slayer of Madhu addressed them, saying, 'Ye rulers of men, it is not proper to slay a slain foe with such cruel speeches repeatedly uttered. This wight of wicked understanding hath already been slain. This sinful, shameless, and covetous wretch, surrounded by sinful counsellors and ever regardless of the advice of wise friends, met with his death even when he refused, though repeatedly urged to contrary by Vidura and Drona and Kripa and Sanjaya, to give unto the sons of Pandu their paternal share in the kingdom which they had solicited at his hands ! This wretch is not now fit to be regarded either as a friend or a foe ! What use in spending bitter breath upon one who hath now become a piece of wood ! Mount your cars quickly, ye kings, for we should leave this place ! By good luck, this sinful wretch hath been slain with his counsellors and kinsmen and friends!' Hearing these rebukes from Krishna, king Duryodhana, O monarch, gave way to wrath and endeavoured to rise. Sitting on his haunches and

supporting himself on his two arms, he contracted his eye-brows and cast angry glances at Vasudeva. The form then of Duryodhana whose body was half raised, looked like that of a poisonous snake, O Bharata, shorn of its tail. Disregarding his poignant and unbearable pains, Duryodhana began to afflict Vasudeva with keen and bitter words, 'O son of Kansa's slave, thou hast, it seems, no shame, for hast thou forgotten that I have been struck down most unfairly, judged by the rules that prevail in encounters with the mace? It was thou who unfairly caused this act by reminding Bhima with a hint about the breaking of my thighs! Dost thou think I did not mark it when Arjuna (acting under thy advice) hinted it to Bhima? Having caused thousands of kings, who always fought fairly, to be slain through diverse kinds of unfair means, feelest thou no shame or no abhorrence for those acts? Day after day having caused a great carnage of heroic warriors, thou causest the grandsire to be slain by placing Sikhandin to the fore! Having again caused an elephant of the name of Aswatthaman to be slain, O thou of wicked understanding, thou causedst the preceptor to lay aside his weapons. Thinkest thou that this is not known to me! While again that valiant hero was about to be slain this cruel Dhrishtadyumna, thou didst not dissuade the latter! The dart that had been begged (of Sakra as a boon) by Karna for the slaughter of Arjuna, was baffled by thee through Ghatotkacha! Who is there that is more sinful than thou? Similarly, the mighty Bhurisravas, with one of his arms lopped off and while observant of the *Praya* vow, was caused to be slain by thee through the agency of the high-souled Satyaki. Karna had done a great feat for vanquishing Partha. Thou, however, causedst Aswasena, the son of that prince of snakes (viz., Takshaka), to be baffled in achieving his purpose! When again the wheel of Karna's car sank in mire and Karna was afflicted with calamity and almost vanquished on that account—when, indeed, that foremost of men became anxious to liberate his wheel,—thou causedst that Karna to be then slain! If ye had fought me and Karna and Bhishma and Drona by fair means, victory then, without doubt, would never have been yours. By adopting the most crooked and unrighteous of means thou hast caused many kings observant of the duties of their order and ourselves also to be slain!'

"Vasudeva said, 'Thou, O son of Gandhari, hast been slain with thy brothers, sons, kinsmen, friends, and followers, only in consequence of the sinful path in which thou hast trod! Through thy evil acts those two heroes, viz., Bhishma and Drona, have been slain! Karna too hath been slain for having imitated thy behaviour! Solicited by me, O fool, thou didst not, from avarice; give the Pandavas their paternal share, acting according to the counsels of Sakuni! Thou gavest poison to Bhimasena! Thou hadst, also, O thou of wicked understanding, endeavoured to burn all the Pandavas with their mother at the palace of lac! On the occasion also of the gambling, thou hadst persecuted the daughter of Yajnasena, while in her season, in the midst of the assembly! Shameless as thou art, even then thou becamest worthy of being slain! Thou hadst, through Suvala's

son well-versed in dice, unfairly vanquished the virtuous Yudhishthira who was unskilled in gambling! For that art thou slain! Through the sinful Jayadratha again, Krishna was on another occasion persecuted when the Pandavas, her lords, had gone out a hunting towards the hermitage of Trinavindu! Causing Abhimanyu, who was a child and alone, to be surrounded by many, thou didst slay that hero. It is in consequence of that fault, O sinful wretch, that thou art slain! All those unrighteous acts that thou sayest have been perpetrated by us, have in reality been perpetrated by thee in consequence of thy sinful nature! Thou didst never listen to the counsels of Vrihaspati and Usanas! Thou didst never wait upon the old ! Thou didst never hear beneficial words! Enslaved by ungovernable covetousness and thirst of gain, thou didst perpetrate many unrighteous acts! Bear now the consequences of those acts of thine?'

"Duryodhana said, 'I have studied, made presents according to the ordinance, governed the wide Earth with her seas, and stood over the heads of my foes ! Who is there so fortunate as myself! That end again which is courted by Kshatriyas observant of the duties of their own order, viz., death in battle, hath become mine? Who, therefore, is so fortunate as myself ? Human enjoyments such as were worthy of the very gods and such as could with difficulty be obtained by other kings, had been mine. Prosperity of the very highest kind had been attained by me! Who then is so fortunate as myself ? With all my well-wishers, and my younger brothers, I am going to heaven, O thou of unfading glory! As regards yourselves, with your purposes unachieved and torn by grief, live ye in this unhappy world !'

"Sanjaya continued, 'Upon the conclusion of these words of the intelligent king of the Kurus, a thick shower of fragrant flowers fell from the sky. The *Gandharvas* played upon many charming musical instruments. The *Apsaras* in a chorus sang the glory of king Duryodhana. The *Siddhas* uttered loud sound to the effect,—*Praise be to king Duryodhana!* Fragrant and delicious breezes mildly blew on every side. All the quarters became clear and the firmament looked blue as the *lapis lazuli*. Beholding these exceedingly wonderful things and this worship offered to Duryodhana, the Pandavas headed by Vasudeva became ashamed. Hearing (invisible beings cry out) that Bhishma and Drona and Karna and Bhurisravas were slain unrighteously, they became afflicted with grief and wept in sorrow. Beholding the Pandavas filled with anxiety and grief, Krishna addressed them in a voice deep as that of the clouds or the drum, saying, 'All of them were great car-warriors and exceedingly quick in the use of weapons! If ye had put forth all your prowess, even then ye could never have slain them in battle by fighting fairly! King Duryodhana also could never be slain in a fair encounter! The same is the case with all those mighty car-warriors headed by Bhishma! From desire of doing good to you, I repeatedly applied my powers of illusion and caused them to be slain by diverse means in battle. If I had not adopted such deceitful ways in battle, victory would never have been yours, nor kingdom, nor wealth! Those four were very

high-souled warriors and regarded as *Atirathas* in the world. The very Regents of the Earth could not slay them in fair fight! Similarly, the son of Dhritarashtra, though fatigued when armed with the mace, could not be slain in fair fight by Yama himself armed with his bludgeon! Ye should not take it to heart that this foe of yours hath been slain deceitfully. When the number of one's foes becomes great, then destruction should be effected by contrivances and means. The gods themselves, in slaying the *Asuras,* have trod the same way. That way, therefore, that hath been trod by the gods, may be trod by all. We have been crowned with success. It is evening. We had better depart to our tents. Let us all, ye kings, take rest with our steeds and elephants and cars.' Hearing these words of Vasudeva, the Pandavas and the Panchalas, filled with delight, roared like a multitude of lions. All of them blew their conchs and Jadava himself blew *Panchajanya,* filled with joy, O bull among men, at the sight of Duryodhana struck down in battle.' "

SECTION LXII

"Sanjaya said, 'All those kings, possessed of arms that resembled spiked bludgeons, then proceeded towards their tents, filled with joy and blowing their conchs on their way. The Pandavas also, O monarch, proceeded towards our encampment. The great bowman Yuyutsu followed them, as also Satyaki, and Dhrishtadyumna, and Sikhandin, and the five sons of Draupadi. The other great bowmen also proceeded towards our tents. The Parthas then entered the tent of Duryodhana, shorn of its splendours and reft of its lord and looking like an arena of amusement after it has been deserted by spectators. Indeed, that pavilion looked like a city reft of festivities, or a lake without its elephant. It then swarmed with women and eunuchs and certain aged counsellors. Duryodhana and other heroes, attired in robes dyed in yellow, formerly used, O king, to wait reverentially, with joined hands, on those old counsellors. Arrived at the pavilion of the Kuru king, the Pandavas, those foremost of car-warriors, O monarch, dismounted from their cars. At that time, always engaged, O bull of Bharata's race, in the good of his friend, Kesava, addressed the wielder of *Gandiva,* saying, 'Take down thy *Gandiva* as also the two inexhaustible quivers. I shall dismount after thee, O best of the Bharatas ! Get thee down, for this is for thy good, O sinless one ! Pandu's brave son Dhananjaya, did as he was directed. The intelligent Krishna, abandoning the reins of the steeds, then dismounted from the car of Dhananjaya. After the high-souled Lord of all creatures had dismounted from that car, the celestial Ape that topped the mantle of Arjuna's vehicle, disappeared there and then. The top of the vehicle, then which had before been burnt by Drona and Karna with their celestial

weapons, quickly blazed forth to ashes, O king, without any visible fire having been in sight. Indeed, the car of Dhananjaya, with its quick pairs of steeds, yoke, and shaft, fell down, reduced to ashes. Beholding the vehicle thus reduced to ashes, O lord, the sons of Pandu became filled with wonder, and Arjuna, O king, having saluted Krishna and bowed unto him, said these words, with joined hands and in an affectionate voice, 'O Govinda, O divine one, for what reason hath this car been consumed by fire? What is this highly wonderful incident that has happened before our eyes! O thou of mighty arms, if thou thinkest that I can listen to it without harm, then tell me everything.'

"Vasudeva said, 'That car, O Arjuna, had before been consumed by diverse kinds of weapons. It was because I had sat upon it during battle that it did not fall into pieces, O scorcher of foes! Previously consumed by the energy of *Brahma* weapons, it has been reduced to ashes upon my abandoning it after attainment by thee of thy objects! Then, with a little pride, that slayer of foes, viz., the divine Kesava, embracing king Yudhishthira, said unto him, 'By good luck, thou hast won the victory, O son of Kunti! By good luck, thy foes have been vanquished! By good luck, the wielder of *Gandiva* and Bhimasena the son of Pandu, and thyself, O king, and the two sons of Madri, have escaped with life from this battle so destructive of heroes, and have escaped after having slain all your foes! Quickly do that, O Bharata, which should now be done by thee! After I had arrived at Upaplavya, thyself, approaching me, with the wielder of *Gandiva* in thy company, gavest me honey and the customary ingredients, and saidst these words, O Lord, *This Dhananjaya, O Krishna, is thy brother and friend! He should, therefore, be protected by thee in all dangers!* After thou didst say these words, I answered thee, saying, *So be it!* That Savyasachin hath been protected by me. Victory also hath been thine, O king! With his brothers, O king of kings, that hero of true prowess hath come out of this dreadful battle, so destructive of heroes, with life!' Thus addressed by Krishna, King Yudhishthira the just, with hair standing on end, O monarch, said these words unto Janardana.

"Yudhishthira said, 'Why else save thee, O grinder of foes, not excepting the thunder-wielding Purandara himself, could have withstood the *Brahma* weapons hurled by Drona and Karna! It was through thy grace that the *Samsaptakas* were vanquished ! It was through thy grace that Partha had never to turn back from even the fiercest of encounters! Similarly, it was through thy grace, O mighty-armed one, that I myself, with my posterity, have, by accomplishing diverse acts one after another, obtained the auspicious end of prowess and energy! At Upalavya, the great *Rishi* Krishna-Dwaipayana told me that thither is Krishna where righteousness is, and thither is victory where Krishna is !'

"Sanjaya continued, 'After this conversation, those heroes entered thy encampment and obtained the military chest, many jewels, and much wealth. And they also obtained silver and gold and gems and pearls and many costly ornaments and blankets and skins, and innumerable slaves

male and female, and many other things necessary for sovereignty. Having obtained that inexhaustible wealth belonging to thee, O bull of Bharata's race, those highly blessed ones, whose foe had been slain, uttered loud cries of exultation. Having unyoked their animals, the Pandavas and Satyaki remained there awhile for resting themselves. Then Vasudeva of great renown said, 'We should, as an initiatory act of blessedness, remain out of the camp for this night?' Answering, 'So be it!' the Pandavas and Satyaki, accompanied by Vasudeva, went out of the camp for the sake of doing that which was regarded as an auspicious act. Arrived on the banks of the sacred stream Oghavati, O king, the Pandavas, reft of foes, took up their quarters there for that night! They despatched Kesava of Yadu's race to Hastinapura. Vasudeva of great prowess, causing Daruka to get upon his car, proceeded very quickly to that place where the royal son of Amvika was. While about to start on his car having Saivya and Sugriva (and the others) yoked unto it, (the Pandavas) said unto him, 'Comfort the helpless Gandhari who hath lost all her sons!' Thus addressed by the Pandavas, that chief of the Satwatas then proceeded towards Hastinapura and arrived at the presence of Gandhari who had lost all her sons in the war.'"

SECTION LXIII

Janamejaya said, "For what reason did that tiger among kings, viz., Yudhishthira the just, despatched that scorcher of foes, viz., Vasudeva, unto Gandhari? Krishna had at first gone to the Kauravas for the sake of bringing about peace. He did not obtain the fruition of his wishes. In consequence of this the battle took place. When all the warriors were slain and Duryodhana was struck down, when in consequence of the battle the empire of Pandu's son became perfectly foeless, when all the (Kuru) camp became empty, all its inmates having fled, when great renown was won by the son of Pandu, what, O regenerate one, was the cause for which Krishna had once again to go to Hastinapura? It seems to me, O Brahmana, that the cause could not be a light one, for it was Janardana of immeasurable soul who had himself to make the journey! O foremost of all *Adhyaryus,* tell me in detail what the cause was for undertaking such a mission!"

Vaisampayana said, 'The question thou askest me, O king, is, indeed, worthy of thee! I will tell thee everything truly as it occurred, O bull of Bharatas race! Beholding Duryodhana, the mighty son of Dhritarashtra, struck down by Bhimasena in contravention of the rules of fair fight, in fact, beholding the Kuru king slain unfairly, O Bharata, Yudhishthira, O monarch, became filled with great fear, at the thought of the highly

blessed Gandhari possessed of ascetic merit.—'She hath undergone severe ascetic austerities and can, therefore, consume the three worlds, even thus thought the son of Pandu. By sending Krishna, Gandhari, blazing with wrath, would be comforted before Yudhishthira's own arrival.—'Hearing of the death of her son brought to such a plight by ourselves, she will, in wrath, with the fire of her mind, reduce us to ashes! How will Gandhari endure such poignant grief, after she hears her son, who always fought fairly, slain unfairly by us?' Having reflected in this strain for a long while, king Yudhishthira the just, filled with fear and grief, said these words unto Vasudeva: 'Through thy grace, O Govinda, my kingdom hath been reft of thorns! That which we could not in imagination even aspire to obtain hath now become ours, O thou of unfading glory! Before my eyes, O mighty-armed one, making the very hair stand on end, violent were the blows that thou hadst to bear, O delighter of the Yadavas! In the battle between the gods and the *Asuras*, thou hadst, in days of old, lent thy aid for the destruction of the foes of the gods and those foes were slain! In the same way, O mighty-armed one, thou hast given us aid, O thou of unfading glory! By agreeing to act as our charioteer, O thou of Vrishni's race, thou hast all along protected us! If thou hadst not been the protector of Phalguna in dreadful battle, how could then this sea of troops been capable of being vanquished? Many were the blows of the mace, and many were the strokes of spiked bludgeons and darts and sharp arrows and lances and battle axes, that have been endured by thee! For our sake, O Krishna, thou hadst also to hear many harsh words and endure the fall, violent as the thunder, of weapons in battle! In consequence of Duryodhana's slaughter, all this has not been fruitless, O thou of unfading glory! Act thou again in such a way that the fruit of all those acts may not be destroyed! Although victory hath been ours, O Krishna, our heart, however, is yet trembling in doubt! Know, O Madhava, that Gandhari's wrath, O mighty-armed one, hath been provoked! That highly-blessed lady is always emaciating herself with the austerest of penances! Hearing of the slaughter of her sons and grandsons, she will, without doubt, consume us to ashes! It is time, O hero, I think, for pacifying her! Except thee, O foremost of men, what other person is there that is able to even behold that lady of eyes red like copper in wrath and exceedingly afflicted with the ills that have befallen her children? That thou shouldst go there, O Madhava, is what I think to be proper, for pacifying Gandhari, O chastiser of foes, who is blazing with wrath! Thou art the Creator and the Destroyer. Thou art the first cause of all the worlds thyself being eternal! By words fraught with reasons, visible and invisible[1] that are all the result of time, thou wilt quickly, O thou of great wisdom, be able to pacify Gandhari! Our grandsire, thy holy Krishna-Dwaipayana, will be there. O mighty-armed one, it is thy

[1]i.e., illustrations drawn from visible objects and those based upon such articles of faith as are not addressed to the senses.

duty to dispel, by all means in thy power, the wrath of Gandhari!' Hearing these words of king Yudhishthira the just, the perpetuator of Yadu's race, summoning Daruka, said, 'Let my car be equipped!' Having received Kesava's command, Daruka in great haste, returned and represented unto his high-souled master that the car was ready. That scorcher of foes and chief of Yadu's race, viz., the lord Kesava, having mounted the car, proceeded with great haste to the city of the Kurus. The adorable Madhava then, riding on his vehicle, proceeded, and arriving at the city called after the elephant entered it. Causing the city to resound with the rattle of his car-wheels as he entered it, he sent word to Dhritarashtra and then alighted from his vehicle and entered the palace of the old king. He there beheld that best of *Rishis*, (viz., Dwaipayana) arrived before him. Janardana, embracing the feet of both Vyasa and Dhritarashtra, quietly saluted Gandhari also. Then the foremost of the Yadavas, viz., Vishnu seizing Dhritarashtra by the hand, O monarch, began to weep melodiously. Having shed tears for a while from sorrow, he washed his eyes and his face with water according to rules. That chastiser of foes then said these softly flowing words unto Dhritarashtra, 'Nothing is unknown to thee, O Bharata, about the past and the future! Thou art well-acquainted, O lord, with the course of time! From a regard for thee, the Pandavas had endeavoured to prevent the destruction of their race and the extermination of Kshatriyas, O Bharata ! Having made an understanding with his brothers, the virtuous Yudhishthira had lived peacefully. He even went to exile after defeat at unfair dice! With his brothers he led a life of concealment, attired in various disguises. They also every day got into diverse other woes as if they were quite helpless! On the eve of battle I myself came and in the presence of all men begged of thee only five villages. Afflicted by Time, and moved by covetousness, thou didst not grant my request. Through thy fault, O king, all the Kshatriya race hath been exterminated! Bhishma, and Somadatta, and Valhika, and Kripa, and Drona, and his son, and the wise Vidura, always solicited thee for peace. Thou didst not, however, follow their counsels! Every one, it seems, when afflicted by Time, is stupefied, O Bharata, since even thou, O king, as regards this matter, did act so foolishly! What else can it be but the effect of Time? Indeed, Destiny is supreme! Do not, O thou of great wisdom, impute any fault to the Pandavas! The smallest transgression is not discernible in the high-souled Pandavas, judged by the rules of morality or reason or affection, O scorcher of foes! Knowing all this to be the fruit of thy own fault, it behoveth thee not to cherish any ill-feeling towards the Pandavas! Race, line, funeral cake, and what else depends upon offspring, now depend on the Pandavas as regards both thyself and Gandhari! Thyself, O tiger among the Kurus, and the renowned Gandhari also, should not harbour malice towards the Pandavas. Reflecting upon all this, and thinking also of thy own transgressions, cherish good feeling towards the Pandavas, I bow to thee, O bull of Bharata's race! Thou knowest, O mighty-armed one, what the devotion is of king Yudhishthira and what his

affection is towards thee, O tiger among kings! Having caused this slaughter of even foes that wronged him so, he is burning day and night, and hath not succeeded in obtaining peace of mind! That tiger among men, grieving for thee and for Gandhari, faileth to obtain any happiness. Over-whelmed with shame he cometh not before thee that art burning with grief on account of thy children and whose understanding and senses have been agitated by that grief!' Having said these words unto Dhritarashtra, that foremost one of Yadu's race, O monarch, addressed the grief-stricken Gandhari in these words of high import : 'O daughter of Suvala, thou of excellent vows, listen to what I say! O auspicious dame, there is now no lady like thee in the world! Thou rememberest, O queen, those words that thou spokest in the assembly in my presence, those words fraught with righteousness and that were beneficial to both parties,—which thy sons, O auspicious lady, did not obey! Duryodhana who coveted victory was addressed by thee in bitter words! Thou toldst him then.—*Listen, O fool, to these words of mine, viz., thither is victory where righteousness is.* Those words of thine, O princess, have now been accomplished! Knowing all this, O auspicious lady, do not set thy heart on sorrow. Let not thy heart incline towards the destruction of the Pandavas! In consequence of the strength of thy penances, thou art able, O highly blessed one, to burn, with thy eyes kindled with rage, the whole Earth with her mobile and immobile creatures!' Hearing these words of Vasudeva, Gandhari said, 'It is even so, O Kesava, as thou sayest! My heart, burning in grief, has been unsteadied! After hearing thy words, however, that heart, O Janardana, hath again become steady. As regards the blind old king, now become child, thou, O foremost of men, with those heroes, viz., the sons of Pandu, hast become his refuge!' Having said so much, Gandhari, burning in grief on account of the death of her sons, covered her face with her cloth and began to weep aloud. The mighty-armed lord Kesava then comforted the grief-stricken princess with words that were fraught with reasons drawn from visible instances. Having comforted Gandhari and Dhritarashtra, Kesava of Madhu's race came to know (by intuition) the evil that was meditated by Drona's son. Rising up in haste after worshipping the feet of Vyasa bending his head, Kesava, O monarch, addressed Dhritarashtra, saying, I take my leave, O foremost one of Kuru's race! Do not set thy heart on grief! The son of Drona bears an evil purpose. It is for this that I rise so suddenly! It seems that he has formed a plan of destroying the Pandavas during the night!' Hearing these words, both Gandhari and Dhritarashtra said unto Kesava that slayer of Kesin, these words : 'Go, quickly, O mighty-armed one, protect the Pandavas! Let me soon meet thee again, O Janardana!' Then Kesava of unfading glory proceeded with Daruka. After Vasudeva had departed, O king, Vyasa, that adored of the whole world, of inconceivable soul, began to comfort king Dhritarashtra. The righteous-souled Vasudeva departed, having achieved his mission successfully, from Hastinapura, for seeing the camp and the Pandavas. Arrived at the

camp, he proceeded to the presence of the Pandavas. Telling them everything (about his mission to the city), he took his seat with them."

SECTION LXIV

"Dhritarashtra said, 'Kicked at the head, his thighs broken, prostrated on the ground, exceedingly proud, what, O Sanjaya, did my son then say? King Duryodhana was exceedingly wrathful and his hostility to the sons of Pandu was deep-rooted. When therefore this great calamity overtook him, what did he next say on the field?'

"Sanjaya said, Listen to me, O monarch, as I describe to thee what happened. Listen, O king, to what Duryodhana said when overtaken by calamity. With his thighs broken, the king, O monarch, covered with dust, gathered his flowing locks, casting his eyes on all sides. Having with difficulty gathered his locks, he began to sigh like a snake. Filled with rage and with tears flowing fast from his eyes, he looked at me. He struck his arms against the Earth for a while like an infuriated elephant. Shaking his loose locks, and gnashing his teeth, he began to censure the eldest son of Pandu. Breathing heavily, he then addressed me, saying, 'Alas, I who had Santanu's son Bhishma for my protector, and Karna, that foremost of all wielders of weapons and Gotama's son, Sakuni, and Drona, that first of all wielders of arms, and Aswatthaman, and the heroic Salya, and Kritavarman, alas, even I have come to this plight! It seems that Time is irresistible! I was the lord of eleven *Chamus* of troops and yet I have come to this plight! O mighty-armed one, no one can rise superior to Time! Those of my side that have escaped with life from this battle should be informed, how I have been struck down by Bhimasena in contravention of the rules of fair fight! Many have been the very unfair and sinful acts that have been perpetrated towards Bhurisravas, and Bhishma, and Drona of great prosperity! This is another very infamous act that the cruel Pandavas have perpetrated, for which, I am certain, they will incur the condemnation of all righteous men! What pleasure can a righteously disposed person enjoy at having gained a victory by unfair acts? What wise man, again, is there that would accord his approbation to a person contravening the rules of fairness? What learned man is there that would rejoice after having won victory by unrighteousness as that sinful wretch, viz. Vrikodara, the son of Pandu, rejoices? What can be more amazing than this, viz., that Bhimasena in wrath should with his foot touch the head of one like me while lying with my thighs broken? Is that person, O Sanjaya, worthy of honour who behaveth thus towards a man possessed of glory endued with prosperity, living in the midst of friends? My parents are not ignorant of the duties of battle. Instructed

by me, O Sanjaya, tell them that are afflicted with grief these words: I have performed sacrifices, supported a large number of servants properly, governed the whole earth with her seas! I stayed on the heads of my living foes! I gave wealth to my kinsmen to the extent of my abilities, and I did what was agreeable to friends. I withstood all my foes. Who is there that is more fortunate than myself? I have made progresses through hostile kingdoms and commanded kings as slaves. I have acted handsomely towards all I loved and liked. Who is there more fortunate than myself? I honoured all my kinsmen and attended to the welfare of all my dependants. I have attended to the three ends of human existence, viz., Religion, Profit, and Pleasure! Who is there more fortunate than myself? I laid my commands on great kings, and honour, unattainable by others, was mine, I always made my journeys on the very best of steeds. Who is there more fortunate than myself? I studied the Vedas and made gifts according to the ordinance. My life has passed in happiness. By observance of the duties of my own order, I have earned many regions of blessedness hereafter. Who is there more fortunate than myself? By good luck, I have not been vanquished in battle and subjected to the necessity of serving my foes as masters. By good luck, O lord, it is only after my death that my swelling prosperity abandons me for waiting upon another! That which is desired by good Kshatriyas observant of the duties of their order, that death, is obtained by me! Who is there so fortunate as myself? By good luck, I did not suffer myself to be turned away from the path of hostility and to be vanquished like an ordinary person! By good luck, I have not been vanquished after I had done some base act! Like the slaughter of a person that is asleep or that is heedless, like the slaughter of one by the administration of poison, my slaughter hath taken place, for I have been slain as unrighteously, in contravention of the rules of fair fight! The highly blessed Aswatthaman, and Kritavarman of the Satwata race, and Saradwat's son Kripa, should be told these words of mine, viz.,—*You should never repose any confidence upon the Pandavas, those violators of rules, who have perpetrated many unrighteous acts!* After this, thy royal son of true prowess addressed our message-bearers in these words, 'I have, in battle, been slain by Bhimasena most unrighteously! I am now like a moneyless wayfarer and shall follow in the wake of Drona who has already gone to heaven, of Karna and Salya, of Vrishasena of great energy, of Sakuni the son of Suvala, of Jalasandha of great valour, of king Bhagadatta, of Somadatta's son, that mighty bowman, of Jayadratha, the king of the Sindhus, of all my brothers headed by Dussasana and equal unto myself, of Dussasana's son of great prowess, and of Lakshamana O my son, and thousands of others that fought for me. Alas how shall my sister, stricken with woe, live sorrowfully, after hearing of the slaughter of her brothers and her husband! Alas, what shall be the plight of the old king, my sire, with Gandhari, and his daughters-in-law and grand-daughters-in-law! Without doubt, the beautiful and large-eyed mother of Lakshmana, made sonless and husbandless, will

soon meet with her death! If Charvaka, the mendicant devotee who is a master of speech, learns everything, that blessed man will certainly avenge himself of my death! By dying upon the sacred field of Samanta-panchaka, celebrated over the three worlds, I shall certainly obtain many eternal regions! Then, O sire, thousands of men, with eyes full of tears, fled away in all directions, having heard these lamentations of the king. The whole Earth, with her forests and seas, with all her mobile and immobile creatures, began to tremble violently, and produce a loud noise. All the points of the compass became murky. The messengers, repairing to Drona's son, represented to him all that had happened regarding the conduct of the mace-encounter and the fall of the king. Having represented everything unto Drona's son, O Bharata, all of them remained in a thoughtful mood for a long while and then went away, grief-stricken, to the place they came from."

SECTION LXV

"Sanjaya said, 'Having heard of Duryodhana's fall from the messengers, those mighty car-warriors, viz., the unslain remnant of the Kaurava army, exceedingly wounded with keen shafts, and maces and lances and darts—those three, viz., Aswatthaman and Kripa and Kritavarman of the Satwata race, came quickly on their fleet steeds to the field of battle. They beheld there the high-souled son of Dhritarashtra prostrate on the ground like a gigantic *Sala* tree laid low in the forest by a tempest. They beheld him writhing on the bare ground and covered with blood even like a mighty elephant in the forest laid low by a hunter. They saw him weltering in agony and bathed in profuse streams of blood. Indeed, they saw him lying on the ground like the sun dropped on the earth or like the ocean dried by a mighty wind, or like the full Moon in the firmament with his disc shrouded by a fog. Equal to an elephant in prowess and possessed of long arms, the king lay on the earth, covered with dust. Around him were many terrible creatures and carnivorous animals like wealth-coveting dependants around a monarch in state. His forehead was contracted into furrows of rage and his eyes were rolling in wrath. They beheld the king, that tiger among men, full of rage, like a tiger struck down (by hunters). Those great archers viz., Kripa and others, beholding the monarch laid low on the Earth, became stupefied. Alighting from their cars, they ran towards the king. Seeing Duryodhana, all of them sat on the earth around him. Then Drona's son, O monarch, with tearful eyes and breathing like a snake, said these words unto that chief of Bharata's race, that foremost of all the kings on earth, 'Truly, there is nothing stable in the world of men, since thou, O tiger among men, liest on the

bare earth, stained with dust! Thou wert a king who had laid thy commands on the whole Earth! Why then, O foremost of monarchs, dost thou lie alone on the bare ground in such a lonely wilderness? I do not see Dussasana beside thee, nor the great car-warrior Karna, nor those friends of thine numbering in hundreds! What is this, O bull among men? Without doubt, it is difficult to learn the ways of Yama, since thou, O lord of all the worlds, thus liest on the bare ground, stained with dust! Alas, this scorcher of foes used to walk at the head of all Kshatriyas that had their locks sprinkled with holy water at ceremonies of coronation! Alas, he now eateth the dust! Behold the reverses that Time bringeth on its course! Where is that pure white umbrella of thine? Where is that fanning yak-tail also, O king? Where hath that vast army of thine now gone, O best of monarchs? The course of events is certainly a mystery when causes other than those relied upon are at book, since even thou that wert the master of the world hast been reduced to this plight! Without doubt, the prosperity of all mortals is very unstable, since thou that wert equal unto Sakra himself hast now been reduced to such a sorry plight !' Hearing these words of the sorrowing Aswatthaman, thy son answered him in these words that were suited to the occasion. He wiped his eyes with his hands and shed tears of grief anew. The king then addressed all those heroes headed by Kripa and said, 'This liability to death (of all living creatures) is said to have been ordained by the Creator himself. Death comes to all beings in course of time. That death hath now come to me, before the eyes of you all! I who reigned over the whole earth have now been reduced to this plight! By good luck. I never turned back from battle whatever calamities overtook me. By good luck, I have been slain by those sinful men, by the aid particularly of deception. By good luck, while engaged in hostilities, I always displayed courage and perseverance. By good luck, I am slain in battle, along with all my kinsmen and friends. By good luck, I behold you escaped with life from this great slaughter, and safe and sound. This is highly agreeable to me. Do not, from affection, grieve for my death. If the Vedas are any authority, I have certainly acquired many eternal regions ! I am not ignorant of the glory of Krishna of immeasurable energy. He hath not caused me to fall off from the proper observance of Kshatriya duties. I have obtained him. On no account should anybody grieve from me. Ye have done what persons like ye should do. Ye have always striven for my success. Destiny, however, is incapable of being frustrated.' Having said this much, the king, with eyes laved with tears, became silent, O monarch, agitated as he was with agony. Beholding the king in tears and grief, Drona's son flamed up in anger like the fire that is seen at the universal destruction. Overwhelmed with rage, he squeezed his hand and addressing the king in a voice hoarse with tears, he said these words, 'My sire was slain by those wretches with a cruel contrivance. That act, however, doth not burn me so keely as this plight to which thou hast been reduced, O king ! Listen to these words of mine that I utter,

swearing by Truth itself, O lord, and by all my acts of piety, all my gifts, my religion, and the religious merits I have won. I shall today, in the very presence of Vasudeva, despatch all the Panchalas, by all means in my power, to the abode of Yama? It behoveth thee, O monarch, to grant me permission !' Hearing these words of Drona's son, that were highly agreeable to his heart, the Kuru king addressing Kripa, said, 'O preceptor, bring me without delay a pot full of water !' At these words of the king, that foremost of Brahmanas soon brought a vessel full of water and approached the king. Thy son then, O monarch, said unto Kripa, 'Let the son of Drona, O foremost of Brahmanas, (blessed be thou), be at my command installed as generalissimo, if thou wishest to do me the good ! At the command of the king, even a Brahmana may fight, specially one that has adopted Kshatriya practices ! Those learned in the scriptures say this !' Hearing these words of the king, Kripa, the son of Saradwat, installed Drona's son as generalissimo, at the king's command ! The installation over, O monarch, Aswatthaman embraced that best of kings and left the spot, having caused the ten points to resound with his leonine roars. That foremost of kings, viz., Duryodhana, profusely covered with blood, began to pass there that night so frightful to all creatures. Wending away quickly from the field of battle, O king, those heroes, with hearts agitated by grief, began to reflect anxiously and earnestly.

The End of Salya Parva

THE MAHABHARATA

SAUPTIKA PARVA

SECTION I

OM! HAVING BOWED down unto Narayana, and Nara the most exalted of male beings, and unto the goddess Saraswati, must the word *Jaya* be uttered!

"Sanjaya said, 'Those heroes then together proceeded towards the south. At the hour of sunset they reached a spot near the (Kuru) encampment. Letting their animals loose, they became very much frightened. Reaching then a forest, they secretly entered it. They took up their quarters there at no great distance from the encampment. Cut and mangled with many keen weapons, they breathed long and hot sighs, thinking of the Pandavas. Hearing the loud noise made by the victorious Pandavas, they feared a pursuit and therefore fled towards the east. Having proceeded for sometime, their animals became tired and they themselves became thirsty. Overpowered by wrath and vindictiveness, those great bowmen could not put up with what had occurred, burning as they did with (grief at) the slaughter of the king. They however, took rest for a while.'

"Dhritarashtra said, 'The feat, O Sanjaya, that Bhima achieved seems to be incredible, since my son who was struck down possessed the strength of ten thousand elephants. In manhood's prime and possessed of an adamantine frame, he was not capable of being slain by any creature! Alas, even that son of mine was struck down by the Pandavas in battle! Without doubt, O Sanjaya, my heart is made of adamant, since it breaks not into a thousand fragments even after hearing of the slaughter of my hundred sons! Alas, what will be the plight of myself and my spouse, an old couple destitute of children! I dare not dwell in the dominions of Pandu's son! Having been the sire of a king and a king myself, O Sanjaya, how shall I pass my days as a slave obedient to the commands of Pandu's son! Having laid my commands over the whole Earth and having stayed over the heads of all, O Sanjaya, how shall I live now as a slave in wretchedness? How shall I be able, O Sanjaya, to endure the words of Bhima who hath single-handed slain a full hundred sons of mine? The words of the high-souled Vidura have come to be realised! Alas, my son, O Sanjaya, did not listen to those words! What, however, did Kritavarman and Kripa and Drona's son do after my son Duryodhana had been unfairly stuck down?'

"Sanjaya said, 'They had not proceeded far, O king, when they stopped, for they beheld a dense forest abounding with trees and creepers. Having rested for a little while, they entered that great forest, proceeding on their

cars drawn by their excellent steeds whose thirst had been assuaged. That forest abounded with diverse kinds of animals, and it teemed with various species of birds. And it was covered with many trees and creepers and was infested by numerous carnivorous creatures. Covered with many pieces of water and adorned with various kinds of flowers, it had many lakes overgrown with blue lotuses. Having entered that dense forest, they cast their eyes about and saw a gigantic banian tree with thousands of branches. Repairing to the shade of that tree, those great car-warriors, O king, those foremost of men, saw that was the biggest tree in that forest. Alighting from their cars, and letting loose their animals, they cleansed themselves duly and said their evening prayers. The Sun then reached the Asta montains, and Night, the mother of the universe, came. The firmament, bespangled with planets and stars, shone like an ornamented piece of brocade and presented a highly agreeable spectacle. Those creatures that walk the night began to howl and utter their cries at will, while they that walk the day owned the influence of sleep. Awful became the noise of the night-wandering animals. The carnivorous creatures became full of glee, and the night, as it deepened, became dreadful. At that hour, filled with grief and sorrow, Kritavarman and Kripa and Drona's son all sat down together. Seated under that banian, they began to give expression to their sorrow in respect of that very matter, *viz.*, the destruction that had taken place of both the Kurus and the Pandavas. Heavy with sleep, they laid themselves down on the bare earth. They had been exceedingly tired and greatly mangled with shafts. The two great car-warriors, Kripa and Kritavarman succumbed to sleep. However deserving of happiness and undeserving of misery, they then lay stretched on the bare ground. Indeed, O monarch, those two who had always slept on costly beds now slept, like helpless persons, on the bare ground, afflicted with toil and grief. Drona's son, however, O Bharata, yielding to the influence of wrath and reverence, could not sleep, but continued to breathe like a snake. Burning with rage he could not get a wink of slumber. That hero of mighty arms cast his eyes on every side of that terrible forest. As he surveyed that forest peopled with diverse kinds of creatures, the great warrior beheld a large banian covered with crows. On that banian thousands of crows roosted in the night. Each perching separately from its neighbour, those crows slept at ease, O Kauravya! As, however, those birds were sleeping securely on every side, Aswatthaman beheld an owl of terrible aspect suddenly make its appearance there. Of frightful cries and gigantic body, with green eyes and tawny plumage, its nose was very large and its talons were long. And the speed with which it came resembled that of Garuda. Uttering soft cries that winged creature, O Bharata, secretly approached the branches of that banian. That ranger of the sky, that slayer of crows, alighting on one of the branches of the banian, slew a large number of his sleeping enemies. He tore the wings of some and cut off the heads of others with his sharp talons and broke the legs of many. Endued with great strength, he slew many that fell down before his

eyes. With the limbs and bodies, O monarch, of the slain crows, the ground covered by the spreading branches of the banian became thickly strewn on every side. Having slain those crows, the owl became filled with delight like a slayer of foes after having behaved towards his foes according to his pleasure. Beholding that highly suggestive deed perpetrated in the night by the owl, Drona's son began to reflect on it, desirous of framing his own conduct by the light of that example. He said unto himself, 'This owl teaches me a lesson in battle. Bent as I am upon the destruction of the foe, the time for the deed has come! The victorious Pandavas are incapable of being slain by me! They are possessed of might, endued with perseverance, sure of aim, and skilled in smiting. In the presence, however, of the king I have vowed to slay them. I have thus pledged myself to a self-destructive act like an insect essaying to rush into a blazing fire! If I were to fight fairly with them, I shall, without doubt, have to lay down my life! By an act of guile, however, success may yet be mine and a great destruction may overtake my foes! People generally, as also those versed in the scriptures, always applaud those means which are certain over those which are uncertain. Whatever of censure and evil repute this act may provoke ought to be incurred by person that is observant of Kshatriya practices. The Pandavas of uncleansed souls have, at every step, perpetrated very ugly and censurable acts that are again full of guile. As regards this matter, certain ancient verses, full of truth, are heard, sung by truth-seeing and righteousness-observing persons, who sang them after a careful consideration of the demands of justice. These verses are even these : *The enemy's force, even when fatigued, or wounded with weapons, or employed in eating, or when retiring, or when resting within their camp, should be smitten. They should be dealt with in the same way when afflicted with sleep to dead of night, or when reft of commanders, or when broken or when under the impression of an error,*—having reflected in this way, the valiant son of Drona formed the resolution of slaying during the night the slumbering Pandavas and the Panchalas. Having formed this wicked resolution and pledged himself repeatedly to its execution, he awoke both his maternal uncle and the chief of Bhojas. Awakened from sleep, those two illustrious and mighty persons, *viz.*, Kripa and the Bhoja chief, heard Aswatthaman's scheme. Filled with shame, both of them abstained from giving a suitable reply. Having reflected for a short while, Aswatthaman said with tearful eyes, 'King Duryodhana, that one hero of great might, for whose sake we were waging hostilities with the Pandavas, hath been slain! Deserted and alone, though he was the lord of eleven *Akshauhinis* of troops, that hero of unstained prowess hath been struck down by Bhimasena and a large number of wretches banded together in battle! Another wicked act hath been perpetrated by the vile Vrikodara, for the latter hath touched with his foot the head of a person whose coronal locks underwent the sacred bath! The Panchalas are uttering loud roars and cries and indulging in loud bursts of laughter.

Filled with joy, they are blowing their conchs and beating their drums! The loud peal of their instruments, mingled with the blare of conchs, is frightful to the ear and borne by the winds, is filling all the points of the compass. Loud also is the din made by their neighing steeds and grunting elephants and roaring warriors! That deafening noise made by the rejoicing warriors as they are marching to their quarters, as also the frightful clatter of their car-wheels, comes to us from the east. So great hath been the havoc made by the Pandavas on the Dhartarashtras that we three are the only survivors of that great carnage! Some were endued with the might of a hundred elephants, and some were masters of all weapons. Yet have they been slain by the sons of Pandu! I regard this to be an instance of the reverses brought about by Time! Truly, this is the end to which such act leads! Truly, although the Pandavas have achieved such difficult feats, even this should be the result of those feats! If your wisdom hath not been driven away by stupefaction, them say what is proper for us to do in view of this calamitous and grave affair.' "

SECTION II

"Kripa said, 'We have heard all that thou hast said, O puissant one! Listen, however, to a few words of mine, O mighty-armed one! All men are subjected to and governed by these two forces, *viz.*, Destiny and Exertion. There is nothing higher than these two. Our acts do not become successful in consequence of destiny alone, nor of exertion alone, O best of men! Success springs from the union of the two. All purposes, high and low, are dependent on a union of those two. In the whole world, it is through these two that men are seen to act as also to abstain. What result is produced by the clouds pouring upon a mountain? What results are not produced by them pouring upon a cultivated field? Exertion, where destiny is not auspicious, and absence of exertion where destiny is auspicious, both these are fruitless! What I have said before (about the union of the two) is the truth. If the rains properly moisten a well-tilled soil, the seed produces great results. Human success in this nature. Sometimes, destiny having settled a course of events, acts of itself (without waiting for exertion). For all that, the wise, aided by skill have recourse to exertion. All the purposes of human acts, O bull among men, are accomplished by the aid of those two together. Influenced by these two, men are seen to strive or abstain. Recourse may be had to exertion. But exertion succeeds through destiny. It is in consequence also of destiny that one who sets himself to work, depending on exertion, attains to success. The exertion, however, of even a competent man, even when will-directed is without the concurrence of destiny, seen in the world to be unproduc-

tive of fruit. Those, therefore, among men, that are idle and without intelligence, disapprove of exertion. This however, is not the opinion of the wise. Generally, an act performed is not seen to be unproductive of fruit in the world. The absense of action, again, is seen to be productive of grave misery. A person obtaining something of itself without having made any efforts, as also one not obtaining anything even after exertion, is not to be seen. One who is busy in action is capable of supporting life. He, on the other hand, that is idle, never obtains happiness. In this world of men it is generally seen that they that are addicted to action are always inspired by the desire of earning good. If one devoted to action succeeds in gaining his object or fails to obtain the fruit of his acts, he does not become censurable in any respect. If any one in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred. He who, disregarding this rule about action, liveth otherwise, is said to do an injury to himself. This is the opinion of those that are endued with intelligence. Efforts become unproductive of fruits in consequence of these two reasons, *viz.*, destiny without exertion and exertion without destiny. Without exertion, no act in this world becomes successful. Devoted to action and endued with skill, that person, however, who, having bowed down to the gods, seeks, the accomplishment of his objects, is never lost. The same is the case with one who, desirous of success, properly waits upon the aged, asks of them what is for his good, and obeys their beneficial counsels. Men approved by the old should always be solicited for counsel while one has recourse to exertion. These men are the infalliable root of means, and success is dependent on means. He who applies his efforts after listening to the words of the old, soon reaps abundant fruits from those efforts. That man who, without reverence and respect for others (capable of giving him good counsel), seeks the accomplishment of his purposes, moved by passion, anger, fear, and avarice, soon loses his prosperity. This Duryodhana, stained by covetousness and bereft of foresight, had without taking counsel, foolishly commenced to seek the accomplishment of an undigested project. Disregarding all his well-wishers and taking counsel with only the wicked, he had, though dissuaded, waged hostilities with the Pandavas who are his superiors in all good qualities. He had, from the beginning, been very wicked. He could not restrain himself. He did not do the bidding of friends. For all that, he is now burning in grief and amid calamity. As regards ourselves since we have followed that sinful wretch, this great calamity hath, therefore, overtaken us! This great calamity has scorched my understanding. Plunged in reflection, I fail to see what is for our good! A man that is stupefied himself should ask counsel of his friends. In such friends he hath his understanding, his humility, and his prosperity. One's actions should have their root in them. That should be done which intelligent friends, having settled by their understanding, should counsel. Let us, therefore, repair to Dhritarashtra and Gandhari and the high-souled Vidura and ask them as what we should do. Asked by us, they will

say what, after all this, is for our good. We should do what they say. Even this is my certain resolution. Those men whose acts do not succeed even after the application of exertion, should, without doubt, be regarded as afflicted by destiny.' "

SECTION III

"Sanjaya said, 'Hearing these words of Kripa that were auspicious and fraught with morality and profit, Aswatthaman, O monarch, became overwhelmed with sorrow and grief. Burning with grief as if with a blazing fire, he formed a wicked resolution and then addressed them both saying, 'The faculty of understanding is different in different men. Each man, however, is pleased with own understanding. Every man regards himself more intelligent than others. Every one respects his own understanding and accords it great praise. Every one's own wisdom is with every one a subject of praise. Every one speaks ill of the wisdom of others, and well of his own, in all instances. Men whose judgements agree with respect to any unattained object even though there be a variety of considerations, become gratified with and applaud one another. The judgements, again, of the same men, overwhelmed with reverses through the influence of time, become opposed to one another. More particularly, in consequence of the diversity of human intellects, judgements necessarily differ when intellects are clouded. As a skilful physician, having duly diagnosed a disease, prescribes a medicine by the application of his intelligence for effecting a cure, even so men, for the accomplishment of their acts, use their intelligence, aided by their own wisdom. What they do is again disapproved by others. A man, in youth, is affected by one kind of understanding. In middle age, the same does not prevail with him, and in the period of decay, a different kind of understanding becomes agreeable to him. When fallen into terrible distress or when visited by great prosperity, the understanding of a person, O chief of the Bhojas, is seen to be much afflicted. In one and the same person, through want of wisdom, the understanding becomes different at different times. That understanding which at one time is acceptable becomes the reverse of that at another time. Having resolved, however, according to one's wisdom, that resolution which is excellent should be endeavoured to be accomplished. Such resolution, therefore, should force him to put forth exertion. All persons, O chief of the Bhojas, joyfully begin to act, even in respect of enterprises that lead to death, in the belief that those enterprises are achievable by them. All men, relying on their own judgements and wisdom, endeavour to accomplish diverse purposes, knowing them to be beneficial. The resolution that has possessed my mind today in consequence of our great calamity, as something that is capable

of dispelling my grief, I will now disclose unto both of you. The Creator, having formed his creatures, assigned unto each his occupation. As regards the different orders, he gave unto each a portion of excellence. Unto Brahmanas he assigned that foremost of all things, *viz.*, the *Veda*. Unto the Kshatriya he assigned superior energy. Unto the Vaisya he gave skill, and unto the Sudra he gave the duty of serving the three other classes. Hence, a Brahmana without self-restraint is censurable. A Kshatriya without energy is base. A Vaisya without skill is worthy of dispraise, as also a Sudra who is bereft of humility (to the other orders). I am born in an adorable and high family of Brahmanas. Through ill-luck, however, I am wedded to Kshatriya practices. If, conversant as I am with Kshatriya duties, I adopt now the duties of a Brahmana and achieve a high object (*viz.*, the purification of self under such injuries), that course would not be consistent with nobleness. I hold an excellent bow and excellent weapons in battle. If I do not avenge myself the slaughter of my sire, how shall I open my mouth in the midst of men? Paying regard to Kshatriya duties, therefore, without hesitation, I shall today walk in the steps of my high-souled sire and the king. The Panchalas, elated with victory, will trustfully sleep to-night, having put off their armour and in great glee, and filled with happiness at the thought of the victory they have won, and spent with toil and exertion. While sleeping at their ease during the night within their own camp, I shall make a great and terrible assault upon their camp. Like Maghavat slaying the *Danavas*, I shall, attacking them while senseless and dead in sleep in their camp, slay them all, putting forth my prowess. Like a blazing fire consuming a heap of dry grass, I shall slay all of them assembled in one place with their leader Dhrishtadyumna! Having slain the Panchalas, I shall obtain peace of mind, O best of men! While engaged in the act of slaughter, I shall career in their midst like the wielder of *Pinaka*, Rudra himself, in rage among living creatures. Having cut off and slain all the Panchalas today, I shall then, in joy, afflict the sons of Pandu in battle. Taking their lives one after another and causing the earth to be strewn with the bodies of all the Panchalas, I shall pay off the debt I owe to my sire. I shall today make the Panchalas follow in the wake, hard to tread, of Duryodhana and Karna and Bhishma, and the ruler of the Sindhus. Putting forth my might, I shall tonight grind the head, like that of any animal, of Dhrishtadyumna, the king of the Panchalas! I shall tonight, O son of Gotama, cut off with my sharp sword, in battle, the sleeping sons of the Panchalas and the Pandavas. Having exterminated the Panchalas army tonight while sunk in sleep, I shall, O thou of great intelligence, obtain great happiness and regard myself to have done my duty!' "

SECTION IV

"Kripa said, 'By good luck, O thou of unfading glory thy heart is set today on vengeance. The wielder of the thunder himself will not succeed in dissuading thee today. Both of us, however, shall accompany thee in the morning. Putting off thy armour and taking down thy standard, take rest for this night. I shall accompany thee, as also Kritavarman of the Satwata race, clad in mail and riding on our cars, while thou shalt proceed against the foe. United with ourselves, thou shalt slay the foes, *viz.*, the Panchalas with all their followers, tomorrow in press of battle, putting forth thy prowess, O foremost of car-warriors! If thou puttest forth thy prowess, thou art quite competent to achieve that fear! Take rest, therefore, for this night. Thou hast kept thyself awake for many a night. Having rested and slept, and having become quite refreshed, O giver of honours, encounter the foe in battle! Thou shalt then slay the enemy, without doubt. No one, not even Vasava amongst the gods, would venture to vanquish thee armed with foremost of weapons, O first of car-warriors! Who is there that would, even if he be the chief of the gods himself, fight Drona's son when the latter proceeds, accompanied by Kripa and protected by Kritavarman? Therefore, having rested and slept this night, and shaken off fatigue, we shall slay the foe tomorrow morning! Thou art a master of celestial weapons. I also am so, without doubt. This hero of Satwata's race is a mighty bowman, always skilled in battle. All of us, uniting together, O son, shall succeed in slaying our assembled foes in battle by putting forth our might. Great shall be our happiness then! Dispelling thy anxieties, rest for this night and sleep happily! Myself and Kritavarman, both armed with bows and capable of scorching our enemies, will, clad in mail, follow thee, O best of men, while thou shalt proceed on thy car against the enemy. Proceeding to their camp and proclaiming thy name in battle, thou shalt then make a great slaughter of the foe. Tomorrow morning, in broad daylight, having caused a great slaughter among them thou shalt sport like Sakra after the slaughter of great *Asuras*. Thou art quite competent to vanquish the army of the Panchalas in battle like the slayer of the *Danavas* in vanquishing in rage the *Danava* host. United with myself in battle and protected by Kritavarman, thou art incapable of being withstood by the wielder of the thunderbolt himself. Neither I, O son, nor Kritavarman, will ever retreat from battle without having vanquished the Pandavas! Having slain the angry Panchalas along with the Pandavas, we shall come away, or slain by them, we shall proceed to heaven. By every means in our power, we two shall render thee assistance in battle tomorrow morning. O thou of mighty arms, I tell thee the truth, O sinless one!' Addressed in these beneficial words by his maternal uncle, the son of Drona, with eyes red in rage, answered his uncle, O king, saying, 'Where can a person that is afflicted, or one that is under the influence of rage, or one whose heart

is always engaged in revolving projects for the acquisition of wealth, or one that is under the power of lust, obtain sleep? Behold, all these four causes are present in my case. Any one of these, singly would destroy sleep. How great is the grief of that person whose heart is always thinking of the slaughter of his sire! My heart is now burning day and night. I fail to obtain peace. The way in which my sire in particular was slain by those sinful wretches hath been witnessed by you all. The thought of that slaughter is cutting all my vitals. How could a person like me live for even a moment after hearing the Panchalas say that they have slain my father? I cannot bear the thought of supporting life without having slain Dhrista-dyumna in battle. In consequence of the slaughter of my father he hath become slayable by me, as also all with whom he is united. Who is there so hard-hearted that would not burn after having heard the lamentations that I have heard of the king lying with broken thighs? Who is there so destitute of compassion whose eyes would not be filled with tears after hearing such words uttered by the king with broken thighs? They whose side was adopted by me have been vanquished. The thought of this enhances my sorrow as a rush of waters enhances the sea. Protected as they are by Vasudeva and Arjuna, I regard them, O uncle, to be irresistible by the great Indra himself. I am unable to restrain this rising wrath in my heart. I do not behold the man in this world that can assuage this wrath of mine! The messengers informed me of the defeat of my friends and the victory of the Pandavas. That is burning my heart. Having however, caused a slaughter of my enemies during their sleep, I shall then take rest and shall then sleep without anxiety.' "

SECTION V

"Kripa said, 'A person who is bereft of intelligence and who hath not his passions under control, cannot, even if he waits dutifully upon his superiors, understand all the considerations of morality. This is my opinion. Similarly, an intelligent person, who does not practise humility, fails to understand the settled conclusions of morality. A brave man, if bereft of understanding, by waiting all his life upon a learned person, fails to know his duties like a wooden ladle unable to taste the juicy soup (in which it may lie immersed). The wise man, however, by waiting upon a learned person for even a moment, succeeds in knowing his duties like the tongue tasting the juicy soup (as soon as it comes into contact with the latter). That person who is endued with intelligence, who waits upon his superiors, and who has his passions under control succeeds in knowing all the rules of morality and never disputes with what is accepted by all. An ungovern-able, irreverent, and sinful person of wicked soul, perpetrates sin in seeking

his well-being by disregarding destiny. Well-wishers seek to restrain a friend from sin. He who suffers himself to be dissuaded, succeeds in winning prosperity. He that does otherwise, reaps misery. As a person of disordered brains is restrained by soothing words, even so should a friend be restrained by well-wishers. He that suffers himself to be so restrained, never becomes a prey to misery. When a wise friend is about to perpetrate a wicked act, well-wishers possessed of wisdom repeatedly and according to the extent of their power endeavour to restrain him. Setting thy heart on what is truly beneficial, and restraining thyself by thy own self, do my bidding, O son, so that thou mayst not have to repent afterwards. In this world, the slaughter of sleeping persons is not applauded, agreeably to the dictates of religion. The same is the case with persons that have laid down their arms and come down from cars and steeds. They also are unslayable who say—*we are thine!*—and they that surrender themselves, and they whose locks are dishevelled, and they whose animals have been killed under them or whose cars have been broken. All the Panchalas will sleep tonight. O lord, divesting themselves of armour. Trustfully sunk in sleep, they will be like dead men. That crooked-minded man who would wage hostility with them then, it is evident, would sink in deep and limitless hell without a raft save himself. In this world thou art celebrated as the foremost of all persons conversant with weapons. Thou hast not as yet committed even a minute trespass. When the sun rises next morning and light shall discover all things, thyself, like a second sun in effulgence, wilt conquer the foe in battle. This censurable deed, so impossible in one like thee, will look like a red spot on a white sheet. Even this is my opinion.'

"Aswatthaman said, 'Without doubt, it is even so, O maternal uncle, as thou sayest. The Pandavas, however, have, before this broken he bridge of righteousness into a hundred fragments. In the very sight of all the kings, before thy eyes also, my sire, after he had laid down his weapons, was slain by Dhrishtadyumna. Karna also, that foremost of car-warriors, after the wheel of his car had sunk and he had been plunged into great distress, was slain by the wielder of *Gandiva*. Similarly, Santanu's son Bhishma, after he had laid aside his weapons and become disarmed, was slain by Arjuna with Sikhandin placed in his van. So also, the mighty bowman Bhurisravas, while observant of the *Praya* vow on the field of battle, was slain by Yuyudhana in total disregard of the cries of all the kings! Duryodhana too, having encountered Bhima in battle with the mace, hath been slain unrighteously by the former in the very sight of all the lords of earth. The king was all alone in the midst of a large number of mighty car-warriors standing around him. Under such circumstances was that tiger among men slain by Bhimasena. Those lamentations that I have heard, of the king lying prostrate on the earth with his thighs broken, from the messengers circulating the news, are cutting the very core of my heart. The unrighteous and sinful Panchalas, who have broken down the barrier of virtue, are even such. Why do you not censure them

who have transgressed all considerations? Havnig slain the Panchalas, those slayers of my sire in the night when they are buried in sleep, I care not if I am born a worm or a winged insect in my next life. That which I have resolved is hurrying me towards its accomplishment. Hurried as I am by it, how can I have sleep and happiness? That man is not yet born in the world, nor will be, who will succeed in baffling this resolution that I have formed for their destruction.'

"Sanjaya continued, 'Having said these words. O monarch, the valiant son of Drona yoked his steeds to his car at a corner and set out towards the direction of his enemies. Then Bhoja and Saradwat's son, those high-souled persons, addressed him, saying, 'Why dost thou yoke the steeds to thy car? Upon what business art thou bent? We are determined to accompany thee tomorrow, O bull among men! We sympathise with thee in weal and woe. It behoveth thee not to mistrust us. Remembering the slaughter of his sire, Aswatthaman in rage told them truly about the feat that he had resolved to accomplish. When my sire, having slain hundreds and thousands of warriors with keen shafts, had laid aside his weapons, he was then slain by Dhrishtadyumna. I shall slay that slayer today in a similar condition, that is, when he will have laid aside his armour. The sinful son of the king of the Panchalas I shall today slay by a sinful act. It is my resolve to slay like an animal that sinful prince of the Panchalas in such a way that he may not attain to regions earned by persons slain with weapons! Put on your coats of mail without delay and take your bows and swords, and wait for me here, ye foremost of car-warrior and scorchers of foes.' Having said these words, Aswatthaman got upon his car and set out towards the direction of the enemy. Then Kripa, O king, and Kritavarman of the Satwata race, both followed him. While the three proceeded against the enemy, they shone like three blazing fires in a sacrifice, fed with libations of clarified butter. They proceeded, O lord, towards the camp of the Panchalas within which everybody was asleep. Having approached the gate, Drona's son, that mighty car-warrior, stopped.' "

SECTION VI

"Dhritarashtra said, 'Seeing Drona's son stop at the gate of the encampment, what, O Sanjaya, did those two mighty car-warriors, *viz.*, Kripa and Kritavarman, do? Tell me this!'

"Sanjaya said, 'Inviting Kritavarman as also the mighty car-warrior Kripa, Drona's son, filled with rage, approached the gate of the camp. He there beheld a being of gigantic frame, capable of making the very hair stand on end, and possessed of the effulgence of the Sun or the Moon, guarding the entrance. Round his loins was a tiger-skin dripping

with blood, and he had a black deer for his upper garment. He had for his sacred thread a large snake. His arms were long and massive and held many kinds of uplifted weapons. He had for his *Angadas* a large snake wound round his upper arm. His mouth seemed to blaze with flames of fire. His teeth made his face terrible to behold. His mouth was open and dreadful. His face was adorned with thousands of beautiful eyes. His body was incapable of being described, as also his attire. The very mountains, upon beholding him, would split into a thousand fragments. Blazing flames of fire seemed to issue from his mouth and nose and ears and all those thousands of eyes. From those blazing flames hundreds and thousands of Hrishikesas issued, armed with conchs and discs and maces. Beholding that extraordinary being capable of inspiring the whole world with terror, Drona's son, without feeling any agitation, covered him with showers of celestial weapons. That being, however, devoured all those shafts shot by Drona's son. Like the *Vadava* fire devouring the waters of the ocean, that being devoured the shafts sped by the son of Drona. Beholding his arrowy showers prove fruitless, Aswatthaman hurled at him a long dart blazing like a flame of fire. That dart of blazing point, striking against that being, broke into pieces like a huge meteor at the end of the *yuga* breaking and falling down from the firmament after striking against the Sun. Aswatthaman then, without losing a moment, drew from its sheath an excellent scimitar of the colour of the sky and endued with a golden hilt. The scimitar came out like a blazing snake from its hole. The intelligent son of Drona then hurled that excellent scimitar at that being. The weapon, approaching that being, disappeared within his body like a mongoose disappearing in its hole. Filled with rage, the son of Drona then hurled a blazing mace of the proportions of a pole set up in honour of Indra. The being devoured that mace also. At last, when all his weapons were exhausted Aswatthaman, casting his eyes around, beheld the whole firmament densely crowded with images of Janardana. Drona's son, divested of weapons, beholding that wonderful sight, recollected the words of Kripa, and turning pale with grief, said, 'He that listens not to the beneficial words of advising friends, is obliged to repent, being overwhelmed with calamity, even as my foolish self for having disregarded my two well-wishers. That fool who, disregarding the way pointed out by the scriptures, seeketh to slay his enemies, falleth off from the path of righteousness and is lost in the trackless wilderness of sin. One should not cast weapons upon kine, Brahmanas, kings, women, friends, one's own mother, one's own preceptor, a weak man, an idiot, a blind man, a sleeping man, a terrified man, one just arisen from sleep, an intoxicated person, a lunatic and one that is heedless. The preceptors of old always inculcated this truth upon men. I have, however, by disregarding the eternal way pointed out by the scriptures, and by essaying to tread in a wrong path, fallen into terrible distress. The wise have called that to be a terrible calamity when one falls back, through fear, from a great feat after having essayed to achieve it. I am unable, by putting forth only my skill and might, to

achieve that which I have vowed. Human exertion is never regarded more efficacious than destiny. If any human action that is commenced does not succeed through destiny, the actor becomes like one who falling off from the path of righteousness, is lost in the wilderness of sin. The sages speak of defeat as foolishness when one having commenced an act swerves from it through fear. In consequence of the wickedness of my essay, this great calamity has come upon me, otherwise Drona's son would never had been forced to hold back from battle. This being, again whom I see before me, is most wonderful! He stands there like the uplifted rod of divine chastisement. Reflecting even deeply, I can not recognise who this being is. Without doubt, that being is the terrible fruit of this sinful determination of mine that I had essayed to achieve unrighteously. He standeth there for baffling that determination. It seems, therefore, that in my case this falling off from fight had been ordained by destiny. It is not for me to exert for the accomplishment of this my purpose unless destiny becomes favourable. I shall, therefore, at this hour, seek the protection of the puissant Mahadeva! He will dispel this dreadful rod of divine chastisement uplifted before me. I will take the shelter of that god, that source of everything beneficial, *viz.*, the lord of Uma, otherwise called Kapardin, decked with a garland of human skulls, that plucker of Bhaga's eyes called also Rudra and Hara. In ascetic austerities and prowess, he far surpasses all the gods. I shall, therefore, seek the protection of Girisha armed with the trident.' "

SECTION VII

"Sanjaya said, 'The son of Drona, O manarch, having reflected thus, descended from the terrace of his car and stood, bending his head unto that supreme god. And he said, 'I seek the protection of Him called Fierce, Sthanu, Siva, Rudra, Sarva, Isana, Iswara, Girisha; and of that boon-giving god who is the Creator and Lord of the universe; of Him whose throat is blue, who is without birth, who is called Sakra, who destroyed the sacrifice of Daksha, and who is called Hara; of Him whose form is the universe, who hath three eyes, who is possessed of multifarious forms, and who is the lord of Uma; of Him who resides in crematoriums, who swells with energy, who is the lord of diverse tribes of ghostly beings, and who is the possessor of undecaying prosperity and power; of Him who wields the skull-topped club, who is called Rudra, who bears matted locks on his head, and who is a *Brahmacharin*. Purifying my soul that is so difficult to purify, and possessed as I am of small energy, I adore the Destroyer of the triple city, and offer myself as the victim. Hymned thou hast been, deserving art thou of hymns, and I hymn to thy glory! Thy

purposes are never baffled. Thou art robed in skins; thou hast red hair on thy head; thou art blue-throated; thou art unbearable; thou art irresistible! Thou art pure; thou art the Creator of Brahman; thou art *Brahma;* thou art a *Brahmacharin;* thou art an observer of vows; thou art devoted to ascetic austerities; thou art infinite; thou art the refuge of all ascetics; thou art multiform; thou art the leader of diverse tribes of ghostly beings; thou art three-eyed; thou art fond of those beings called *companions;* thou art always seen by the Lord of treasures; thou art dear to Gauri's heart; thou art the sire of Kumara; thou art tawny; thou hast for thy excellent bearer a bovine bull; thou art robed in a subtile attire; thou art most fierce; thou art eager to adorn Uma; thou art higher than all that is high; thou art higher than everything; there is nothing higher than thou; thou art the wielder of weapons; thou art immeasurable, and thou art the protector of all quarters; thou art cased in golden armour; thou art divine; thou hast the moon as an ornament on thy brow! With concentrated attention, I seek thy protection, O god! For success in getting over this dreadful distress that is so difficult to get over, I sacrifice unto thee, the purest of the pure, offering for thy acceptance the (five) elements of which my body is composed!' Knowing this to be his resolution in consequence of his desire to accomplish his object, a golden altar appeared before the high-souled son of Drona. Upon the altar, O king, appeared a blazing fire, filling all the points of the compass, cardinal and subsidiary, with its splendour. Many mighty beings also, of blazing mouths and eyes, of many feet, heads, and arms, adorned with *Angadas* set with gems, and with uplifted arms, and looking like elephants and mountains, appeared there. Their faces resembled those of hares and boars and camels and horses and jackals and cows and bears and cats and tigers and pards, and crows, and apes and parrots. And the faces of some were like those of mighty snakes, and others had faces like those of ducks. And all of them were endued with great effulgence. And the faces of some were like those of woodpeckers and jays, O Bharata, and of tortoises and alligators and porpoises and huge sharks and whales, and of lions and cranes and pigeons and elephants and stags. Some had faces like those of ravens and hawks, some had ears on their hands; some had thousand eyes; some had very large stomachs; and some had no flesh, O Bharata! And some, O king, had no heads, and some, O Bharata, had faces like those of bears. The eyes of some were like fire, and some had fiery complexions. The hair on the heads and bodies of some were blazing and some had four arms, and some, O king, had faces like those of sheep and goats. The colour of some was like that of conchs, and some had faces that resembled conchs, and the ears of some were like conchs, some wore garlands made of conchs, and the voices of some resembled the blare of conchs. Some had matted locks on their heads, and some had five tufts of hair, and some had heads that were bald. Some had lean stomachs; some had four teeth, some had four tongues, some had ears straight as arrows and some had diadems on their brows. Some had strings of grass on their bodies,

O monarch, and some had curly hair. Some had head-gears made of cloth, some had coronets, some had beautiful faces, and some were adorned with ornaments. Some had ornaments made of lotuses, and some were decked with flowers. They numbered in hundreds and thousands. Some were armed with *Sataghnis*, some with thunder, and some had *mushalas* in their hands. Some had *Bhusundis*, some had nooses, and some had maces in their hands, O Bharata! On the backs of some were slung quivers containing excellent shafts, and all were fierce in battle. Some had standards with banners and bells, and some were armed with battle-axes. Some had large nooses in their uplifted arms, and some had clubs and bludgeons. Some had stout posts in their hands, some had scimitars, and some had snakes with erect heads for their diadems. Some had large snakes (wound round their upper arms) for *Angadas*, and some had beautiful ornaments on their persons. Some were begrimed with dust, some smutted with mire, and all were attired in white robes and white garments. The limbs of some were blue, while others had limbs that were tawny. And some there were that were beardless. Those beings, called companions, possessed of golden complexions, and filled with joy, played upon drums and horns and cymbals and *Jharjharas* and *Anakas* and *Gomukhas*. And some sang and some danced about uttering loud sounds, and some leapt forward and cut capers and jumped sideways. Endued with great fleetness, they ran about most fiercely, the hair on their heads waving in the air, like huge elephants infuriated with passion and frequently uttering loud roars. Terrible, and of frightful mien and armed with lances and battle-axes, they were attired in robes of diverse hues and decked with beautiful garlands and unguents. Adorned with *Angadas* decked with gems, and with uplifted arms, they were endued with great courage. Capable of forcibly slaying all foes, they were irresistible in prowess. Drinkers of blood and fat and other animal matter, they subsisted on the flesh and entrails of animals. Some had their locks tied in tall tufts above their heads. Some had single tufts on their heads; some had rings on their ears; and some had stomachs resembling earthen vessels used for cooking. Some were of very short statures, and some were very high in stature. Some were tall and very fierce. Some had girm features, some had long lips, and the genital limbs of some were very long. Some had costly and diverse kinds of crowns upon their heads; and some had bald heads, and the heads of others were covered with matted locks. They were capable of bringing down the firmament with the sun, moon, and stars, on earth, and exterminating the four orders of created things. They know not what it is to fear, and are capable of enduring the frowns of Hara. They always act as they like, and are the lords of the lords of the three worlds. Always engaged in merry sports, they are thorough masters of speech and are perfectly free from pride. Having obtained the eight kinds of divine attributes, they are never elated with pride. The divine Hara is always filled with wonder at their feats. They are devout worshippers of Mahadeva. Adored by them in thought, word, and deed, the great god protects those worshippers of

his, looking upon them, in thought, word, and deed as children of his own loins. Filled with rage, they always drink the blood and fat of all haters of *Brahma*. They always drink also the *Soma* juice endued with four kinds of taste. Having adored the trident-bearing god with Vedic recitations, with *Brahmacharya*, with austerities, and with self-restraint, they have obtained the companionship of Bhava. The divine Maheswara, that lord of the past, the present, and the future as also Parvati, eat with those diverse tribes of mighty beings that partake of their own nature. Causing the universe to resound with the peal of diverse kinds of instruments, with noise of laughter, with loud sounds and shrieks and leonine roar, they approached Aswatthaman. Uttering the praises of Mahadeva and spreading an effulgent light all around, desirous of enhancing the honour of Aswatthaman and the glory of the high-souled Hara, and wishing to ascertain the extent of Aswatthaman's energy, and desirous also of beholding the slaughter during the hour of sleep, armed with terrible and fierce bludgeons and fiery wheels and battle-axes, that crowd of strange beings, endued with terrible forms, came from every side. They were capable of inspiring the three worlds with dread at their sight. The mighty Aswatthaman, however, beholding them, felt no fear. Drona's son, armed with bow, and with fingers cased in fences made of iguana skins, himself offered up his own self as a victim unto Mahadeva. Bows were the fuel, and sharp shafts were the ladles, and his own soul possessed of great might was the libation, O Bharata, in that act of sacrifice. The valiant and wrathful son of Drona then, with propitiating *mantras*, offered up his own soul as the victim. Having with fierce rites adored Rudra of fierce deeds, Aswatthaman with joined hands, said these words unto that high-souled god.

" 'Aswatthaman said, 'Sprung from Angiras's line, I am about to pour my soul, O god, as a libation on this fire! Accept, O lord, this victim! In this hour of distress, O Soul of the universe, I offer up my own self as the sacrificial victim, from devotion to thee and with heart concentrated in meditation! All creatures are in thee and thou art in all creatures! Assemblage of all high attributes occur in thee! O lord, O thou art the refuge of all creatures. I wait as a libation for thee, since I am unable to vanquish my foes. 'Accept me, O god,' Having said these words, Drona's son, ascending that sacrificial altar on which a fire blazed brightly, offered himself up as the victim and entered that blazing fire. Beholding him stand immovable and with uplifted hands and as an offering upto himself, the divine Mahadeva appeared in person and smilingly said, With truth, purity, sincerity, resignation, ascetic austerities, vows, forgiveness, devotion, patience, thought, and word, I have been duly adored by Krishna of pure deeds. For this there is none dearer to me than Krishna. For honouring him and at his word I have protected the Panchalas and displayed diverse kinds of illusion. By protecting the Panchalas I have honoured him. They have, however, been afflicted by time. The period of their lives hath run out.' Having said these words unto the high-souled Aswatthaman, the divine Mahadeva

entered Aswatthaman's body after giving him an excellent and polished sword. Filled by that divine being, Drona's son blazed up with energy. In consequence of that energy derived from godhead, he became all powerful in battle. Many invisible beings and *Rakshasas* proceeded along his right and his left as he set out, like the lord Mahadeva himself, for entering the camp of his foes.' "

SECTION VIII

"Dhritarashtra said, 'While Drona's son, that mighty car-warrior, thus proceeded towards the hostile camp, did Kripa and Bhoja stop from fear? I hope those two car-warriors checked by vulgar guards, did not fly away secretly, thinking their opponents irresistible? Or, have they, after grinding the camp, the Somakas, and the Pandavas, followed, while still engaged in battle, the highly glorious path in which Duryodhana has gone? Are those heroes, slain by the Panchalas, sleeping on the bare Earth? Did they achieve any feat? Tell me all this, O Sanjaya!'

"Sanjaya said, 'When the high-souled son of Drona proceeded towards the camp, Kripa and Kritavarman waited at the gate. Beholding them ready to exert themselves, Aswatthaman became filled with joy, and addressing them whisperingly, O king, said, 'If you two exert, you are competent to exterminate all the Kshatriyas! What need I say, therefore, of this remnant of the (Pandava) army, particularly when it is buried in sleep? I shall enter the camp and career like Yama. I am sure that you two will act in such way that no man may escape you with life.' Having said these words, the son of Drona entered the vast camp of the Parthas casting off all fear, he penetrated into it by a spot where there was no door. The mighty-armed hero, having entered the camp proceeded, guided by signs, very softly, towards the quarters of Dhrishtadyumna. The Panchalas, having achieved great feats, had been much tired in battle. They were sleeping in confidence, assembled together, and by the side of one another. Entering into Dhrishtadyumna's chamber, O Bharata, Drona's son beheld the prince of the Panchalas sleeping before him on his bed. He lay on a beautiful sheet of silk upon a costly and excellent bed. Excellent wreaths of flowers were strewn upon that bed and it was perfumed with powdered *Dhupa*. Aswatthaman, O king, awoke with a kick the high-souled prince sleeping trustfully and fearlessly on his bed. Feeling that kick, the prince, irresistible in battle and of immeasurable soul, awaked from sleep and recognised Drona's son standing before him. As he was rising from his bed, the mighty Aswatthaman seized him by the hair of his head and began to press him down on the earth with his hands. Thus pressed by Aswatthaman with great strength, the prince, from fear as also from sleepiness, was not able

to put forth his strength at that time. Striking him with his foot, O king, on both his throat and breast while his victim writhed and roared, Drona's son endeavoured to kill him as if he were an animal. The Panchala prince tore Aswatthaman with his nails and at last softly said, 'O preceptor's son, slay me with a weapon, do not tarry! O best of men, let me, through thy act, repair to the regions of the righteous!' Having said this much, that slayer of foes, *viz.*, the son of the Panchala king, assailed with strength by that mighty hero, became silent. Hearing those indistinct sounds of his, Drona's son said, 'O wretch of thy race, there is no region for those that slay their preceptors. For this, O thou of wicked understanding, thou deservest not to be slain with any weapon!' While saying so, Aswatthaman, filled with rage, began to strike the vital parts of his victim with violent kicks of his heels, and slew his foe like a lion slaying an infuriated elephant. At the cries of that hero while he was being slain, his wives and guards that were in his tent all awake, O king! Beholding somebody crushing the prince with superhuman force, they regarded the assailant to be some preternatural being and, therefore, uttered no cries from fear. Having despatched him to Yama's abode by such means, Aswatthaman of great energy went out and getting upon his beautiful car stayed on it. Indeed, coming out of Dhrishtadyumna's abode, O king, Aswatthaman caused all the points of the compass to resound with his roars, and then proceeded on his car to other parts of the camp for slaying his foes. After Drona's son, that mighty car-warrior, had gone away, the women and all the guards set up a loud wail of woe. Seeing their king slain, all the wives of Dhrishtadyumna, filled with great sorrow, cried. At that wail of theirs many mighty Kshatriyas, awaking, put on their armour and came there for enquiring after the cause of those cries. Those ladies, terrified at the sight of Aswatthaman, in piteous tones asked the men to pursue him without delay. They said, 'Whether he is a *Rakshasa* or a human being, we know not what he is! Having slain the Panchala king, he stayeth there!' At these words, those foremost of warriors suddenly surrounded Drona's son. The latter slew them all by means of the *Rudra* weapon. Having slain Dhrishtadyumna and all those followers of his, he beheld Uttamaujas sleeping on his bed. Attacking him with his foot on the throat and chest, Drona's son slew that great hero also while the latter writhed in agony. Yudhamanyu, coming up and believing his comrade to have been slain by a *Rakshasa*, speedily struck Drona's son in the chest with a mace. Rushing towards him, Aswatthaman seized him and brought him down to the ground and slew him like an animal while the latter uttered loud shrieks. Having slain Yudhamanyu thus, that hero proceeded against the other car-warriors of the king, who were all asleep. He slew all those trembling and shrieking warriors like animals in a sacrifice. Taking up his sword then, he slew many others. Proceeding along the diverse paths of the camp, one after another, Aswatthaman, accomplished in the use of the sword, beheld diverse *Gulmas* and slew in a trice the unarmed and tired warriors sleeping within them. With that excellent sword he cut off combatants and steeds

and elephants. Covered all over with blood, he seemed then to be Death himself commissioned by time. Causing his foes to tremble by the repeated blows of his sword that were of three kinds, Aswatthaman became bathed in blood. Covered as he was with blood, and wielding as he did a blazing sword, his form, as he careered in battle, became exceedingly terrible and superhuman. Those who awaked from sleep, O Kaurava, became stupefied with the loud noise (they heard around). Beholding Drona's son, they looked at each other's faces and trembled (with fear). Those Kshatriyas, beholding the form of that crusher of foes, believed him to be a *Rakshasa* and closed their eyes. Of terrible form, he careered in the camp like Yama himself, and at last saw the sons of Draupadi and the remnant of the Somakas. Alarmed by the noise, and learning that Dhrishtadyumna had been slain, those mighty car-warriors, *viz.*, the sons of Draupadi, armed with bows, fearlessly poured their shafts on Drona's son. Awaked by their noise the Prabhadrakas with Sikhandin at their head, began to grind the son of Drona with their arrows. Drona's son, beholding them shower their arrows on him, uttered a loud roar and became desirous of slaying those mighty car-warriors. Recollecting the death of his sire, Aswatthaman became filled with rage. Alighting from the terrace of his car, he rushed furiously (against his enemies). Taking up his bright shield with a thousand moons and his massive and celestial sword decked with gold, the mighty Aswatthaman rushed against the sons of Draupadi and began to lay about him with his weapon. Then that tiger among men, in that dreadful battle, struck Prativindhya in the abdomen, at which the latter, O king, deprived of life, fell down on the Earth. The valiant Sutasoma, having pierced the son of Drona with a lance, rushed at him with his uplifted sword. Aswatthaman, however cut off Sutasoma's arm with the sword in grasp, and once more struck him in the flank. At this, Sutasoma fell down, bereft of life. The valiant Satanika, the son of Nakula, taking up a car-wheel with his two hands, violently struck Aswatthaman at the chest. The regenerate Aswatthaman violently assailed Satanika after he had hurled that car-wheel. Exceedingly agitated, Nakula's son fell down upon the Earth, upon which Drona's son cut off his head. Then Srutakarman, taking up a spiked bludgeon, attacked Aswatthaman. Furiously rushing at Drona's son, he assailed him violently on the left part of his forehead. Aswatthaman struck Srutakarman with his excellent sword on the face. Deprived of senses and his face disfigured, he fell down lifeless on the Earth. At this noise, the heroic Srutakirti, that great car-warrior, coming up, poured showers of arrows on Aswatthaman. Baffling those arrowy showers with his shield, Aswatthaman cut off from the enemy's trunk the latter's beautiful head adorned with ear-rings. Then the slayer of Bhishma, viz., the mighty Sikhandin, with all the Prabhadrakas, assailed the hero from every side with diverse kinds of weapons. Sikhandin struck Aswatthaman with an arrow in the midst of his two eyebrows. Filled with rage at this, Drona's son, possessed of great might, approached Sikhandin and cut him into twain with his sword. Having slain Sikhandin, Aswatthaman, filled with

rage, rushed furiously against the other Prabhadrakas. He proceeded also against the remnant of Virata's force. Endued with great strength, Drona's son made a heavy carnage amongst the sons, the grandsons, and the followers of Drupada, singling them out one after another. Accomplished in the use of the sword, Aswatthaman then, rushing against other combatants, cut them down with his excellent sword. The warriors in the Pandava camp beheld that Deathnight in her embodied form, a black image, of bloody mouth and bloody eyes, wearing crimson garlands and smeared with crimson unguents, attired in a single piece of red cloth, with a noose in hand, and resembling an elderly lady, employed in chanting a dismal note and standing full before their eyes, and about to lead away men and steeds and elephants all tied in a stout cord. She seemed to take away diverse kinds of spirits, with dishevelled hair and tied together in a cord, as also, O king, many mighty car-warriors divested of their weapons. On other days, O sire, the foremost warriors of the Pandava camp used to see in their dreams that figure leading away the sleeping combatants and Drona's son smiting them behind! The Pandava soldiers saw that lady and Drona's son in their dreams every night from the day when the battle between the Kurus and the Pandavas first commenced. Afflicted before by Destiny, they were now smitten by Drona's son who terrified them all with the frightful roars uttered by him. Afflicted by Destiny, the brave warriors of the Pandava camp recollecting the sight they had seen in their dreams, identified it with what they now witnessed. At the noise made, hundreds and thousands of Pandava bowmen in the camp awoke from their slumbers. Aswatthaman cut off the legs of some, and the hips of others, and pierced some in their flanks, careering like the Destroyer himself let loose by Time. The Earth, O lord, was soon covered with human beings that were crushed into shapelessness or trodden down by elephants and steeds and with others that roared in great affliction. Many of them loudly exclaimed, 'What is this?' 'Who is this one?' 'What is this noise?' 'Who is doing what?' While uttering such shrieks, Drona's son became their Destroyer. That foremost of smiters, *viz.*, the son of Drona, despatched to regions of Yama all those Pandus and Srinjayas who were without armour and weapons. Terrified at that noise, many awoke from sleep. Possessed with fear, blinded by sleep, and deprived of their senses, those warriors seemed to vanish (before the fury of Aswatthaman). The thighs of many were paralysed and many were so stupefied that they lost all their energy. Shrieking and possessed with fear, they began to slay one another. Drona's son once more got upon his car of terrible clatter and taking up his bow despatched many with his shafts to Yama's abode. Others awoke from sleep, brave warriors and foremost of men, as they came towards Aswatthaman, were slain before they could approach him and were thus offered up as victims unto that Death-night. Crushing many with that foremost of cars, he careered through the camp, and covered his foes with repeated showers of arrows. Once again with that beautiful shield of his, adorned with hundred moons, and with that sword of his which was of the hue of the welkin, he careered amidst his enemies.

Like an elephant agitating a large lake, Drona's son, irresistible, in battle, agitated the camp of the Pandavas. Awaked by the noise, O king, many warriors, afflicted still with sleep and fear, and with senses still under a cloud, ran hither and thither. Many shrieked in harsh tones and many uttered incoherent exclamations. Many succeeded not in obtaining their weapons and armour. The locks of many were dishevelled, and many failed to recognise one another. Having risen from sleep, many fell down, fatigued; some wandered here and there without any purpose. Elephants and steeds, breaking their cords passed excreta and urine. Many, causing great confusion, huddled together. Amongst these, some through fear, laid themselves down on the earth. The animals of the camp crushed them there. While the camp was in this state, *Rakshasas*, O king, uttered loud roars in joy, O chief of the Bharatas! The loud noise, O king, uttered by ghostly beings in joy, filled all the points of the compass and the welkin. Hearing the wails of woe, elephants, steeds, breaking their cords, rushed hither and thither, crushing the combatants in the camp. As those animals rushed hither and thither, the dust raised by them made the night doubly dark. When that thick gloom set in, the warriors in the camp became perfectly stupefied; sires recognised not their sons, brothers recognised not their brothers. Elephants, assailing riderless elephants, and steeds assailing riderless steeds, assailed and broke and crushed the people that stood in their way. Losing all order, combatants rushed and slew one another, and felling those that stood in their way, crushed them into pieces. Deprived of their senses and overcome with sleep, and enveloped in gloom, men, impelled by fate, slew their own comrades. The guards, leaving the gates they watched, and those at duty at the outposts leaving the posts they guarded, fled away for their lives, deprived of their senses and not knowing whither they proceeded. They slew one another, the slayers, O lord, not recognising the slain. Afflicted by Fate, they cried after their sires and sons. While they fled, abandoning their friends and relatives, they called upon one another, mentioning their families and names. Other, uttering cries of *oh* and *alas*, fell down on the earth. In the midst of the battle, Drona's son, recognising them, slew them all. Other Kshatriyas, while being slaughtered, lost their senses, and afflicted by fear, sought to fly away from their camps. Those men that sought to fly away from their camp for saving their lives, were slain by Kritavarman and Kripa at the gate. Divested of weapons and instruments and armour, and with dishevelled hair, they joined their hands. Trembling with fear, they were on the ground. The two Kuru warriors, however, (who were on their cars) gave quarter to none. None amongst those that escaped from the camp was let off by those two wicked persons, *viz.*, Kripa and Kritavarman. Then again, for doing that which was highly agreeable to Drona's son, those two set fire to the Pandava camp in three places. When the camp was lighted, Aswatthaman, that delighter of his sires, O monarch, careered, sword in hand and smiting his foes with great skill. Some of his brave foes rushed towards him and some ran hither and thither. That foremost of regenerate ones, with his sword, deprived all of them of their

lives. The valiant son of Drona, filled with rage, felled some of the warriors, cutting them in twain with his sword as if they were sesame stalks. The Earth, O bull of Bharata's race, became strewn with the fallen bodies of the foremost of men and steeds and elephants mingled together and uttering woeful wails and cries. When thousands of men had fallen down deprived of life, innumerable headless trunks stood up and fell down. Aswatthaman, O Bharata, cut off arms adorned with *Angadas* and holding weapons in grasp, and heads, and thighs resembling trunks of elephants, and hands, and feet. The illustrious son of Drona mangled the backs of some, cut off the heads of some, and caused some to turn away from the fight. And he cut off some at the middle, and lopped off the ears of others, and struck others on the shoulders, and pressed down the heads of some into their trunks. As Aswatthaman careered in this way, slaughtering thousands of men, the deep night became more terrible in consequence of the darkness that set in. The earth became terrible to behold, strewn with thousands of human beings dead and dying and innumerable steeds and elephants. Cut off by the enraged son of Drona, his foes fell down on the earth that was then crowded with *Yakshas* and *Rakshasas*, and frightful with (broken) cars and slain steeds and elephants. Some called upon their brothers, some upon their sires, and some upon their sons. And some said, 'The Dhartarashtras in rage could never accomplish such feats in battle as these which *Rakshasas* of wicked deeds are achieving (upon us) during the hour of sleep! It is only in consequence of the absence of the Parthas that this great slaughter is going on. That son of Kunti, who hath Janardana for his protector, is incapable of being vanquished by gods, *Asuras*, *Gandharvas*, *Yakshas* and *Rakshasas!* Devoted to *Brahma*, truthful in speech, self-restrained, and compassionate towards all creatures, that son of Pritha, called Dhananjaya, never slaughters one that is asleep, or one that is heedless, or one that has laid aside his weapons or one that has joined his hands in supplication, or one that is retreating, or one whose locks have been dishevelled. Alas, they are *Rakshasas* of wicked deeds who are perpetrating such terrible act upon us.' Uttering such words, many laid themselves down. The loud din caused by the cries and groans of human beings died away within a short space of time. The earth being drenched with blood, O king, that thick and frightful dust soon disappeared. Thousands of men moving in agony, overwhelmed with anxiety, and overcome with despair, were slain by Aswatthaman like Rudra slaying living creatures. Many who laid themselves down on the ground clasping one another, and many who sought to fly away, and many who sought to hide themselves, and many who struggled in battle, were all slain by the son of Drona. Burnt by the raging flames and slaughtered by Aswatthaman, the men, losing their senses, slew one another. Before half the night was over, the son of Drona, O monarch, despatched the large host of the Pandavas unto Yama's abode. That night, so terrible and destructive unto human beings and elephants and steeds filled with joy all creatures that wander in the dark. Many *Rakshasas* and *Pisachas*

of various tribes were seen there, gorging upon human flesh and quaffing the blood that lay on the ground. They were fierce, tawny in hue, terrible, of adamantine teeth, and dyed with blood. With matted locks on their heads, their thighs were long and massive; endued with five feet, their stomachs were large. Their fingers were set backwards. Of harsh temper and ugly features, their voice was loud and terrible. They had rows of tinkling bells tied to their bodies. Possessed of blue throats, they looked very frightful. Exceedingly cruel and incapable of being looked at without fear, and without abhorrence for anything, they came there with their children and wives. Indeed, diverse were the forms seen there of the *Rakshasas* that came. Quaffing the blood that ran in streams, they became filled with joy and began to dance in seperate bands. 'This is excellent!' 'This is pure!' 'This is very sweet!' these were the words they uttered. Other carnivorous creatures, subsisting upon animal food, having gorged upon fat and marrow and bones and blood, began to eat the delicate parts of corpses. Others drinking the fat that flowed in streams, ran naked over the field. Possessed of diverse kinds of faces, other carnivorous beings of great ferocity, and living upon dead flesh, came there in tens of thousands and millions. Grim and gigantic *Rakshasas* also of wicked deeds, came there in bands as numerous. Other ghostly beings, filled with joy and gorged to satiety, O king, also came there and were seen in the midst of that dreadful carnage. When morning dawned, Aswatthaman desired to leave the camp. He was then bathed in human blood and the hilt of his sword so firmly adhered in his grasp that his hand and sword, O king, became one! Having walked in that path that is never trod (by good warriors), Aswatthaman, after that slaughter, looked like the blazing fire at the end of the *Yuga* after it has consumed all creatures into ashes. Having perpetrated that feat agreeably to his vow, and having trod in that untrodden way, Drona's son, O lord, forgot his grief for the slaughter of his sire. The Pandava camp, in consequence of the sleep in which all within it were buried, was perfectly still when Drona's son had entered it in the night. After the nocturnal slaughter, when all became once more quiet, Aswatthaman issued from it. Having issued from the camp, the valiant Aswatthaman met his two companions and, filled with joy, told them of his feat, gladdening them, O king, by the intelligence. Those two, in return, devoted as they were to his good, gave him the agreeable intelligence of how they also had slaughtered thousands of Panchalas and Srinjayas (at the gates). Even thus did that night prove terribly destructive to the Somakas who had been heedless and buried in sleep. The course of time, without doubt, is irresistible. Those who had exterminated us were themselves exterminated now.

"Dhritarashtra said, 'Why is it that that mighty car-warrior, the son of Drona, did not achieve such a fear before although he had resolutely exerted himself for bestowing victory upon Duryodhana? For what reason did that great bowman do this after the slaughter of the wretched Duryodhana? It behoveth thee to tell me this!"

"Sanjaya said, 'Through fear of the Parthas, O son of Kuru's race, Aswatthaman could not achieve such a feat then. It was owing to the absence of the Parthas and the intelligent Kesava as also of Satyaki, that Drona's son could accomplish it. Who is there, the lord Indra unexcepted, that is competent to slay them in the presence of these heroes? Besides, O king, Aswatthaman succeeded in accomplishing the feat only because the men were all asleep. Having caused that vast slaughter of the Pandava forces, those three great car-warriors (*viz.*, Aswatthaman and Kripa and Kritavarman), meeting together, exclaimed, 'Good luck!' His two companions congratulated Aswatthaman, and the latter was also embraced by them. In great joy the latter uttered these words: 'All the Panchalas have been slain as also all the sons of Draupadi! All the Somakas also, as well as all that remained of the Matsyas, have been slaughtered by me! Crowned with success, let us without delay go there where the king is! If the king be still alive, we will give him this joyful intelligence!' "

SECTION IX

"Sanjaya said, 'Having slain all the Panchalas and the sons of Draupadi, the three Kuru heroes together came to that spot where Duryodhana lay, struck down by the foe. Arrived there, they beheld that life had not been wholly extinct in the king. Jumping down from their cars, they surrounded thy son. The Kuru king, O monarch, was lying there with broken thighs. Almost senseless, his life was about to ebb away. He was vomiting blood at intervals, with down-cast eyes. He was then surrounded by a large number of carnivorous animals of terrible forms, and by wolves and hyenas, that awaited at no great distance for feeding upon his body. With great difficulty the king was keeping off those beasts of prey that stood in expectation of feasting upon him. He was writhing on the earth in great agony. Beholding him thus lying on the earth, bathed in his own blood, the three heroes who were the sole survivors of his army, *viz.*, Aswatthaman and Kripa and Kritavarman, became afflicted with grief and sat surrounding him. Encompassed by those three mighty car-warriors who were covered with blood and who breathed hot sighs, the Kuru king looked like a sacrificial altar surrounded by three fires. Beholding the king lying in that highly undeserving plight, the three heroes wept in unendurable sorrow. Wiping the blood from off his face with their hands, they uttered these piteous lamentations in the hearing of the king lying on the field of battle.' "

Kripa said, 'There is nothing too difficult for destiny to bring about, since even this king Duryodhana who was the lord of eleven *Akshauhinis* of troops sleepeth on the bare ground, struck down by the foes and covered with blood! Behold, fond he was of the mace, and that mace decked with

pure gold still lieth by the side of the king whose splendour still resembles that of pure gold! In no battle did that mace abandon this hero! Even now, when he is about to ascend to heaven, that weapon leaveth not this illustrious warrior. Behold, that weapon, adorned with pure gold, still lieth by the side of this hero like a loving wife by the side of her lord stretched on his bed in his chamber of sleep. Behold the reverses brought about by Time! This scorcher of foes that used to walk at the head of all crowned kings, now eateth the dust struck down (by the foe)! He who had formerly struck down many foes and caused them to lie on the bare ground, alas, that king of the Kurus lieth to-day on the bare ground, struck down by foes. He to whom hundreds of kings used to bow down in fear, lieth to-day on the field of battle, surrounded by beasts of prey. The Brahmanas formerly used to wait upon this lord for wealth. Alas, beasts of prey wait upon him to-day for feeding upon his body!' "

"Sanjaya continued, 'Beholding that chief of Kuru's race lying on the ground, Aswatthaman, O best of the Bharatas, uttered these piteous lamentations: 'O tiger among kings, all people indicated thee as the foremost of all bowmen!' People also said that (in encounters with the mace) thou, a disciple of Sankarshana, wert like the Lord of treasures, (*viz.*, Kuvera), himself! How then, O sinless one, could Bhima notice any laches in thee! Thou wert ever mighty and possessed of skill! He, on the other hand, O king, is a wicked-souled wight! Without doubt, O monarch, Time in this world is mightier than everything else, for we behold even thee struck down by Bhimasena in battle! Alas, how could the wretched and mean Vrikodara unrighteously strike thee down, thee that wert conversant with every rule of righteousness! Without doubt, Time is irresistible. Alas, having summoned thee to a fair fight, Bhimasena, putting forth his might, fractured thy thighs. Fie on that wretched Yudhishthira who tolerated the head of one unrighteously struck down in battle to be touched with the foot! In all battles warriors will certainly reprobate Vrikodara as long as the world will last. Without doubt, thou has't been struck down unrighteously! The valiant Rama of Yadu's race, O king, always used to say that there is no one equal to Duryodhana in encounters with the mace. He of the Vrishni race, O Bharata, used to boast of thee, O lord, in every assembly, saying, 'Duryodhana of Kurus race is a worthy disciple of mine!' Thou hast obtained that end which great *Rishis* have declared to be the high reward of a Kshatriya slain in battle with his face towards the foe. I do not, O bull among men, grieve for thee, O Duryodhana! I grieve only for thy mother Gandhari and thy sire, childless as they now are. Afflicted with sorrow, they will have to wander over the earth, begging their food. Fie on Krishna, Vrishni's race, and on Arjuna of wicked understanding! They regard themselves conversant with the duties of morality, yet both of them stood indifferent whilst thou wert being slain! How will the other Pandavas, shameless though they are, O king, speak of the manner in which they have accomplished thy death? Thou art highly fortunate, O son of Gandhari, since thou has't been slain on the field of battle, O bull among

men, while advancing fairly against the foe. Alas, what will be the plight of Gandhari who is now childless, and who hath lost all her kinsmen and relatives! What also will be the plight of the blind king! Fie on Kritavarman, on myself, as also on mighty car-warrior Kripa, since we have not yet gone to heaven with thy royal self before us! Fie on us, lowest of mortals, since we do not follow thee that wert the grantor of all wishes, the protector of all men, and the benefactor of all thy subjects! Through thy power, the abodes of Kripa, of myself, and of my sire, along with those of our dependants, O tiger among men, are full of wealth. Through thy grace, ourselves with our friends and relatives have performed many foremost of sacrifices with a profusion of presents to Brahmanas. Where shall such sinful persons as ourselves now go, since thou hast gone to heaven, taking with thee all the kings of the earth? Since we three, O king, do not follow thee that art about to obtain the highest end (of life), it is for this that we are indulging in such lamentations. Deprived of thy companionship, reft of wealth, our memories painfully dwelling upon thy prosperity, alas, what will be our lot since we do not go with thee? Without doubt, O chief of Kuru's race, we shall have to wander in grief on the earth. Deprived of thee, O king, where can we have peace and where can we have happiness? Going from this world, O monarch, and meeting with those mighty car-warriors (that have preceded thee), show thy regards to them, at my request, one after another, according to the order of their rank and years. Having offered worship to thy preceptor, that foremost of all wielders of bows, tell him, O king, that Dhrishtadyumna hath been slain by me. Embrace king Valhika, that mighty car-warrior, as also the ruler of the Sindhus, and Somadatta, Bhurisravas, and the other foremost of kings that have preceded thee to heaven. At my request, embrace all of them and enquire after their welfare.'

"Sanjaya continued, 'Having said these words unto the king deprived of his senses and lying with broken thighs, Aswatthaman once more cast his eyes on him and uttered these words, 'If, O Duryodhana, thou has't any life in thee still, listen to these words that are so pleasant to hear. On the side of the Pandavas, only seven are alive, and among the Dhartarashtras, only we three! The seven on their side are the five brothers and Vasudeva and Satyaki; on our side, we three are myself and Kripa and Kritavarman! All the sons of Draupadi have been slain, as also all the children of Dhrishtadyumna! All the Panchalas too have been slain, as also the remnant of the Matsyas, O Bharata! Behold the vengeance taken for what they had done! The Pandavas are now childless! While buried in sleep, the men and animals in their camp have all been slain! Penetrating into their camp in the night, O king, I have slain Dhrishtadyumna, that wight of sinful deeds, as one kills an animal.' Duryodhana then, having heard those words that were so agreeable to his heart, regained his senses and said these words in reply, 'That which neither Ganga's son, nor Karna, nor thy sire, could achive, hath at last been achieved by thee to day, accompanied by Kripa and Bhoja. Thou has't slain that low wretch (*viz.*, Dhrishtadyumna) who was commander of the Pandava forces, as also Sikhandin. In consequence

of this I regard myself equal to Maghavat himself! Good be to you all! Let prosperity be yours! All of us will again meet together in heaven!' Having said these words the high-souled king of the Kurus became silent. Casting off his griefs for all his (slain) kinsmen, he then gave up his life-breath. His soul ascended to sacred heaven, while his body only remained on earth. Even thus, O king, thy son Duryodhana breathed his last. Having provoked the battle first, he was slain by his foes at last. The three heroes repeatedly embraced the king and gazed steadfastly on him. They then ascended their cars. Having heard these piteous lamentations of Drona's son, I came away at early dawn towards the city. Even thus the armies of the Kurus and Pandavas have been destroyed. Great and terrible have been that carnage, O king, caused by thy evil policy. After thy son had ascended to heaven, I became afflicted with grief and the spiritual sight which the Rishi gave hath been lost by me!'

"Vaisampayana continued, 'The king, hearing of his son's death, breathed long and hot sighs, and became plunged in great anxiety.' "

SECTION X

"Vaisampayana said, 'After that night had gone away, the driver of Dhrishtadyumna's car gave intelligence to king Yudhishthira of the great slaughter that had been caused during the hour of sleep.'

"The driver said, 'The sons of Draupadi, O king, have been slain, with all the children of Drupada himself, while they were heedless and trustfully asleep in their own camp! During the night, O king, thy camp has been exterminated by the cruel Kritavarman, and Kripa, the son of Gotama, and the sinful Aswatthaman! Slaying thousands of men and elephants and steeds with lances and darts and battle-axes, those men have exterminated thy army. While thy army was being slaughtered like a forest cut down with axes, a loud wail was heard rising from thy camp. I am the sole survivor, O monarch, of that vast force. I have, O thou of virtuous soul, escaped with difficulty from Kritavarman at a time when he was heedless!' Hearing these evil tidings, Kunti's son Yudhishthira, however, capable of bearing up (against foes), fell down on the earth, afflicted with grief at the loss of his sons. Advancing forward, Satyaki held the king in his embrace. Bhimasena and Arjuna and the two sons of Madri also stretched forth their arms. Having recovered his senses, the son of Kunti lamented in great affliction, uttering these words rendered indistinct by sorrow : 'Alas, having vanquished the foe, we have ourselves been vanquished in the end! The course of events is difficult to be ascertained even by persons endued with spiritual sight. The foes who were vanquished have become victorious! Ourselves, again, while, victorious, are vanquished! Having slain brothers

and friends and sires and sons and well-wishers, and kinsmen, and counsellors, and having vanquished them all, we ourselves are vanquished at last! Misery looks like prosperity and prosperity looks like misery! This our victory has assumed the shape of defeat. Our victory, therefore, has ended in defeat! Having won the victory, I am obliged to grieve as an afflicted wretch. How, then, can I regard it as a victory? In reality, I have been doubly defeated by the foe. They for whose sake we have incurred the sin of victory by slaying our kinsmen and friends, alas, they, after victory had crowned them, have been vanquished by defeated foes that were heedful! Alas, through headlessness have they been slain that had escaped from even Karna, that warrior who had barbed arrowed and *nalikas* for his teeth, the sword for his tongue, the bow for his gaping mouth, and the twang of the bowstring and the sound of palms for his roars—that angry Karna who never retreated from battle, and who was a very lion among men! Alas, those princes that succeeded in crossing, by boats constituted by their own excellent weapons, the great Drona-ocean having cars for its deep lakes, showers of arrows for its waves, the ornaments of warriors for its gems, car-steeds for its animals, darts and swords for its fishes, elephants for its alligators, bows for its whirpools, mighty weapons for its foam, and the signal of battle for its moonrise causing it to swell with energy, and the twang of the bowstring and the sound of palms for its roar,—alas, even those princes have from heedlessness been slain! There is, in this world, no more powerful cause of death, as regards men, than heedlessness! Prosperity abandons a heedless man from every side, and every kind of misery overtakes him. The tall standard with excellent top that stood on his car was the wreath of smoke that infallibly indicated the Bhishma-fire. Shafts constituted its flames, and wrath was the wind that fanned it! The twang of his formidable bow and the sound of his palms constituted the roar of that fire. Armour and diverse kinds of weapons were the *homa* libations that were poured into it. The vast hostile army was the heap of dry forest-grass that was assailed by that fire. Alas, even they that had endured that fierce fire whose terrible energy was represented by the mighty weapons in Bhishma's hand, have at last fallen through heedlessness. A heedless person can never acquire knowledge, asceticism, prosperity, or great renown. Behold, Indra has obtained great happiness after slaying all his foes heedfully. Behold the survivors among our foes have, through our heedlessness, slain so many sons and grandsons of kings each of whom was really like Indra himself. Alas, they have perished like merchants with rich freights perishing through carelessness in a shallow stream after having crossed the great ocean. They whose bodies are now lying on the bare ground, slain by those vindictive wretches, have without doubt ascended to heaven. I grieve, however, for the princess Krishna. Alas, she will be plunged today in an ocean of grief. Hearing of the slaughter of her brothers and sons and her venerable sire, the king of the Panchalas, without doubt she will fall down senseless on the earth. Her body emaciated by grief, she will not rise again. Unable to bear the grief resulting from such affliction, and worthy as she is of

happiness, alas, what will be her plight? Cut to the quick by the slaughter of her sons and brothers, she will be like one scorched by fire.' Having in deep affliction indulged in these lamentations, that king of Kuru's race then addressed Nakula, saying, 'Go and bring the unfortunate princess Draupadi here along with all her maternal relations.' Obediently accepting that command of the king who equalled Yama himself in righteousness, Nakula speedily proceeded on his car to the quarters of Draupadi where that princess resided with all the wives of the Panchala king. Having despatched the son of Madri, Yudhishthira, crushed by grief, proceeded with tears in his eyes accompanied by those friends of his, to the field on which his sons had battled and which still teemed with diverse kinds of creatures. Having entered that cursed field abounding with fierce sights, the king saw his sons, well-wishers, and friends, all lying on the ground, covered with blood, their bodies mangled, and heads separated from their trunks. Beholding them in that plight, Yudhishthira, that foremost of righteous men, became deeply afflicted. That chief of the Kurus then began to weep aloud and fell down on the earth, deprived of his senses, along with all his followers.' "

SECTION XI

Vaisampayana said, "Beholding his sons, grandsons, and friends all slain in battle, the king's soul became overwhelmed with great grief, O Janamejaya! Recollecting those sons and grandsons and brothers and allies, a deep sorrow took possession of the illustrious monarch. Senseless and trembling, his eyes were bathed in tears. His friends then, themselves filled with anxiety, began to comfort him. At that time, Nakula, skilled in executing errands, arrived there on his car of solar effulgence, accompanied by the princess Krishna in great affliction. She had been residing at Upaplavya. Having received that heartrending intelligence about the slaughter of all her sons, she became exceedingly agitated. Trembling like a plantain tree shaken by the wind, the princess Krishnā, arrived at the presence of Yudhishthira, fell down, afflicted by grief. Her face, adorned with eyes resembling a couple of full-blown lotuses, seemed to be darkened by grief like the Sun himself when enveloped in darkness. Beholding her prostrate on the earth, the wrathful Vrikodara, of prowess incapable of being baffled, advancing hastily, raised her up and clasped her with his arms. The beautiful lady, comforted by Bhimasena, began to weep, and addressing the eldest son of Pandu with his brothers, said, 'By good luck, O monarch, having obtained the whole earth, thou shalt enjoy her after the slaughter of thy brave sons in the observance of Kshatriya duties. By good luck, O son of Pritha, thou art happy at the thought of having obtained the whole earth. By good luck,

thy thoughts do not dwell on Subhadra's son whose tread resembled that of an infuriated elephant. By good luck, thou dost not, like myself while residing at Upaplavya, recollect thy heroic sons slaughtered in the observance of Kshatriya duties. O son of Pritha, hearing of the slaughter of those sleeping heroes by Drona's son of sinful deeds, grief burns me as if I were in the midst of a fire. If Drona's son be not made to reap the fruit of that sinful deed of his,—if, putting forth your prowess in battle, thou dost not take the life of that wretch of sinful deeds, along with the lives of all his followers,—then listen to me, ye Pandavas, I shall sit here in *Praya*!' Having said these words, the helpless Krishna, the daughter of Yajnasena, sat by the side of the eldest son of Pandu, *viz.*, king Yudhishthira the just. The royal sage, Yudhishthira, of righteous soul, seeing his dear queen sit in *Praya*, addressed her, saying, 'O auspicious lady, O thou that art conversant with morality, all thy sons and brothers have righteously met with a noble death. It behoveth thee not to grieve for them. As regards Drona's son, he hath gone to a distant forest, O beautiful princess! How shall thou O lady, make thyself sure of his fall in battle?'

"Draupadi answered, 'I have heard that Drona's son hath a gem on his head, born with him. I shall see that gem brought to me after the slaughter of that wretch in battle. Placing that gem on thy head, O king, I shall endure to live. Even this is my resolve.' Having said these words unto the royal son of Pandu, the beautiful Krishnā approached Bhimasena and said these words of high purpose unto him: 'Remembering the duties of a Kshatriya, O Bhima, it behoveth thee to come to my rescue. Slay that man of sinful deeds like Maghavat slaying Samvara. There is no one in this world who is equal to thee in prowess. It is known throughout the world how on an occasion of great calamity thou becamest at the town Varanavata the refuge of all the Parthas. When again we were seen by Hidimva, it was thou that becamest our refuge in the same way. Like Maghavat rescuing (his spouse, *viz.*,) the daughter of Puloma, thou didst rescue my afflicted self, in Virata's city, from a great calamity. Like those great feats, O Partha, that thou didst achieve in former days, slay now, O slayer of foes, the son of Drona and be thou happy!' Hearing these and other piteous lamentations of the princess, Kunti's son, Bhimasena, of great might could not endure them. He mounted upon his great car adorned with gold and took his beautiful bow with arrow placed on the string. Making Nakula his charioteer, and resolved upon slaying the son of Drona, he began to stretch his bow and caused his steeds to be urged without delay. Those steeds, fleet as the wind, thus urged, O tiger among men, proceeded with great speed. Possessed of great valour and unfading energy, Bhima set out from the Pandava camp and proceeded with great celerity along the track of Aswatthaman's vehicle.' "

SECTION XII

"Vaisampayana said, 'After the irresistible Bhimasena had set out, that bull of Yadu's race, possessed of eyes like lotus-petals, addressed Kuru's son Yudhishthira, saying, 'O son of Pandu, this brother of thine, overwhelmed with grief at the slaughter of his sons, proceedeth alone to battle, from desire of slaying the son of Drona. O bull of Bharata's race, of all thy brothers, Bhima is thy dearest! Beholding him fallen into a great danger why dost thou not stir thyself? The weapon called *Brahmasira,* which that subjugator of hostile towns, *viz.*, Drona, communicated to his son, is capable of consuming the whole world. The illustrious and highly blessed preceptor, that foremost of all wielders of bows, delighted with Dhananjaya, had given him that very weapon. Unable to endure it, his only son then begged it of him. Unwillingly he imparted the knowledge of that weapon to Aswatthaman. The illustrious Drona knew the restlessness of his son. Acquainted with all duties, the preceptor laid this command on him, saying, 'Even when overtaken by the greatest danger, O child in the midst of battle, thou shouldst never use this weapon, particularly against human beings.' Even thus the preceptor Drona spoke unto his son. A little while after he again spoke, saying, 'O bull among men, thou wilt not, it seems, walk in the path of the righteous.' Hearing those bitter words of his sire, the wicked-souled Aswatthaman, in despair of obtaining every kind of prosperity, began in grief to wander over the earth. Then, O chief of the Kurus, while you were living in the woods, O Bharata, he came to Dwaraka and took up his abode there, worshipped by the Vrishnis. One day, after he had taken up his abode in Dwaraka, he came to me, without a companion and when I myself was without any body by my side, on the seacoast, and there smilingly addressing me said, 'O Krishna, that weapon, called *Brahmasira,* worshipped by gods and *Gandharvas*, which my sire, the preceptor of the Bharatas, of prowess incapable of being baffled, and obtained from Agastya after performing the austerest penances, is now with me, O Dasarha, as much as it is with my sire. O foremost one of Yadu's race, in exchange for that celestial weapon, give me thy discus which is capable of slaying all foes in battle.' While he with joined palms and great importunity thus begged of me my discus, myself, O bull of Bharata's race, from desire of gladdening him, told him these words, 'Gods, *Danavas*, *Gandharvas*, men, birds and snakes, assembled together, are not equal to even a hundredth part of my energy. I have this bow, this dart, this discus, and this mace. I will give thee whichever amongst these thou desirest to have from me. Without giving me the weapon thou wishest to give, take from among these weapons of mine whichever thou mayest be able to wield and use in battle.' Thus addressed, the illustrious son of Drona, as if challenging me, solicited at my hands my discus of excellent nave and hard as thunder, possessed of a thousand spokes, and made of iron—'Take it.'—I said unto him. Thus addressed, he rose suddenly and seized

the discus with his left hand. He failed, however, to even move the weapon from the spot on which it lay. He then made preparations for seizing it with his right hand. Having seized it then very firmly and having put forth all his strength, he still failed to either wield or move it. At this, Drona's son became filled with sorrow. After he was tired with the exertions he made, he ceased, O Bharata! When he withdrew his heart from that purpose, I addressed the anxious and senseless Aswatthaman and said, 'He who is always regarded as the foremost of all human beings, that wielder of Gandiva, that warrior having white steeds yoked unto his car, that hero owning the prince of apes for the device on his standard, that hero who, desirous of vanquishing in a wrestling encounter the god of gods, the blue-throated lord of Uma, gratified the great Sankara himself, that Phalguna than whom I have no dearer friend on earth, that friend to whom there is nothing that I cannot give including my very wives and children, that dear friend Partha of unstained acts, never said unto me, O Brahmana, such words as these which thou hast uttered. That son whom I obtained through ascetic penances and observances of austere *Brahmacharya* for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, *viz.*, Pradyumna, of great energy and a portion of Sanatkumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, *viz.*, this unrivalled discus, which thou of little understanding had solicited! Rama of great might never said such words to me! Neither Gada, nor Samva, have ever asked that of me which thou hast asked! No one among the other great car-warriors of the Vrishni and the Andhaka race residing in Dwaraka has ever asked this of me which thou hast asked! Thou art the son of the preceptor of the Bharatas, thou art held in high respect by all the Yadavas. Let me ask thee, O foremost of car-warriors, with whom wouldst thou fight using this weapon?' Thus addressed by me, Drona's son replied, saying, 'After offering worship to thee, O Krishna, it was my intention to fight thee, O thou of unfading glory! It was for this, O Krishna that I solicited thee for thy discus which is adored by gods and *Danavas*. If I had got it I would then become invincible in the world. Having failed, O Kesava, in obtaining my almost unattainable wish, I am about to leave thee, O Govinda! Address me in fair words now. This terrible weapon is held by thee that art the foremost of all terrible persons, Unrivalled art thou for this weapon! There is none else in this world capable of possessing it.' Having said these words unto me, the son of Drona, taking many couples of steeds and much wealth and diverse kinds of gems, left Dwaraka. He is wrathful, wicked-souled, restless, and very cruel. He knows the weapon called *Brahmasira*. Vrikodara should be protected from him!' "

SECTION XIII

"Vaisampayana said, 'Having said these words, that foremost of all wielders of weapons, *viz.*, that delighter of all the Yadavas, mounted upon his excellent car equipped with every kind of powerful weapons. Unto that vehicle were yoked two pairs of foremost steeds of the Kamvoja breed, that were adorned with garlands of gold. The *Dhur* of that best of cars was of the hue of the morning sun. On the right was yoked the steed known as Saivya; on the left was placed Sugriva; the *Parshni* was borne by two others called Meghapushpa and Valahaka. There was seen on that car a celestial standard decked with gems and gold and created by the divine Artificer, and standing high like the *Maya* (of Vishnu himself). Upon that standard was Vinata's son (Garuda) shining with great splendour. Indeed, that enemy of snakes perched on the standard-top of Kesava who is Truth embodied. Then Hrishikesa, that foremost of all bowmen, mounted on that car. After him Arjuna of irresistible feats and Yudhishthira, the king of the Kurus, ascended the same vehicle. Seated on that car, by the side of him of Dasarha's race who wielded the bow called *Saranga*, the two sons of Pandu looked exceedingly beautiful, like the twin Aswins seated by the side of Vasava. Causing them to ascend on that car of his which was adored by all the world, he of Dasarha's race urged those foremost of steeds endued with great fleetness. Those steeds then suddenly flew, taking after them that excellent vehicle ridden by the two sons of Pandu and by that bull of Yadu's race. Endued with great speed, as those animals bore away the wielder of *Saranga,* loud became the noise caused by their rush, like that of birds coursing through the air. Proceeding with great speed, they soon came np, O bull of Bharata's race, with the mighty bowman Bhimasena in whose wake they had followed. Although those great car-warriors met Bhima, they failed however to stop that son of Kunti, as filled with wrath he proceeded fiercely towards the foe. In the very sight of those illustrious and firm bowmen, Bhima, by means of his very fleet steeds, proceeded towards the bank of the river brought down by Bhagiratha. He beheld the high-souled and illustrious and dark-complexioned and island-born Vyasa sitting near the edge of the water in the midst of many *Rishis*. And he also saw Drona's son of wicked deeds sitting beside them, covered with dust, attired in a piece of cloth made of *Kusa* grass, and smeared all over with clarified butter. The mighty-armed Bhimasena, the son of Kunti, taking up his bow with shaft fixed on it, rushed towards Aswatthaman, and said, 'Wait, wait!' Drona's son, beholding that terrible bowman coming towards him bow in hand, and the two brothers on Janardana's car, became exceedingly agitated and thought his hour had come. Of soul incapable of being depressed, he called to his mind that high weapon (which he had obtained from his sire). He then took up a blade of grass with his left hand. Fallen into great distress, he inspired that blade of grass with proper *mantras* and converted it into that

powerful celestial weapon. Unable to brook the arrows (of the Pandavas) and the presence of those wielders of celestial weapons, he uttered in wrath these terrible words, *viz.*, 'For the destruction of the Pandavas.' Having said these words, O tiger among kings, the valiant son of Drona let off that weapon for stupefying all the worlds. A fire then was born in that blade of grass, which seemed capable of consuming the three worlds like the all-destroying Yama at the end of the *Yuga*.' "

SECTION XIV

"Vaisampayana said, 'At the very outset the mighty-armed hero of Dasarha's race understood from signs the intention of Drona's son. Addressing Arjuna, he said, 'O Arjuna, O son of Pandu, the time is come for the use of that celestial weapon which is in thy memory and knowledge of which was imparted to thee by Drona. For protecting thyself as also thy brothers, O Bharata, shoot in this battle that weapon which is capable of neutralising all weapons.' Thus addressed by Kesava, Arjuna, that slayer of hostile heroes, quickly alighted from the car, taking with him his bow with shaft fixed on the string. Softly wishing good unto the preceptor's son and then unto himself, and unto all his brothers, that scorcher of foes then bowed unto all the gods and all his superiors and let off his weapon, thinking of the welfare of all the worlds and uttering the words, 'Let Aswatthaman's weapon be neutralised by this weapon!' That weapon, quickly let off by the wielder of *Gandiva*, blazed up with fierce flames like the all-destroying fire that appears at the end of the *Yuga*. Similarly, the weapon that had been shot by Drona's son of fierce energy, blazed up with terrible flames within a huge sphere of fire. Numerous peals of thunder were heard; thousands of meteors fell; and all living creatures became inspired with great dread. The entire welkin seemed to be filled with noise and assumed a terrible aspect with those flames of fire. The whole earth with her mountains and waters and trees, trembled. Then the two great *Rishis*, *viz.*, Narada who is the soul of every creature, and the grand-sire of all the Bharata princes, (*viz.*, Vyasa), beholding those two weapons scorching the three worlds, showed themselves there. The two *Rishis*, sought to pacify the two heroes Aswatthaman and Dhananjaya. Conversant with all duties and desirous of the welfare of all creatures, the two sages, possessed of great energy, stood in the midst of those two blazing weapons. Incapable of being overwhelmed by any force, those two illustrious *Rishis*, placing themselves between the two weapons, stood like two blazing fires. Incapable of being checked by any creature endued with life, and adorned by the gods and *Danavas*, they two acted in this way, neutralising the energy of the two weapons and doing good to all the world.'

"The two *Rishis* said, 'Those great car-warriors who have fallen in this battle were acquainted with diverse kinds of weapons. They, however, never shot such a weapon upon human beings. What act of rashness is this, ye heroes, that ye have done?' "

SECTION XV

"Vaisampayana said, 'At the very sight, O tiger among men, of those two *Rishis* possessed of splendour like that of fire, Dhananjaya quickly resolved to withdraw his celestial shaft. Joining his hands, he addressed those *Rishis*, saying, 'I used this weapon, saying, 'Let it neutralise the (enemy's) weapon! If I withdraw this high weapon, Drona's son of sinful deeds will then, without doubt, consume us all with the energy of his weapon. Ye two are like gods! It behoveth you to devise some means by which our welfare as also that of the three worlds may be secured!' Having said these words Dhananjaya withdrew his weapon. The withdrawal of that weapon by the gods themselves in battle is exceedingly difficult. Not excepting the great Indra himself, there was nobody save the son of Pandu, who was capable of withdrawing that high weapon after it had once been let off. That weapon was born of *Brahma* energy. No person of uncleansed soul can bring it back after it is once let off. Only one that leads the life of a *Brahmacharin* can do it. If one who has not practised the vow of *Brahmacharya* seeks to bring it back after having shot it, it strikes off his own head and destroys him with all his equipments. Arjuna was a *Brahmacharin* and an observer of vows. Having obtained that almost unobtainable weapon, he had never used it even when plunged into situations of the greatest danger. Observant of the vow of truth, possessed of great heroism, leading the life of a *Brahmacharin*, the son of Pandu was submissive and obedient to all his superiors. It was for this that he succeeded in withdrawing his weapon. Drona's son, beholding those two *Rishis* standing before him, could not by his energy withdraw his own terrible weapon. Unable to withdraw the high weapon in battle, Drona's son, O king, with a cheerless heart, said unto the island-born *Rishi* these words, 'Threatened by a great danger, and desirous of protecting my life, I let off this weapon, through fear of Bhimasena, O sage! This Bhimasena of false behaviour, acted sinfully, O holy one, while slaying the son of Dhritarashtra in battle! It is for this, O regenerate one, that of uncleansed soul as I am I let off this weapon. I dare not, however, withdraw it now. Having inspired this irresistible and celestial weapon with the energy of fire, I let it off for the destruction of the Pandavas. Contrived for the destruction of the Pandavas, that weapon, therefore, will take away the lives of all the sons of Pandu. O regenerate one, I have, in wrath, done this sinful deed. I invoked this weapon in battle for the

destruction of the Pandavas.'

"Vyasa said, 'Pritha's son Dhananjaya, O child, was acquainted with the weapon called *Brahmasira.* Neither from wrath, nor for thy destruction in battle, did he shoot this weapon. Arjuna, on the other hand, used it for baffling thy weapon. He has again withdrawn it. Having obtained even the *Brahma* weapon through thy sire's instructions, the mighty-armed Dhananjaya did not fall off from a Kshatriya's duties. Arjuna is possessed of such patience, and such honesty. He is, besides, conversant with every weapon. Why dost thou seek to compass the destruction of such a person with all his brothers? That region where the weapon called *Brahmasira* is baffled by another high weapon, suffers a drought for twelve years, for the clouds do not pour a drop of water there for this period. For this reason, the mighty-armed son of Pandu, although he had the power, would not still from desire of doing good to living creatures, baffle thy weapon with his. The Pandavas should be protected; thy own self should be protected; the kingdom also should be protected. Therefore, O thou of mighty arms, withdraw this celestial weapon of thine. Dispel this wrath from thy heart and let the Pandavas be safe. The royal sage Yudhishthira never desires to win victory by perpetrating any sinful act. Give unto these that gem which is on thy head. Taking that, the Pandavas will in return grant thee thy life!'

"Drona's son said, 'This my gem is more valuable than all the wealth that has ever been earned by the Pandavas and the Kauravas. If this gem is worn, the wearer ceases to have any fear from weapons or disease or hunger! He ceases to have any fear of gods and *Danavas* and *Nagas*! His apprehensions from *Rakshasas* as also from robbers will cease. Even these are the virtues of this gem of mine. I cannot, by any means, part with it. That, however, O holy one, which thou sayest, should be done by me. Here is this gem. Here is myself. This blade of grass (inspired into a fatal weapon) will, however, fall into the wombs of the Pandava women, for this weapon is high and mighty, and incapable of being frustrated. O regenerate one, I am unable to withdraw it, having once let it off. I will now throw this weapon into the wombs of the Pandava women. As regards thy commands in other respects, O holy one, I shall certainly obey them.'

"Vyasa said, 'Do then this. Do not, however, entertain any other purpose, O sinless one! Throwing this weapon into the wombs of the Pandava women, stop thyself.'

"Vaisampayana continued, 'The son of Drona, having heard these words of the island-born, threw that uplifted weapon into the wombs of the Pandava women.' "

SECTION XVI

"Vaisampayana said, 'Understanding that that weapon was thrown (into the wombs of the Pandava women) by Drona's son of sinful deeds, Hrishikesa, with a cheerful heart, said these words unto him : 'A certain Brahmana of pious vows, beholding Virata's daughter who is now daughter-in-law to Arjuna, while she was at Upaplavya, said, 'While the Kuru line will become extinct, a son will be born to thee. This thy son for that reason, will be called by the name of Parikshit.' The words of that pious man shall become true. The Pandavas shall have a son called Parikshit. Unto Govinda, that foremost one of the Satwata race, while he was saying these words, Drona's son, filled with wrath, replied, saying, 'This, O Kesava, that thou sayest from thy partiality for the Pandavas, shall not happen. O thou of eyes like lotus-petals, my words cannot but be fulfilled. Uplifted by me, this weapon of mine shall fall on the foetus that is in the womb of Virata's daughter,—upon that foetus which thou, O Krishna, art desirous of protecting.'

"The holy one said, 'The fall of this mighty weapon will not be fruitless. The foetus will die. But being dead, it will live again and have a long life! As regards thyself, all wise men know thee for a coward and a sinful wretch! Always engaged in sinful acts, thou art the slayer of children. For this reason, thou must have to bear the fruit of these thy sins. For three thousand years thou shalt wander over this earth, without a companion and without being able to talk with any one. Alone and without anybody by thy side, thou shalt wander through diverse countries, O wretch, thou shalt have no place in the midst of men. The stench of pus and blood shall emanate from thee, and inaccessible forests and dreary moors shall be thy abode! Thou shalt wander over the Earth, O thou of sinful soul, with the weight of all diseases on thee. The heroic Parikshit, attaining to age and a knowledge of the Vedas and the practice of pious vows, shall obtain all weapons from the son Saradwat. Having obtained a knowledge of all high weapons, and observant of all Kshatriya duties, that righteous-souled king shall rule the earth for sixty years. More than this, that boy shall become the mighty-armed king of the Kurus, known by the name of Parikshit, before thy very eyes, O thou of wicked soul! Though burnt by the energy of thy weapon's fire, I shall revive him. O lowest of men, behold the energy of my austerities and my truth.'

"Vyasa said, 'Since, disregarding us, thou hast perpetrated this exceedingly cruel act, and since thy behaviour is such although thou art a good Brahmana (by birth), therefore, those excellent words that Devaki's son has said, will, without doubt, be realised in thy case, an adopter as thou hast been of Kshatriya usages!'

"Aswatthaman said, 'With thyself among all men, O holy one, I shall live! Let the words of this illustrious and foremost of men become true!'

"Vaisampayana continued, 'Drona's son, then, having made over his gem

to the high-souled Pandavas, cheerlessly proceeded, before their eyes, to the forest. The Pandavas who had killed and chastised all their foes, placed Govinda and the island-born Krishna and the great ascetic Narada at their head, and taking the gem that was born with Aswatthaman, quickly came back to the intelligent Draupadi who was sitting in observance of the *Praya* vow.'

"Vaisampayana continued, 'Those tigers among men, borne by their excellent steeds resembling the wing in fleetness, came back, with him of Dasarha's race, to their encampment. Speedily alighting from their cars, those great car-warriors, themselves much more afflicted, beheld, Drupada's daughter Krishnā afflicted with woe. Approaching the cheerless princess stricken with sorrow and grief, the Pandavas with Kesava, sat round her. Then the mighty Bhimasena, desired by the king, gave that celestial gem unto her and said these words : 'This gem, O amiable lady, is thine. The slayer of thy sons hath been vanquished. Rise, casting off thy sorrow, and recollect the duties of a Kshatriya lady. O thou of black eyes, when Vasudeva was about to set out (from Upaplavya) on his mission of peace, thou hadst, O timid lady, said even these words unto the slayer of Madhu, 'I have no husbands! I have no sons, nor brothers! Nor art thou alive, O Govinda, since the king desires for peace!' Those bitter words were addressed by thee to Krishna, that foremost of persons! It behoveth thee to recollect those words of thine that were so consistent with Kshatriya usages. The wretched Duryodhana, that obstacle on the way of our sovereignty, has been slain. I have quaffed the blood of the living Dussasana. We have paid off the debt we owed to our enemy. People, while talking, will not be able to censure us any longer. Having vanquished Drona's son, we have set him free for the sake of his being a Brahmana and of the respect that should be shown to our deceased preceptor. His fame hath been destroyed, O goddess, only his body remains! He has been divested of his gem and on earth he has been reft of his weapons!'

"Draupadi said, 'I desired to only pay off our debt for the injury we have sustained. The preceptor's son is worthy of my reverence as the preceptor himself. Let the king bind this gem on his head, O Bharata!' The king then, taking that gem, placed it on his head, at the desire of Draupadi and regarding it as a gift from the preceptor. Holding on his head that excellent and celestial gem, the puissant king looked beautiful like a mountain with the moon above it. Though stricken with grief on account of the death of her sons, the princess Draupadi, possessed of great mental strength, gave up her vow. Then king Yudhishthira enquired of the mighty-armed Krishna, saying the following words.' "

SECTION XVII

"Vaisampayana said, 'After all the troops had been slain during the hour of sleep by those three car-warriors, king Yudhishthira in great grief said these words unto him of Dasarha's race : 'How, O Krishna, could my sons, all of whom were mighty car-warriors, be slaughtered by the sinful and wretched Aswatthaman of no great skill in battle? How also could Drona's son slay the children of Drupada, all of whom were accomplished in weapons, possessed of great prowess, and capable of battling with hundreds of thousands of foes? How could he slay that foremost of car-warriors, viz., Dhrishtadyumna, before whom the great bowman Drona himself could not appear? What act was done by the preceptor's son, O bull among men, in consequence of which he succeeded in slaying, single-handed, all our men in battle?'

"The holy one said, 'Verily, Drona's son had sought the aid of that highest of all the gods, viz., the eternal Mahadeva. It was for this that he succeeded in slaying, single-handed, so large a number of warriors. If Mahadeva be gratified, he can bestow even immortality. Girisha can give such valour as will succeed in checking Indra himself. I know Mahadeva truly, O bull of Bharata's race! I know also his various acts of old. He, O Bharata, is the beginning, the middle, and the end of all creatures. This entire universe acts and moves through his energy. The puissant Grandsire, desirous of creating living creatures, saw Rudra; and the Grandsire asked him, saying, 'Create living creatures without delay!' Thus asked, Rudra of tawny locks, saying, 'So be it!' plunged into the water and practised austerities for a long time, inasmuch as he was sensible of the defects of living creatures. Having waited in expectation of Rudra for a very long time, the Grandsire, by a fiat of his will, invoked into existence another being for making him the creator of all kinds of living things. Beholding Girisha plunged into the waters, this (second) being said unto his sire, 'If there be no being born before me, then I will create living creatures!' His sire replied unto him, saying, 'There is no other first-born being besides thee! This Sthanu has plunged into the water! Go and create living creatures, without any anxiety!' That being then created many living creatures, having Daksha for their first, who created all these creatures of four kinds. As soon, however, as they were created, they ran O king, towards their sire, afflicted with hunger and desirous of devouring him. The second being whom Brahma had created, thereupon ran towards him, desirous of protection from his own offspring. And he said unto the Grandsire, 'O illustrious one, protect me from these, and let these creatures have their food assigned unto them!' Then the Grandsire assigned herbs and plants and other vegetables as their food, and unto those that were strong he assigned the weaker creatures as the means of sustenance. Their sustenance having been thus assigned, the newly created creatures all went away to regions they desired, and cheerfully multiplied by union with their

respective species. After the creatures had multiplied and the Grandsire had become well pleased, the first-born rose from the water and beheld the living creation. He saw that diverse kinds of creatures had been created and that they had multiplied by their own energy At this sight, Rudra became angry and caused his procreative limb to disappear in the bowels of the Earth. The unfading Brahma, soothing him by soft words, said unto him, 'O Sarva, what wert thou doing so long within the water? For what reason, also hast thou caused thy limb of generation to disappear in the bowels of the Earth?' Thus questioned, that lord of the universe wrathfully answered the lord Brahman, 'Somebody else has created all these creatures! What purpose then would be served by this limb of mine? I have by my austerities, O Grandsire, created food for all these creatures. These herbs and plants also will multiply like those that will subsist upon them!' Having said these words, Bhava went away, in cheerlessness and rage, to the foot of the Menjavat mountains for practising severer austerities.' "

SECTION XVIII

"The holy one said, 'After the *Krita yuga* had elapsed, the gods, desirous of performing a sacrifice, duly made preparation for one according to the directions laid down in the Vedas. They collected clarified butter and the other requisities. And they not only devised what the requisites of their sacrifice should be, but also determined those amongst themselves that should have a share in the sacrificial offerings. Not knowing Rudra truly, the celestials, O king, assigned on share for the divine Sthanu. Seeing that the celestials assigned to him no share in the sacrificial offerings, Sthanu, clad in deer skins, desired to destroy that Sacrifice and with that object constructed a bow. There are four kinds of Sacrifices, *viz.*, the Loka Sacrifice, the Sacrifice of special rites, the eternal domestic Sacrifice, and the Sacrifice consisting in the gratification derived by man from his enjoyment of the five elemental substances and their compounds. It is from these four kinds of Sacrifice that the universe has sprung. Kapardin constructed that bow using as materials the first and the fourth kinds of Sacrifices. The length of that bow was five cubits. The sacred (*Mantra*) *Vashat*, O Bharata, was made its string. The four parts, of which a Sacrifice consists, became the adornments of that bow. Then Mahadeva, filled with rage, and taking up that bow, proceeded to that spot where the celestials were engaged in their Sacrifice. Beholding the unfading Rudra arrive there attired as a *Brahmacharin* and armed with that bow, the goddess Earth shrunk with fear and the very mountains began to tremble. The very wind ceased to move, and fire itself, though fed, did not blaze forth. The stars

in the firmament, in anxiety, began to wander in irregular courses. The Sun's splendour decreased. The disc of the Moon lost its beauty. The entire welkin became enveloped in a thick gloom. The celestials, overwhelmed, knew not what to do. Their Sacrifice ceased to blaze forth. The gods were all terrified. Rudra then pierced the embodiment of Sacrifice with a fierce shaft in the heart. The embodied form of Sacrifice, assuming the shape of a deer, fled away, with the god of fire. Approaching heaven in that form, he blazed forth in beauty. Rudra, however, O Yudhishthira, pursued him through the skies. After Sacrifice had fled away, the gods lost their splendour. Having lost their senses, the gods were stupefied. Then the three-eyed Mahadeva, with his bow, broke in rage the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of Pushana. The gods then fled away, as also all the several parts of Sacrifice. Some amongst them, reeling as they sought to fly away, fell down senseless. The blue-throated Rudra, having agitated them thus, laughed aloud and whirling the horn of his bow, paralysed them. The celestials then uttered a cry. At their command, the string of the bow broke. The string having broken, the bow became stretched into a line. The gods then approached the bowless god of gods and, with the embodied form of Sacrifice, sought the protection of the puissant Mahadeva and endeavoured to gratify him. Gratified, the great god threw his wrath into the water, O king, that wrath, assuming the form of fire, is always employed in consuming that liquid element. He then gave unto Savitri his arms, Bhaga his eyes, and Pushana his teeth. And he also restored the Sacrifices themselves, O Pandava! The world once more became safe and sound. The gods assigned unto Mahadeva all the libations of clarified butter as the share of great deity. O monarch, when Mahadeva had become angry, the whole world had thus become agitated: when he became gratified everything became safe. Possessed of great energy, the god Mahadeva was gratified with Aswatthaman. It was for this that thy sons, those mighty car-warriors, could be slain by that warrior. It was for this that many other heroes, *e.g.*, the Panchalas, with all their followers, could be slain by him. Thou shouldst not suffer thy mind to dwell on it. It was not Drona's son that accomplished that act. It was done through the grace of Mahadeva. Do now what should next be done.' "

The end of Sauptika Parva

THE MAHABHARATA

STREE PARVA

SECTION I

(*Jalapradanika Parva*)

OM ! HAVING BOWED down unto Narayana and Nara, the formost of male beings, and unto the goddess Saraswati, must the word *Jaya* be uttered.

Janamejaya said, "After Duryodhana had fallen and after all the warriors also had fallen, what, O sage, did king Dhritarashtra do on receipt of the intelligence? What also did the high-souled Kuru king Yudhishthira, the son of Dharma, do? What did the three survivors (of the Kuru army) *viz.*, Kripa and the others do? I have heard everything about the feats of Aswatthaman. Tell me what happened after that mutual denunciation of curses. Tell me all that Sanjaya said unto the blind old king."

Vaisampayana said, "After he had lost his century of sons, king Dhritarashtra, afflicted with grief on that account, cheerless, and looking like a tree shorn of its branches, became overwhelmed with anxiety and lost his power of speech. Possessed of great wisdom, Sanjaya, approaching the monarch, addressed him, saying, 'Why dost thou grieve, O monarch? Grief does not serve any purpose. Eight and ten *Akshauhinis* of combatants, O king, have been slain! The earth hath become desolate, and is almost empty now! Kings of diverse realms, hailing from diverse quarters, united with the son (for aiding him in battle) have all laid down their lives. Let now the obsequial rites of thy sires and sons and grandsons and kinsmen and friends and preceptors be performed in due order.' "

Vaisampyana continued, "Destitute of sons and counsellors and all his friends, king Dhritarashtra of great energy suddenly fell down on the earth like a tree uprooted by the wind."

Dhritarashtra said, "Destitute as I am of sons and counsellors and all my friends, I shall, without doubt have to wander in sorrow over the earth. What need have I now of life itself, left as I am of kinsmen and friends and resembling as I do a bird shorn of its wings and afflicted with decrepitude? Shorn of kingdom, deprived of kinsmen, and destitute of eyes, I cannot, O thou of great wisdom, shine any longer on earth like a luminary shorn of its splendours! I did not follow the counsels of friends of Jamadagni's son, of the celestial *Rishi* Narad, and or island-born Krishna, while they offered me counsel. In the midst of the assembly, Krishna told me what was for my good, saying, 'A tense to hostilities,

O king ! Let thy son take the whole kingdom ! Give but five villages to the Pandavas !' Fool that I was, for not following that advice, I am now obliged to repent so poignantly! I did not listen to the righteous counsels of Bhishma. Alas, having heard of the slaughter of Duryodhana whose roars were as deep as those of a bull, having heard also of the death of Dussasana and the extinction of Karna and the setting of the Drona-sun, my heart does not break into pieces. I do not, O Sanjaya, remember any evil act committed by me in former days, whose consequences, fool that I am, I am suffering today. Without doubt, I committed great sins in my former lives, for which the Supreme Ordainer has set me to endure such a measure of grief. This destruction of all my kinsmen, this extermination of all my well-wishers and friends, at this old age, has come upon me through the force of Destiny. What other man is come upon me through the force of Destiny. What other man is there on earth who is more afflicted than my wretched self? Since it is so, let the Pandavas behold me this very day firmly resolved to be take myself to the long way that leads to the regions of Brahman!' "

Vaisampayana continued, "While king Dhritarashtra was indulging in such lamentations, Sanjaya addressed him in the following words for dispelling his grief, 'Cast off thy grief, O monarch! Thou hast heard the conclusions of the Vedas and the contents of diverse scriptures and holy writ, from the lips of the old, O king! Thou hast heard those words which the sages said unto Sanjaya while the latter was afflicted with grief on account of the death of his son. When thy son, O monarch, caught the pride that is born of youth, thou didst not accept the counsels offered unto thee by thy well-wishers. Desirous of fruit, thou didst not, through covetousness, do what was really for thy benefit. Thy own intelligence, like a sharp sword, has wounded thee. Thou didst generally pay court to those that were of wicked behaviour. Thy son had Dussasana for his counsellor, and the wicked-souled son of Radha, and the equally wicked Sakuni and Chitrasena of foolish understanding, and Salya. Thy son (by his own behaviour) made the whole world his enemy. Thy son, O Bharata, did not obey the words of Bhishma, the reverend chief of the Kurus, of Gandhari and Vidura, of Drona, O king, of Kripa the son of Saradwat, of the mighty-armed Krishna, of the intelligent Narada, of many other *Rishis*, and of Vyasa himself of immeasurable energy. Though possessed of prowess thy son was of little intelligence, proud, always desirous of battle, wicked, ungovernable, and discontented. Thou art possessed of learning and intelligence and art always truthful. They that are so righteous and possessed of such intelligence as thou, are never stupefied by grief. Virtue was regarded by none of them. Battle was the one word on their lips. For this the Kshatriya order has been exterminated and the fame of thy foes enhanced. Thou hadst occupied the position of an umpire, but thou didst not utter one word of salutary advise. Unfitted as thou wert for the task, thou didst not hold the scales evenly. Every person should, at the outset, adopt such a beneficial line of action that he

may not have, in the end, to repent for something already done by him. Through affection for thy son, O monarch, thou didst what was agreeable to Duryodhana. Thou art obliged to repent for that now. It behoveth thee, however not to give way to grief. The man whose eyes are directed towards only the honey without being once directed to the fall, meets with destruction through his covetouness for honey. Such a man is obliged to repent even like thee. The man who indulges in grief never wins wealth. By grieving one loses the fruits one desires. Grief is again an obstacle to the acquisition of objects dear to us. The man who gives way to grief loses even his salvation. The man who shrouds a burning coal within the folds of his attire and is burnt by the fire that is kindled by it, would be pronounced a fool if he grieves for his injuries. Thyself, with thy son, hadst, with your words, fanned the Partha-fire and with your covetousness acting as clarified butter caused that fire to blaze forth, into consuming flames. When that fire thus blazed forth thy sons fell into it like insects. It behoveth thee not, however, to grieve for them now that they have all been burnt in the fire of the enemy's arrow. The tear-stained face, O king, which thou bearest now is not approved by the scriptures or praised by the wise. These tears, like sparks of fire, burn the dead for whom they are shed. Kill thy grief with thy intelligence, and bear thyself up with the strength of thy own self!' Thus was the king comforted by the high-souled Sanjaya. Vidura then, O scorcher of foes, once again addressed the king, displaying great intelligence."

SECTION II

Vaisampayana said, "Listen, O Janamejaya, to the nectar-like words that Vidura said unto the son of Vichitravirya and by which he gladdened that bull among men!"

Vidura said, "Rise, O king! Why art thou stretched on the earth? Bear thyself up with thy own self. O king, even this is the final end of all living creatures. Everything massed together ends in destruction; everything that gets high is sure to fall down. Union is certain to end in separation; life is sure to end in death. The destroyer, O Bharata, drags both the hero and the coward. Why then, O bull amongst Kshatriyas, should not Kshatriyas engage in battle? He that does not fight, is seen to escape with life. When, however, one's time comes, O king, one cannot escape. As regards living creatures, they are non-existent at first. They exist in the period that intervenes. In the end they once more become non-existent. What matter of grief then is there in this? The man that indulges in grief succeeds not in meeting with the dead. By indulging in grief, one does not himself die. When the course of the world is such, why dost thou

indulge in sorrow? Death drags all creatures, even the gods. There is none dear or hateful to death, O best of the Kurus! As the wind tears off the tops of all blades of grass, even so, O bull of Bharata's race, Death overmasters all creatures. All creatures are like members of a caravan bound for the same destination. (When death will encounter all) it matters very little whom he meets with first. It behoveth thee not, O king, to grieve for those that have been slain in battle. If the scriptures are any authority, all of them must have obtained the highest end. All of them were versed in the Vedas; all of them had observed vows. Facing the foe all of them have met with death. What matter of sorrow is there in this? Invisible they had been (before birth). Having come from that unknown region, they have once more become invisible. They are not thine, nor art thou theirs. What grief then is there in such disappearance? If slain, one wins heaven. By slaying, fame is won. Both these, with respect to us, are productive of great merit. Battle, therefore, is not bootless. No doubt, Indra will contrive for them regions capable of granting every wish. These, O bull among men, become the guests of Indra. Men cannot, by sacrifices with profuse gifts, by ascetic penances and by learning, go so speedily to heaven as heroes slain in battle. On the bodies of hostile heroes constituting the sacrificial fire, they poured their arrowy libations. Possessed of great energy, they had in return to endure the arrowy libations (poured upon them by their enemies). I tell thee, O king, that for a Kshatriya in this world there is not a better road to heaven than battle! They were all high-souled Kshatriyas; possessed of bravery, they were ornaments of assemblies. They have attained to a high state of blessedness. They are not persons for whom we should grieve. Comforting thyself by thy own self cease to grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and to abandan all actions. There are thousands of mothers and fathers and sons and wives in this world. Whose are they, and whose are we? From day to day thousands of causes spring up for sorrow and thousands of causes for fear. These, however, affect the ignorant but are nothing to him that is wise. There is none dear or hateful to Time, O best of the Kurus! Time is indifferent to none. All are equally dragged by Time. Time causeth all creatures to grow, and it is Time that destroyeth everything. When all else is asleep, Time is awake. Time is irresistible. Youth, beauty, life, possessions, health, and the companionship of friends, all are unstable. He that is wise will never covet any of these. It behoveth thee not to grieve for what is universal. A person may, by indulging in grief, himself perish, but grief itself, by being indulged in, never becomes light. If thou feelest thy grief to be heavy, it should be counteracted by not indulging in it. Even this is the medicine for grief, *viz.*, that one should not indulge in it. By dwelling on it, one cannot lessen it. On the other hand, it grows with indulgence. Upon the advent of evil or upon the bereavement of something that is dear, only they that are of little intelligence suffer their minds to be afflicted with grief. This is neither Profit, nor Religion, nor Happiness, on which thy

heart is dwelling. The indulgence of grief is the certain means of one's losing one's objects. Through it, one falls away from the three great ends of life (*viz.*, religion, profit, and pleasure). They that are destitute of contentment, are stupefied on the accession of vicissitudes dependent upon the possession of wealth. They, however, that are wise, are on the other hand, unaffected by such vicissitudes. One should kill mental grief by wisdom, just as physical grief should be killed by medicine. Wisdom hath this power. They, however, that are foolish, can never obtain tranquillity of soul. The acts of a former life closely follow a man, insomuch that they lie by him when he lies down, stay by him when he stays, and run with him when he runs. In those conditions of life in which one acts well or ill, one enjoys or suffers the fruit thereof in similar conditions. In those forms (of physical organisation) in which one performs particular acts, one enjoys or suffers the fruits thereof in similar forms. One's own self is one's own friend, as, indeed, one's own self is one's own enemy. One's own self is the witness of one's acts, good and evil. From good acts springs a state of happiness, from sinful deeds springs woe. One always obtains the fruit of one's acts. One never enjoys or suffers weal or woe that is not the fruit of one's own acts. Intelligent persons like thee, O king, never sink in sinful enormities that are disapproved by knowledge and that strike at the very root (of virtue and happiness)."

SECTION III

Dhritarashtra said, "O thou of great wisdom, my grief has been dispelled by thy excellent words! I desire, however, to again hear thee speak. How, indeed, do those that are wise free themselves from mental grief born of the advent of evils and the bereavement of objects that are dear?"

Vidura said, "He that is wise obtains tranquillity by subduing both grief and joy through means by which one may escape from grief and joy. All those things about which we are anxious, O bull among men, is ephemeral. The world is like a plantain tree, without enduring strength. Since the wise and the foolish, the rich and the poor, all, divested of their anxieties, sleep on the crematorium, with bodies reft of flesh and full of bare bones and shrivelled sinews, whom amongst them will the survivors look upon as possessed of distinguishing marks by which the attributes of birth and beauty may be ascertained? (When all are equal in death) why should human beings, whose understandings are always deceived (by the things of this world) covet one another's rank and position? The learned say that the bodies of men are like houses. In time these are destroyed. There is one being, however, that is eternal. As a person, casting off one

attire, whether old or new, wears another, even such is the case with the bodies of all embodied beings. O son of Vichitravirya, creatures obtain weal or woe as the fruit of their own acts. Through their acts they obtain heaven, O Bharata, or bliss, or woe. Whether able or unable, they have to bear their burdens which are the result of their own acts. As amongst earthen pots some break while still on the potter's wheel, some while partially shaped, some as soon as brought into shape, some after removal from the wheel, some while in course of being removed, some after removal, some while wet, some while dry, some while being burnt, some while being removed from the kiln, some after removal therefrom, and some while being used, even such is the case with the bodies of embodied creatures. Some are destroyed while yet in the womb, some after coming out of the womb, some on the day after, some on the expiration of a fortnight or of a month, some on the expiration of a year or of two years, some in youth, some in middle age, and some when old. Creatures are born or destroyed according to their acts in previous lives. When such is the course of the world, why do you then indulge in grief? As men, while swimming in sport on the water, sometimes dive and sometimes emerge, O king, even so creatures sink and emerge in life's stream. They that are of little wisdom suffer or meet with destruction as the result of their own acts. They, however, that are wise, observant of virtue, and desirous of doing good unto all living creatures, they, acquainted with the real nature of the appearance of creatures in this world, attain at last to the highest end."

SECTION IV

Dhritarashtra said, "O foremost speakers, how may the wilderness of this world be known? I desire to hear this. Asked by me, tell me this."

Vidura said, "I will describe to thee all the acts of creatures from their first conception. At the outset it lives in the admixture of blood and the vital fluid. Then it grows little by little. Then on the expiry of the fifth month it assumes shape. It next becomes a foetus with all its limbs completed, and lives in a very impure place, covered with flesh and blood. Then, through the action of the wind, its lower limbs are turned upwards and the head comes downwards. Arriving in this posture at the mouth of the uterus, it suffers manifold woes. In consequence of the contractions of the uterus, the creature then comes out of it, endued with the results of all his previous acts. He then encounters in this world other evils that rush towards him. Calamities proceed towards him like dogs at the scent of meat. Next diverse diseases approach him while he is enchained by his previous acts. Bound by the chains of the senses and women and wealth and other sweet things of life, diverse evil practices also approach him then, O king!

Seized by these, he never obtains happiness. At that season he succeeds not in obtaining the fruit of his acts, right or wrong. They, however, that set their hearts on reflection, succeed in protecting their souls. The person governed by his senses does not know that death has come at his door. At last, dragged by the messengers of the Destroyer, he meets with destruction at the appointed time. Agitated by his senses, for whatever good and evil has been done at the outset and having enjoyed or suffered the fruits of these, he once more becomes indifferent to his acts of self-slaughter. Alas, the world is deceived, and covetousness brings it under its dominion. Deprived of understanding by covetousness, wrath, and fear, one knows not one's own self. Filled with joy at one's own respectability of birth, one is seen to traduce those that are not high-born. Swelled also with pride of wealth, one is seen to contemn the poor. One regards others to be ignorant fools, but seldom takes a survey of one's own self. One attributes faults to others but is never desirous to punish one's own self. Since the wise and the ignorant, the rich and the poor, the high-born and the low-born, the honoured and the dishonoured, all go to the place of the dead and sleep there freed from every anxiety, with bodies divested of flesh and full only of bones united by dried-up tendons, whom amongst them would the survivors look upon as distinguished above the others and by what signs would they ascertain the attributes of birth and beauty? When all, stretched after the same fashion, sleep on the bare ground, why then should men, taking leave of their senses, desire to deceive one another? He that, looking at this saying (in the scriptures) with his own eyes or hearing it from others, practiseth virtue in this unstable world of life and adhereth to it from early age, attaineth to the highest end. Learning all this, he that adhereth to Truth, O king, succeedeth in passing over all paths."

SECTION V

Dhritarashtra said, "Tell me in detail everything about the ways of that intelligence by which this wilderness of duties may be safely covered."

Vidura said, "Having bowed down to the Self-create, I will obey thy behest by telling thee how the great sages speak of the wilderness of life. A certain Brahmana, living in the great world, found himself on one occasion in a large inaccessible forest teeming with beasts of prey. It abounded on every side with lions and other animals looking like elephants, all of which were engaged in roaring aloud. Such was the aspect of that forest that Yama himself would take fright at it. Beholding the forest, the heart of the Brahmana became exceedingly agitated. His hair stood on end, and other signs of fear manifested themselves, O scorcher of foes! Entering it, he began to run hither and thither, casting his eyes on every point of the compass for finding out somebody whose shelter he might seek. Wishing

to avoid those terrible creatures, he ran in fright, He could not succeed, however, in distancing them or freeing himself from their presence. He then saw that that terrible forest was surrounded with a net, and that a frightful woman stood there, stretching her arms. That large forest was also encompassed by many five-headed snakes of dreadful forms, tall as cliffs and touching the very heavens. Within it was a pit whose mouth was covered with many hard and unyielding creepers and herbs. The Brahmana, in cource of his wanderings, fell into that invisible pit. He became entangled in those clusters of creepers that were interwoven with one another, like the large fruit of a jack tree hanging by its stalk. He continued to hang there, feet upwards and head downwards. While he was in that posture, diverse other calamities overtook him. He beheld a large and mighty snake within the pit. He also saw a gigantic elephant near its mouth. That elephant, dark in complexion, had six faces and twelve feet. And the animal gradually approached that pit covered with creepers and trees. About the twigs of the tree (that stood at the mouth of the pit), roved many bees of frightful forms, employed from before in drinking the honey gathered in their comb about which they swarmed in large numbers. Repeatedly they desired, O bull of Bharata's race, to taste that honey which though sweet to all creatures could, however, attract children only. The honey (collected in the comb) fell in many jets below. The person who was hanging in the pit continually drank those jets. Employed, in such a distressful situation, in drinking that honey, his thirst, however, could not be appeased. Unsatiated with repeated draughts, the person desired for more. Even then, O king, he did not become indifferent to life. Even there, the man continued to hope for existence. A number of black and white rats were eating away the roots of that tree. There was fear from the beasts of prey, from that fierce woman on the outskirts of that forest, from that snake at the bottom of the well, from that elephant near its top, from the fall of the tree through the action of the rats, and lastly from those bees flying about for tasting the honey. In that plight he continued to dwell, deprived of his senses, in that wilderness, never losing at any time the hope of prolonging his life."

SECTION VI

"Dhritarashtra said, 'Alas, great was the distress of that person and very painful his mode of life! Tell me, O first of speakers, whence was his attachment to life and whence his happiness? Where is that region, so unfavourable to the practice of virtue, in which that person resides? Oh, tell me how will that man be freed from all those great terrors? Tell me all this! We shall then exert ourselves properly for him. My compassion has been greatly moved by the difficulties that lie in the way of his rescue!"

"Vidura said, 'They that are conversant, O monarch, with the religion of *Moksha* cite this as a simile. Understanding this properly, a person may attain to bliss in the regions hereafter. That which is described as the wilderness is the great world. The inaccessible forest within it is the limited sphere of one's own life. Those that have been mentioned as beasts of prey are the diseases (to which we are subject). That woman of gigantic proportions residing in the forest, is identified by the wise with Decrepitude which destroys complexion and beauty. That which has been spoken of as the pit is the body or physical frame of embodied creatures. The huge snake dwelling in the bottom of that pit is time, the destroyer of all embodied creatures. It is, indeed, the universal destroyer. The cluster of creepers growing in that pit and attached to whose spreading stems the man hangeth down is the desire for life which is cherished by every creature. The six-faced elephant, O king, which proceeds towards the tree standing at the mouth of the pit is spoken of as the year. Its six faces are the seasons and its twelve feet are the twelve months. The rats and the snakes that are cutting off the tree are said to be days and nights that are continually lessening the periods of life of all creatures. Those that have been described as bees are our desires. The numerous jets that are dropping honey are the pleasures derived from the gratification of our desires and to which men are seen to be strongly addicted. The wise know life's course to be even such. Through that knowledge they succeed in tearing off its bonds."

SECTION VII

"Dhritarashtra said, 'Excellent is this parable that thou hast recited! Indeed, thou art acquainted with truth! Having listened to thy nectarlike speech, I desire to hear thee more.'

"Vidura said, 'Listen to me, O king, I shall once more discourse in detail on those means an acquaintance with which enable the wise to free themselves from the ties of the world. As a person, O king, who has to travel a long way, is sometimes obliged to halt when fatigued with toil, even so, O Bharata, they that are of little intelligence, travelling along the extended way of life, have to make frequent halts in the shape of repeated births in the womb. They, however, that are wise, are free from that obligation. Men conversant with the scriptures, for this, describe life's course as a long way. The wise also call life's round with all its difficulties as a forest. Creatures, O bull of Bharata's race, whether mobile or immobile, have to repeatedly return to the world. The wise alone escape. The diseases, mental and physical, to which mortals are subject, whether visible or invisible, are spoken of as beasts of prey by the wise. Men are always afflicted and impeded by them, O Bharata! Then again, those fierce beasts of prey,

represented by their own acts in life, never cause any anxiety to them that are of little intelligence. If any person, O monarch, some-how escapes from diseases, Decrepitude, that destroyer of beauty, overwhelms him afterwards. Plunged in a slough by the objects of the different senses, *viz.*, sound and form and taste and touch and scent, man remains there without anything to rescue him thence. Meanwhile, the years, the seasons, the months, the fortnights, the days, and the nights, coming one after another, gradually despoil him of beauty and lessen the period allotted to him. These all are messengers of death. They, however, that are of little understanding know them not to be such. The wise say that all creatures are governed by the Ordainer through their acts. The body of a creature is called the car. The living principle is the driver of (that car). The senses are said to be steeds. Our acts and the understanding are the traces. He who followeth after those running steeds, has to come repeatedly to this world in a round of rebirths. He, however, who, being self-restrained restrains them by his understanding, hath not to come back. They, however, that are not stupefied while wandering in this wheel of life that is revolving like a real wheel, do not in reality wander in a round of rebirths. He that is wise should certainly take care to prevent the obligation of rebirth. One should not be indifferent to this, for indifference may subject us to it repeatedly. The man, O king, who has restrained his senses and subdued wrath and covetousness, who is contented, and truthful in speech, succeeds in obtaining peace. This body is called the car of Yama. Then those that are of little intelligence are stupefied by it. Such a person, O king, would obtain that which thou hast obtained. The loss of kingdom, of friends, and of children, O Bharata, and such as these, overtake him who is still under the influence of desire. He that is wise should apply the medicine of intelligence to all great griefs. Indeed, obtaining the medicine of wisdom, which is truly very efficacious and is almost unattainable, the man of restrained soul would kill that serious disease called sorrow. Neither prowess, nor wealth, nor friend, nor well-wishers, can cure a man of his grief so effectually as the self-restrained soul. Therefore, observant of the great duty of abstention from all injuries, or friendship for all creatures, be of pious behaviour, O Bharata! Self-restraint, renunciation, and heedfulness, are the three steeds of Brahman. He who rides on the car of his soul, unto which are yoked these steeds with the aid of traces furnished by good conduct, and drives it, casting off all fear of death, proceedeth, O king, to the regions of *Brahma*. That person, O monarch, who gives unto all creatures an assurance of his harmlessness, goes to the highest of regions, *viz.*, the blessed one of Vishnu. The fruit that one obtains by an assurance unto all creatures of his harmlessness cannot be obtained by a thousand sacrifices or by daily fasts. Amongst all things there is certainly nothing dearer than self. Death is certainly disliked by all creatures, O Bharata! Therefore, compassion should certainly be shown unto all. Endued with diverse kinds of errors entangled by the net of their own intelligence, they that are wicked and are of good vision, wander repeatedly

on the earth. They however, that are wise and endued with subtile sight, attain to a union with *Brahma*.' "

SECTION VIII

Vaisampayana said, "Even after hearing the words of Vidura, the chief of the Kurus, afflicted with grief on account of the death of his sons, fell down senseless on the Earth. Beholding him fall down in that state, his friends as also the island-born Vyasa, and Vidura, and Sanjaya, and other well-wishers, and the attendants who used to wait at the gates and who enjoyed his confidence, sprinkled cool water over his body, and fanned him with palm leaves, and gently rubbed him with their hands. For a long while they comforted the king while in that condition. The monarch, recovering his senses after a long time, wept for a long while, overwhelmed with grief on account of the death of his sons. He said, 'Fie on the state of humanity! Fie on the human body! The woes that are suffered in this life frequently arise from the very state of humanity. Alas, O lord, great is the grief, like poison or fire, that one suffers at the loss of sons, of wealth, of kinsmen, and relatives. That grief causes the limbs to burn, and our wisdom to be destroyed. Overwhelmed with that grief, a person regards death to be preferable. This calamity that has overtaken me through ill-luck is even like that. It will not, I see, end except with life itself. O best of regenerate ones, I shall, therefore, put an end to my life this very day.' Having said these words unto his high-souled sire, that foremost of all persons conversant with *Brahma*, Dhritarashtra, overwhelmed with grief, became stupefied. The king, O monarch reflecting on his woes, became speechless. Hearing these words of his, the puissant Vyasa thus spoke unto his son afflicted with grief on account of the death of his children."

"Vyasa said, 'O mighty-armed Dhritarashtra, listen to what I say. Thou art possessed of learning, thou hast great intelligence, and thou, O puissant one, art skilled in understanding duties. Nothing of that which should be known is unknown to thee, O scorcher of foes! Without doubt, thou knowest the instability of all things doomed to death. When the world of life is unstable when this world itself is not eternal, when life is sure to end in death, why then, O Bharata, dost thou grieve? Before thy very eyes, O king, the concatenation of facts brought about by Time making thy son the cause, produced this hostility. This destruction of the Kurus, O king, was inevitable. Why then dost thou grieve for those heroes that have attained to the highest end? O thou of mighty arms, the high-souled Vidura knew everything. With all his might he had endeavoured, O king to bring about peace. It is my opinion that the course marked out by

Destiny cannot be controlled by any one, even if one struggles for eternity. The course that was settled by the gods was heard directly by me. I will recite it to thee, so that tranquillity of mind may be thine. Once before, without any fatigue, I repaired very quickly to the court of Indra. There I beheld all the denizens of heaven assembled together. There were, O sinless one, all the celestial *Rishis* also, headed by Narada. There, O monarch, I saw also the Earth (in her embodied form). The latter had repaired to the gods for the accomplishment of a particular misson. Approaching the gods, she said, 'That which ye all should do for me hath, ye blessed ones, been already promised by you while you were in Brahmana's abode. Let that be accomplished soon.' Hearing these words of hers, Vishnu, the adored of all the worlds, smilingly addressed her in the midst of the celestial conclave, saying, 'The eldest of the hundred sons of Dhritarashtra, who is known by the name of Duryodhana will accomplish thy business. Through that king, thy purpose will be achieved. For his sake, many kings will assemble together on the field of Kuru. Capable of smiting, they will cause one another to be slain through the instrumentality of hard weapons. It is evident, O goddess, that thy burthen will then be lightened in battle. Go quickly to thy own place and continue to bear the weight of creatures, O beauteous one!—From this thou wilt understand, O king, that thy son Duryodhana, born in Gandhari's womb, was a portion of Kali, sprung for the object of causing a universal slaughter. He was vindictive, restless, wrathful, and difficult of being gratified. Through the influence of Destiny his brothers also became like him. Sakuni became his maternal uncle and Karna his great friend. Many other kings were born on earth for aiding in the work of destruction. As the king is, so do his subjects become. If the king becomes righteous, even unrighteousness (in his dominions) assumes the shape of righteousness. Servants, without doubt, are affected by the merits and defects of their masters. Those sons of thine, O king, having obtained a bad king, have all been destroyed. Conversant with truth, Narada, knew all this. Thy sons, through their own faults, have been destroyed, O king! Do not grieve for them, O monarch! There is no cause for grief. The Pandavas have not, O Bharata, the least fault in what has happened. Thy sons were all of wicked souls. It is they that caused this destruction on earth. Blessed be thou; Narada had truly informed Yudhishthira of all this in his court on the occasion of the *Rajasuya* sacrifice, saying, 'The Pandavas and the Kauravas, encountering each other, will meet with destruction. Do that, O son of Kunti, which thou shouldst!' Upon these words of Narada, the Pandavas became filled with grief. I have thus told thee that which is an eternal secret of the gods. This will destroy thy grief and restore to thee a love of thy life-breath, and cause thee to cherish affection for the Pandavas, for all that has happened has been due to what had been ordained by the gods. O thou of mighty arms, I had learnt all this sometime before. I also spoke of it to king Yudhishthira the just on the occasion of his foremost of sacrifices, *viz.*, the *Rajasuya*. When I secretly informed him of all this, Dharma's son endeavoured his best for

preserving peace with the Kauravas. That, however which is ordained by the gods proved too powerful (to be frustrated by him). The fiat, O king of the Destroyer, is incapable of being baffled anyhow by mobile and immobile creatures. Thou art devoted to virtue and possessed of superior intelligence, O Bharata! Thou knowest also that which is the way and that which is not the way of all creatures. If king Yudhishthira learns that thou art burning with grief and losing thy senses frequently, he will cast off his very life-breath. He is always compassionate and possessed of wisdom. His kindness extends even to all the inferior creatures. How is it possible, O king, that he will not show compassion to thee, O monarch? At my command, and knowing that, that which is ordained is inevitable, as also from kindness to the Pandavas, continue to bear thy life, O Bharata! If thou livest thus, thy fame will spread in the world. Thou shalt then be able to acquire a knowledge of all duties and find many years for obtaining ascetic merit. This grief for the death of thy sons that has arisen in thy heart, like a blazing fire, should always be extinguished, O king, by the water of wisdom!' "

Vaisampayana continued, "Hearing these words of Vyasa of immeasurable energy and reflecting upon them for a little while, Dhritarashtra said, 'O best of regenerate ones, I am exceedingly afflicted by a heavy load of grief. My senses are repeatedly forsaking me and I am unable to bear up my own self. Hearing, however, these words of thine about what had been ordained by the gods, I shall not think of casting off my life-breath and shall live and act without indulging in grief!' Hearing these words of Dhritarashtra, O monarch, Satyavati's son, Vyasa, disappeared then and there."

SECTION IX

Janamejaya said, "After the holy Vyasa had departed, what, O regenerate sage, did king Dhritarashtra do? It behoveth thee to tell me this. What also did the Kuru king, the high-souled son of Dharma, do? And how did those three, *viz.*, Kripa and others, do? I have heard of the feats of Aswatthaman and the mutual denouncement of curses. Tell me what happened next and what Sanjaya next said (unto the old king)."

Vaisampayana said, "After Duryodhana had been slain and all the troops slaughtered, Sanjaya, deprived of his spiritual sight, came back to Dhritarashtra."

"Sanjaya said, 'The kings of diverse peoples, that came from diverse realms, have all, O king, gone to the regions of the dead, along with thy sons. Thy son, O king, who had constantly been implored (for peace) but who always wished to terminate his hostility (with the Pandavas by slaugh-

tering them) has caused the earth to be exterminated. Do thou, O king, cause the obsequial rites of thy sons and grandsons and sires to be performed according to due order!' "

Vaisampayana continued, "Hearing these terrible words of Sanjaya, the king fell down on the Earth and lay motionless like one deprived of life. Approaching the monarch who was lying prostrate on the Earth, Vidura, conversant with every duty, said these words : 'Rise, O king, why dost thou lie down thus? Do not grieve, O bull of Bharata's race! Even this, O lord of Earth, is the final end of all creatures. At first creatures are non-existent. In the interim, O Bharata, they become existent. At the end, they once more become non-existent. What cause of sorrow is there in all this? By indulging in grief, one cannot get back the dead. By indulging in grief, one cannot die himself. When such is the course of the world, why dost thou indulge in grief? One may die without having been engaged in battle. One also escapes with life after being engaged in battle. When one's Time comes, O king, one cannot escape! Time drags all kinds of creatures. There is none dear or hateful to Time, O best of the Kurus! As the wind tears off the ends of all blades of grass, even so all creatures, O bull of Bharata's race, are brought by Time under its influence. All creatures are like members of the same caravan bound for the same destination. What cause of sorrow is there if Time meets with one a little earlier than with another? Those again, O king, that have fallen in battle and for whom thou grievest, are not really objects of thy grief, since all those illustrious ones have gone to heaven. By sacrifices with profuse presents, by ascetic austerities, and by knowledge, people cannot so easily repair to heaven as heroes by courage in battle. All those heroes were conversant with the Vedas; all of them were observant of vows; all of them have perished, facing the foe in battle. What cause of sorrow then is there? They poured their arrowy libations upon the bodies of their brave foes as upon a fire. Foremost of men, they bore in return the arrowy libations poured upon themselves. I tell thee, O king, that there is no better way to heaven for a Kshatriya than through battle. All of them were high-souled Kshatriyas, all of them were heroes and ornaments of assemblies. They have attained to a high state of blessedness. One should not grieve for them. Do thou comfort thy own self. Do not grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and abandon all action.' "

SECTION X

Vaisampayana said, "Hearing these words of Vidura, that bull of Bharata's race (*viz.*, Dhritarashtra), ordered his car to be yoked. The king

once more said, 'Bring Gandhari hither without delay, and all the Bharata ladies. Bring hither Kunti also, as well as all the other ladies with her.' Having said these words unto Vidura conversant with every duty, Dhritarashtra of righteous soul, deprived of his senses by sorrow, ascended on his car. Then Gandhari, afflicted with grief on account of the death of his sons, accompanied by Kunti and the other ladies of the royal household, came, at the command of her lord, to that spot where the latter was waiting for her. Afflicted with grief, they came together to the king. As they met, they accosted each other and uttered loud wails of woe. Then Vidura, who had become more afflicted than those ladies, began to comfort them. Placing those weeping fair ones on the cars that stood ready for them, he set out (with them) from the city. At that time a loud wail of woe arose from every Kuru house. The whole city, including the very children, became exceedingly afflicted with grief. Those ladies that had not before this been seen by the very gods were now helpless as they were, for the loss of their lords, seen by the common people. With their beautiful tresses all dishevelled, and their ornaments cast off, those ladies, each attired in a single piece of raiment, proceeded most woefully. Indeed, they issued from their houses resembling white mountains, like a dappled herd of deer from their mountain caves after the fall of their leader. These fair ladies, in successive bevies, O king, came out, filled with sorrow, and ran hither and thither like a herd of fillies on a circus yard. Seizing other's hand, they uttered loud wails after their sons and brothers and sires. They seemed to exhibit the scene that takes place on the occasion of the universal destruction at the end of the *Yuga*. Weeping and crying and running hither and thither, and deprived of their senses by grief, they knew not what to do. Those ladies who formerly felt the blush of modesty in the presence of even companions of their own sex, now felt no blush of shame, though scantily clad, in appearing before their mothers-in-law. Formerly they used to comfort each other while afflicted with even slight causes of woe. Stupefied by grief, they now, O king, refrained from even casting their eyes upon each other. Surrounded by those thousands of wailing ladies, the king cheerlessly issued out of the city and proceeded with speed towards the field of battle. Artisans and traders and Vaisyas and all kinds of mechanics, issuing out of the city, followed in the wake of the king. As those ladies, afflicted by the wholesale destruction that had overtaken the Kurus, cried in sorrow, a loud wail arose from among them that seemed to pierce all the worlds. All creatures that heard that wail thought that the hour of universal destruction had come when all things would be consumed by the fire that arises at the end of the *Yuga*. The citizens also (of Hastinapura), devoted to the house of Kuru, with hearts filled with anxiety at the destruction that had overtaken their rules, set up, O king, a wail that was as loud as that uttered by those ladies."

SECTION XI

Vaisampayana said, "Dhritarashtra had not proceeded for more than two miles when he met with those three great car-warriors, *viz.*, Saradwat's son Kripa, Drona's son (Aswatthaman), and Kritavarman. As soon as the latter obtained a sight of the blind monarch possessed of great power, the three heroes sighed in grief and with voices choked in tears weepingly addressed him, saying, 'Thy royal son, O king, having achieved the most difficult feats, has, with all his followers, gone to the region of Indra. We are the only three car-warriors of Duryodhana's army that have escaped with life. All the others, O bull of Bharata's race, have perished.' Having said these words unto the king, Saradwat's son, Kripa, addressing the grief-afflicted Gandhari, said these words unto her, 'Thy sons have fallen while engaged in achieving feats worthy of heroes, *i.e.*, while fearlessly fighting in battle and striking down large numbers of foes. Without doubt, having obtained those bright worlds that are attainable only by the use of weapons, they are sporting there like celestials, having assumed respledent forms. Amongst those heroes there was no one that turned back from battle. Every one of them has fallen at the end or edge of weapons. None of them joined his hands, begging for quarter. Death in battle at the end or edge of weapons has been said by the ancients to be the highest end that a Kshatriya can obtain. It behoveth thee not, therefore, to grieve for any of them. Their foes, O queen, *viz.*, the Pandavas, too, have not been more fortunate. Listen, what we, headed by Aswatthaman, have done unto them. Learning that thy son had been slain unrighteously by Bhima, we slaughtered the Pandavas after entering their camp buried in sleep. All the Panchalas have been slain. Indeed, all the sons of Drupada, as also all the sons of Draupadi, have been slaughtered. Having caused this carnage of the sons of our foes, we are flying away since we three are incapable of standing in battle with them. Our foes, the Pandavas, are all heroes and mighty bowmen. They will soon come up with us, filled with rage, for taking vengeance on us. Hearing the slaughter of their sons, those bulls among men, infuriated with rage—those heroes,—O illustrious lady, will speedily pursue our track. Having caused a carnage (in their sleeping camp) we dare not stay. Grant us permission, O queen! It behoveth thee not to set thy heart on sorrow. Grant us thy permission also, O king! Summon all thy fortitude. Do thou also observe the duties of a Kshatriya in their highest form.' Having said these words unto the king, and circumambulating him, Kripa and Kritavarman and Drona's son, O Bharata, without being able to withdraw their eyes from king Dhritarashtra possessed of great wisdom, urged their steeds towards the banks of the Ganges. Moving away from that spot, O king, those great car-warriors, with hearts plunged in anxiety, took one another's leave and separated from one another. Saradwat's son, Kripa, went to Hastinapura; Hridika's son repaired to his own kingdom; while the son of Drona

set for the asylum of Vyasa. Even thus those heroes, who had offended the high-souled sons of Pandu, respectively proceeded to the places they selected, afflicted with fear and casting their eyes on one another. Having met the king thus, those brave chastisers of foes, before the sun rose, went away, O monarch, to the places they chose. It was after this, O king, that the sons of Pandu, those great car-warriors, encountered the son of Drona, and putting forth their prowess, vanquished him, O monarch, (in the way already related)."

SECTION XII

Vaisampayana said, "After all the warriors had been slaughtered, king Yudhishthira the just heard that his uncle Dhritarashtra had set out from the city called after the elephant. Afflicted with grief on account of the death of his sons, Yudhishthira, O king, accompanied by his brothers, set out for meeting his uncle filled with sorrow and overwhelmed with grief for the slaughter of his (hundred) sons. The son of Kunti was followed by the high-souled and heroic Krishna of Dasarha's race, and by Yuyudhana, as also by Yuyutsu. The princess Draupadi also, burning with grief, and accompanied by those Panchala ladies that were with her, sorrowfully followed her lord. Yudhishthira beheld near the banks of the Ganges, O king, the crowd of Bharata ladies afflicted with woe and crying like a flight of she-ospreys. The king was soon surrounded by those thousands of ladies who, with arms raised aloft in grief, were indulging in loud lamentations and giving expression to all kinds of words, agreeable and disagreeable.—'Where, indeed, is that righteousness of the king, where is truth and compassion, since he has slain sires and brothers and preceptors and sons and friends? How, O mighty-armed one, hath thy heart become tranquil after causing Drona, and thy grandsire Bhishma, and Jayadratha, to be slaughtered? What need hast thou of sovereignty, after having seen thy sires and brothers, O Bharata, and the irresistible Abhimanyu and the sons of Draupadi, thus slaughtered?'—Passing over those ladies crying like a flight of she-ospreys, the mighty-armed king Yudhishthira the just saluted the feet of his eldest uncle. Having saluted their sire according to custom, those slayers of foes, *viz.*, the Pandavas, announced themselves to him, each uttering his own name. Dhritarashtra, exceedingly afflicted with grief on account of the slaughter of his sons, then reluctantly embraced the eldest son of Pandu, who was the cause of that slaughter. Having embraced Yudhishthira the just and spoken a few words of comfort to him. O Bharata, the wicked-souled Dhritarashtra sought for Bhima, like a blazing fire ready to burn everything that would approach it. Indeed, that fire of his wrath, fanned by the wind of his grief, seemed then to be ready to consume the Bhima-forest. Ascertaining

the evil intentions cherished by him towards Bhima, Krishna, dragging away the real Bhima, presented an iron statue of the second son of Pandu to the old king. Possessed of great intelligence, Krishna had, at the very outset, understood the intentions of Dhritarashtra, and had, therefore, kept such a contrivance ready for baffling them. Seizing with his two arms that iron Bhima, king Dhritarashtra, possessed of great strength, broke into pieces, thinking it to be Bhima himself in flesh and blood. Endued with might equal to that of ten thousand elephants, the king reduced that statue into fragments. His own breast, however, became considerably bruised and he began to vomit blood. Covered with blood, the king fell down on the ground like a Parijata tree topped with its flowery burden. His learned charioteer Sanjaya, the son of Gavalgana, raised the monarch and soothing and comforting him, said, 'Do not act so.' The king then, having cast off his wrath and returned to his normal disposition, became filled with grief and began to weep aloud, saying, 'Alas, Oh Bhima, Alas, Oh Bhima!' Understanding that he was no longer under the influence of wrath, and that he was truly sorry for having (as he believed) killed Bhima, Vasudeva, that foremost of men, said these words, 'Do not grieve, O Dhritarashtra, for thou hast not slain Bhimasena! That is an iron statue, O king, which has been broken by thee! Understanding that thou wert filled with rage, O bull of Bharata's race, I dragged the son of Kunti away from within the jaws of Death. O tiger among kings, there is none equal to thee in strength of body. What man is there, O mighty-armed one, that would endure pressure of thy arms? Indeed, as no one can escape with life from an encounter with the Destroyer himself, even so no body can come out safe from within thy embrace? It was for this that yonder iron statue of Bhima, which had been caused to be made by thy son, had been kept ready for thee. Through grief for the death of thy sons, thy mind has fallen off from righteousness. It is for this, O great king, that thou seekest to slay Bhimasena. The slaughter of Bhima, however, O king, would do thee no good. Thy sons, O monarch, would not be revived by it. Therefore, do thou approve of what has been by us with a view to secure peace and do not set thy heart on grief!' "

SECTION XIII

Vaisampayana said, "Certain maid-servants then came to the king for washing him. After he had been duly washed, the slayer of Madhu again addressed him, saying, 'Thou hast, O king, read the Vedas and diverse scriptures. Thou hast heard all old histories, and everything about the duties of kings. Thou art learned, possessed of great wisdom, and indifferent to strength and weakness. Why then dost thou cherish such wrath when

all that has overtaken thee is the result of thy own fault? I spoke to thee before the battle. Both Bhishma and Drona, O Bharata, did the same, as also Vidura and Sanjaya. Thou didst not, however, then follow our advice. Indeed, though exhorted by us, thou didst not yet act according to the counsels we offered, knowing that the Pandavas were superior to thee and thine, O Kauravya, in strength and courage. That king who is capable of seeing his own faults and knows the distinctions of place and time, obtains great prosperity. That person, however, who, though counselled by well-wishers, does not accept their words, good or bad, meets with distress and is obliged to grieve in consequence of the evil policy he pursues. Observe thou a different course of life now, O Bharata! Thou didst not keep thy soul under restraint, but suffered thyself to be ruled by Duryodhana. That which has come upon thee is due to thy own fault. Why then dost thou seek to slay Bhima? Recollecting thy own faults, govern thy wrath now. That mean wretch who had, from pride, caused the princess of Panchala to be brought into the assembly, has been slain by Bhimasena in just revenge. Look at thy own evil acts as also at those of thy wicked-souled son. The sons of Pandu are perfectly innocent. Yet have they been treated most cruelly by thee and him.' "

Vaisampayana continued, "After he had thus been told nothing but the truth by Krishna, O monarch, king Dhritarashtra replied unto Devaki's son, saying, 'It is even so, O thou of mighty arms ! What thou sayest, O Madhava, is perfectly true. It is parental affection. O thou of righteous soul, that caused me to fall away from righteousness. By good luck, that tiger among men, the mighty Bhima of true prowess, protected by thee, came not within my embrace. Now, however, I am free from wrath and fever. I desire eagerly, O Madhava, to embrace that hero, *viz.*, the second son of Pandu. When all the kings have been dead, when my children are no more, upon the sons of Pandu depend my welfare and happiness.' Having said these words, the old king then embraced those princes of excellent frames, *viz.*, Bhima and Dhananjaya, and those two foremost of men, *viz.*, the two sons of Madri, and wept, and comforted and pronounced blessings upon them."

SECTION XIV

Vaisampayana said, "Commanded by Dhritarashtra, those bulls of Kuru's race, *viz.*, the Pandava brothers, accompanied by Kesava, then proceeded to see Gandhari. The faultless Gandhari, afflicted with grief on account of the death of her hundred sons, recollecting that king Yudhishthira the just had slain all his enemies, wished to curse him. Understanding her evil intentions towards the Pandavas, the son of Satyavati addressed himself

for counteracting them at the very outset. Having cleansed himself by the sacred and fresh water of the Ganges, the great *Rishi*, capable of proceeding everywhere at will with the fleetness of the mind, came to that spot. Capable of seeing the heart of every creature with his spiritual vision and with his mind directed towards it, the sage made his appearance there. Endued with great ascetic merit and ever intent on saying what was for the benefit of creatures, the *Rishi*, addressing his daughter-in-law at the proper moment, said, 'Do not avail thyself of this opportunity for denouncing a curse. On the other hand, utilize it for showing thy forgiveness. Thou shouldst not be angry with Pandavas, O Gandhari! Set thy heart on peace. Restrain the words that are about to fall from thy lips. Listen to my advice. Thy son, desirous of victory, had besought thee every day for the eighteen days that battle lasted, saying, 'O mother, bless me who am fighting with my foes.' Implored every day in these words by thy son desirous of victory, the answer thou always gavest him was, 'Thither is victory where righteousness is !' I do not, O Gandhari, remember that any words, spoken by thee have become false. Those words, therefore, that thou, implored by Duryodhana, saidst unto him, could not be false. Thou art always employed in the good of all creatures. Having without doubt reached the other shore in that dreadful battle of Kshatriyas, the sons of Pandu have certainly won the victory and a measure of righteousness that is much greater. Thou wert formerly observant of the virtue of forgiveness. Why wouldst thou not observe it now? Subdue unrighteousness, O thou that art conversant with righteousness. There is victory where righteousness is. Remembering thy own righteousness and the words spoken by thyself, restrain thy wrath, O Gandhari! Do not act otherwise, O thou that art beautiful in speech.' Hearing these words, Gandhari said, 'O holy one, I do not cherish any ill feelings towards the Pandavas, nor do I wish that they should perish. In consequence, however, of grief for the death of my sons, my heart is very much agitated. I know that I should protect the Pandavas with as much care as Kunti herself protects them, and that Dhritarashtra also should protect them as I should. Through the fault of Duryodhana and of Sakuni the son of Suvala, and through the action of Karna and Dussasana, extermination of the Kurus hath taken place. In this matter the slightest blame cannot attach to Vibhatsu or to Pritha's son Vrikodara, or to Nakula or Sahadeva, or to Yudhishthira himself. While engaged in battle, the Kauravas, swelling with arrogance and pride, have fallen along with many others (that came to their aid). I am not grieved at this. But there has been one act done by Bhima in the very presence of Vasudeva (that moves my resentment). The high-souled Vrikodara, having challenged Duryodhana to a dreadful encounter with mace, and having come to know that my son, while careering in diverse kinds of motion in the battle, was superior to him in skill, struck the latter below the navel. It is this that moves my wrath. Why should heroes, for the sake of their ives, cast off obligations of duty that have been determined by high-souled lpersons conversant with every duty?' "

SECTION XV

Vaisampayana said, "Hearing these words of Gandhari, Bhimasena, looking like one in fright, said these words for soothing her, 'Be the act righteous or unrighteous, it was done by me through fear and for the object of protecting my own self. It behoveth thee, therefore, to forgive me now. Thy mighty son was incapable of being slain by anybody in a fair and righteous battle. It was for this that I did what was unfair. Duryodhana himself had formerly vanquished Yudhishthira unrighteously. He used always to behave guilefully towards us. It was for this that I had recourse to an unfair act. Thy son was then the sole unslain warrior on his side. In order that that valiant prince might not slay me in the mace-encounter and once more deprive us for our kingdom, I acted in that way. Thou knowest all that thy son had said unto the princess of Panchala while the latter, in her season, was clad in a single piece of raiment. Without having disposed of Suyodhana it was impossible for us to rule peacefully the whole earth with her seas. It was for this that I acted in that way. Thy son inflicted many wrongs on us. In the midst of the assembly he had shown his left thigh unto Draupadi. For that wicked behaviour, thy son deserved to be slain by us even then. At the command, however, of king Yudhishthira the just, we suffered ourselves to be restrained by the compact that had been made. By this means, O queen, thy son provoked deadly hostilities with us. Great were our sufferings in the forest (whither we were driven by thy son). Remembering all this, I acted in that way. Having slain Duryodhana in battle, we have reached the end of our hostilities. Yudhishthira has got back his kingdom, and we also have been freed from wrath.' Hearing these words of Bhima, Gandhari said, 'Since thou praisest my son thus (for his skill in battle), he did not deserve such a death. He, however, did all that thou tellest me. When Vrishasena, however, had deprived Nakula of his steeds, O Bharata, thou quaffedst in battle the blood from Dussasana's body! Such an act is cruel and is censured by the good. It suits only a person that is most disrespectable. It was a wicked act, O Vrikodara, that was then accomplished by thee! It was undeserving of thee.' Bhima replied, saying, 'It is improper to quaff the blood of even a stranger, what then need be said about quaffing the blood of one's own self? One's brother, again, is like one's own self. There is no difference between them. The blood, however, (that I am regarded to have quaffed) did not, O mother, pass down my lips and teeth. Karna knew this well. My hands only were smeared with (Dussasana's) blood. Seeing Nakula deprieved of his steeds by Vrishasena in battle, I caused the rejoicing (Kaurava) brothers to be filled with dread. When after the match at dice the tresses of Draupadi were seized, I uttered certain words in rage. Those words are still in my remembrance, I would, for all years to come, have been regarded to have swerved from the duties of a Kshatriya if I had left that vow unaccomplished. It was for this, O queen, that I did that act. It

behoveth thee not, O Gandhari, to impute any fault to me. Without having restrained thy sons in former days, doth it behove thee to impute any fault to our innocent selves?'

"Gandhari said, 'Unvanquished by any one, thou hast slain a hundred sons of this old man. Oh, why didst thou not, spare, O child, even one son of this old couple deprived of kingdom, one whose offences were lighter? Why didst thou not leave even one crutch for this blind couple? O child, although thou livest unharmed, having slain all my children, yet no grief would have been mine if thou hadst adopted the path of righteousness (in slaying them).'"

Vaisampayana continued, "Having said these words, Gandhari, filled with wrath at the slaughter of all her sons and grandsons, enquired after Yudhishthira, saying, 'Where is the king?' After she had said these words king Yudhishthira, trembling and with joined hands, approached her and said these soft words unto her, 'Here is Yudhishthira, O goddess, that cruel slayer of thy sons! I deserve thy curses, for I am the cause of this universal destruction. Oh, curse me! I have no longer any need for life, for kingdom, for wealth! Having caused such friends to be slain, I have proved myself to be a great fool and a hater of friends.' Unto Yudhishthira who spoke such words, who was overcome with fear, and who stood in her presence, Gandhari, drawing long sighs, said nothing. Conversant with the rules of righteousness, the Kuru queen, possessed of great foresight, directed her eyes, from within the folds of the cloth that covered them, to the tip of Yudhishthira's toe, as the prince, with body bent forwards, was about to fall down at her feet. At this, the king, whose nails had before this been all very beautiful, came to have a sore nail on his toe, Beholding this, Arjuna moved away to the rear of Vasudeva, and the other sons of Pandu became restless and moved from one spot to another. Gandhari then, having cast off her wrath, comforted the Pandavas as a mother should. Obtaining her leave, those heroes of broad chests then proceeded together to present themselves to their mother, that parent of heroes. Having seen her sons after a long time, Kunti, who had been filled with anxiety on their account, covered her face with her cloth and began to weep. Having wept for some time with her children, Pritha beheld the wounds and scars of many weapons on their bodies. She then repeatedly embraced and patted each of her sons, and afflicted with grief wept with Draupadi who had lost all her children and whom she saw lying on the bare earth, indulging in piteous lamentations."

"Draupadi said, 'O venerable dame, where have all your grandsons, with Abhimanyu among them, gone? Beholding thee in such distress, why are they delaying in making their appearance before thee? Deprived as I am of my children, what need have I of kingdom?' Raising the grief-stricken princess of Panchala who was weeping thus, Pritha began to comfort that lady of large eyes. Then Kunti, accompanied by the princess of Panchala and followed by her sons, proceeded towards the grief-afflicted Gandhari herself in greater affliction still. Beholding that illustrious lady with her daughter-

in-law, Gandhari addressed her, saying, 'Do not, O daughter, grieve so. Behold, I too am as much stricken with grief as thou. I think, this universal destruction has been brought about by the irresistible course of Time. Inevitable as it was, this dreadful slaughter has not been due to the voluntary agency of human beings. Even that has come to pass which Vidura of great wisdom foretold after Krishna's supplication for peace had failed. Do not, therefore, grieve, in a matter that was inevitable,—specially after its occurrance. Having fallen in battle, they should not be grieved for. I am in the same predicament with thee. (If thou actest in such a way) who then will comfort us? Through my fault, this foremost of races has been destroyed.'"

Here ends the Jalapradanika Parva in the Stree Parva.

SECTION XVI

(*Stree-vilapa Parva*)

Vaisampayana said, "Having said these words, Gandhari, though staying on that spot which was distant from the field of battle, beheld, with her spiritual eye, the slaughter of the Kurus. Devoted to her lord, that highly blessed lady had always practised high vows. Undergoing the severest penances, she was always truthful in her speech. In consequence of the gift of the boon by the great *Rishi* Vyasa of sanctified deeds, she became possessed of spiritual knowledge and power. Piteous were the lamentations in which that dame then indulged. Endued with great intelligence, the Kuru dame saw, from a distance' but as if from a near point, that field of battle, terrible to behold and full of wonderful sights, of those foremost of fighters. Scattered all over with bones and hair, and covered with streams of blood, that field was strewn with thousands upon thousands of dead bodies on every side. Covered with the blood of elephants and horses and car-warriors and combatants of other kinds, it teemed with headless trunks and trunkless heads. And it resounded with the cries of elephants and steeds and men and women and abounded with jackals and cranes and ravens and *Kankas* and crows. And it was the sporting ground of *Rakshasas* subsisting on human flesh. And it swarmed with ospreys and vultures and resounded with the inauspicious howls of jackals. Then king Dhritarashtra, at the command of Vyasa, and all the sons of Pandu with Yudhishthira at their head, with Vasudeva and all the Kuru ladies, proceeded to the field of battle. Those ladies, bereaved of their lords, having reached Kurukshetra, beheld their slain brothers and sons and sires and husbands lying on the ground, and in course of being devoured by beasts of prey and wolves and ravens and crows and ghosts and *Pisachas* and

Rakshasas and diverse other wanderers of the night. Beholding that carnage which resembled the sights seen on the sporting ground of Rudra, the ladies uttered loud shrieks and quickly alighted from their costly vehicles. Witnessing sights the like of which they had never before witneseed, the Bharata ladies felt their limbs to be deprived of strength and fell down on the ground. Others became so stupefied that they lost all their senses. Indeed, the Panchala and the Kuru ladies were plunged into unutterable distress. Beholding that dreadful field of battle resounding on every direction with the cries of those grief-stricken ladies, the daughter of Suvala, acquainted with every duty, addressed the lotus-eyed Kesava, that foremost of all men. Witnessing that universal slaughter of the Kurus and filled with grief at the sight, she said these words: 'Behold, O lotus-eyed Madhava, these daughters-in-law of mine! Deprived of their lords, they are uttering, with dishevelled hair, piteous cries of woe like a flight of she-ospreys. Meeting with those dead bodies, they are calling back to their memories the great Bharata chiefs. They are running hither and thither in large bands towards their sons and brothers and sires and husbands. Behold, O mighty-armed one, the field is covered with mothers of heroes, all of whom, however, have been bereaved of children. There, those portions again are covered with spouses of heroes, who have, however, been bereaved of their spouses! Behold, the field of battle is adorned with those tigers among men, *viz.*, Bhishma and Karna and Abhimanyu and Drona and Drupada and Salya, as if with blazing fires. Behold, it is adorned also with the golden coats of mail, and with the costly gems, of high-souled warriors, and with their *Angadas* and *Keyuras* and garlands. Behold, it is strewn with darts and spiked clubs hurled by heroic hands, and swords and diverse kinds of keen shafts and bows. Beasts of prey, assembled together, are standing or sporting or lying down as it likes them! Behold, O puissant hero, the field of battle is even such. At this sight, O Janardana, I am burning with grief. In the destruction of the Panchalas and the Kurus, O slayer of Madhu, I think, the five elements (of which everything is made) have been destroyed. Fierce vultures and other birds, in thousands, are dragging those blood-dyed bodies, and seizing them by their armour, are devouring them. Who is there that could think of the death of such heroes as Jayadratha and Karna and Drona and Bhishma and Abhimanyu? Alas, though incapable of being slain, they have yet been slain, O destroyer of Madhu! Behold, vultures and *Kankas* and ravens and hawks and dogs and jackals are feasting upon them. There, those tigers among men, that fought on Duryodhana's side, and took the field in wrath, are now lying like extinguished fires. All of them are worthy of sleeping on soft and clean beds. But, alas, plunged into distress, they are sleeping to-day on the bare ground. Bards reciting their praises used to delight them before at proper times. They are now listening to the fierce and inauspicious cries of jackals. Those illustrious heroes who used formerly to sleep on costly beds with their limbs smeared with sandal paste and powdered aloe, alas, now sleep on the dust! These vultures

and wolves and ravens have now become their ornaments. Repeatedly uttering inauspicious and fierce cries those creatures are now dragging their bodies. Delighting in battle, those heroes, looking cheerful, have still beside them their keen shafts, well-tempered swords, and bright maces, as if life has not yet departed from them. Many foremost of heroes, possessed of beauty and fair complexions and adorned with garlands of gold, are sleeping on the ground. Behold, beasts of prey are dragging and tearing them. Others, with massive arms, are sleeping with maces in their embrace, as if those were beloved wives. Others, still cased in armour, are holding in their hands their bright weapons. Beasts of prey are not mangling them, O Janardana, regarding them to be still alive. The beautiful garlands of pure gold on the necks of other illustrious heroes, as the latter are being dragged by carnivorous creatures, are scattered about on every side. There, those fierce wolves, numbering in thousands, are dragging the golden chains round the necks of many illustrious heroes stilled by death. Many, whom bards well-trained to their work, formerly used, with their hymns and eulogies of grave import, to delight every morning, are now surrounded by fair ladies stricken with grief and weeping and crying around them in woe, O tiger of Vrishni's race! The faces of those beautiful ladies, O Kesava, though pale, look resplendent still like an assemblage of red lotuses! Those Kuru ladies have ceased to weep, with their respective followers and companions. They are all filled with anxiety. Overwhelmed with sorrow, they are running hither and thither. The faces of those fair ones have, with weeping and anger, become resplendent as the morning sun or gold or burnished copper. Hearing each other's lamentations of incomplete sense, those ladies, in consequence of the loud wails of woe bursting from every side, are unable to catch each other's meaning. Some amongst them, drawing long sighs and indulging in repeated lamentations, are stupefied by grief and are abondoning their life-breaths. Many of them, beholding the bodies (of their sons, husbands, or sires), are weeping and setting up loud wails, Others are striking their heads with their own soft hands. The earth, strewn with severed heads and hands and other limbs mingled together and gathered in large heaps, looks resplendent with these signs of havoc! Beholding many headless trunks of great beauty, and many heads without trunks, those fair ones have been lying senseless on the ground for a long while. Uniting particular heads with particular trunks, those ladies, senseless with grief, are again discovering their mistakes and saying, 'This is not this one's' and are weeping more bitterly! Others, uniting arms and thighs and feet, cut off with shafts, are giving way to grief and losing their senses repeatedly (at the sight of the restored forms). Some amongst the Bharata ladies, beholding the bodies of their lords,—bodies that have been mangled by animals and birds and severed of their heads,—are not succeeding in recognising them. Others, beholding their brothers, sires, sons, and husbands slain by foes, are, O destroyer of Madhu, striking their heads with their own hands. Miry with flesh and blood, the Earth has become impassable with arms still holding swords in

their grasp, and with heads adorned with ear-rings. Beholding the field strewn with their brothers and sires, and sons, those faultless ladies, who had never before suffered the least distress, are now plunged into unutterable woe. Behold, O Janardana, those numurous bevies of Dhritarashtra's daughters-in-law, resembling successive multitudes of handsome fillies adorned with excellent manes! What, O Kesava, can be a sadder spectacle for me to behold than that presented by those ladies of fair forms who have assumed such an aspect? Without doubt, I must have perpetrated great sins in my former lives, since I am beholding, O Kesava, my sons and grandsons and brothers all slain by foes. While indulging in such lamentations in grief, Gandhari's eyes fell upon her son (Duryodhana)."

SECTION XVII

Vaisampayana said, "Beholding Duryodhana, Gandhari, deprived of her senses by grief, suddenly fell down on the earth like an uprooted plantain tree. Having regained her senses soon, she began to weep, repeatedly uttering loud wails at the sight of her son lying on the bare ground, covered with blood. Embracing her son, Gandhari indulged in piteous lamentations for him. Stricken with grief, and with senses exceedingly agitated, the Kuru queen exclaimed, 'Alas, O son!' 'Alas, O son!' Burning with sorrow, the queen drenched with her tears the body of her son, possessed of massive and broad shoulders, and adorned with garlands and collar. Addressing Hrishikesa who stood near, she said, 'On the eve of this battle, O puissant one, that has exterminated this race, this foremost of kings, O thou of Vrishni's race, said unto me, 'In this internecine battle, O mother, wish me victory!' When he had said these words, myself, knowing that a great calamity had come upon us, told him even this, O tiger among men, 'Thither is victory where righteousness is. And since, O son, thy heart is set on battle, thou wilt, without doubt, obtain those regions that are attainable by (the use of) weapons (and sport there) like a celestial.' Even these were the words that I then said unto him. I did not then grieve for my son. I grieve, however, for the helpless Dhritarashtra bereaved of friends and kinsmen. Behold, O Madhava, my son, that foremost of warriors, wrathful, skilled in weapons, and irresistible in battle, sleeping on the bed of heroes. Behold the reverses brought about by Time. This scorcher of foes that used of old to walk at the head of all crowned persons now sleepeth on the dust. Without doubt, the heroic Duryodhana, when he sleeps on that bed which is the hero's hath obtained the most unattainable end. Inauspicious jackals are now delighting that prince asleep on the hero's bed, who was formerly delighted by the fairest of ladies sitting round him. He who was formerly encircled by kings vying

with one another to give him pleasure, alas, he, slain and lying on the ground, is now encircled by vultures! He who was formerly fanned with beautiful fans by fair ladies, is now fanned by (carnivorous) birds with flaps of their wings! Possessed of great strength and true prowess, this mighty-armed prince, slain by Bhimasena in battle, sleeps like an elephant slain by a lion! Behold Duryodhana, O Krishna, lying on the bare ground, covered with blood, slain by Bhimasena with his mace. That mighty-armed one who had in battle assembled together eleven *Akshauhinis* of troops, O Kesava, hath, in consequence of his own evil policy, been now slain. Alas, there that great bowman and mighty car-warrior sleeps, slain by Bhimasena, like a tiger slain by a lion ! Having disregarded Vidura, as also his own sire, this reckless, foolish, and wicked prince hath succumbed to death, in consequence of his disregard of the old. He who had ruled the earth, without a rival, for thirteen years, alas, that prince, that son of mine, sleepeth to-day on the bare ground, slain by his foes. Not long before, O Krishna, I beheld the Earth, full of elephants and kine and horses, ruled by Duryodhana! To-day, O thou of mighty arms, I see her ruled by another, and destitute of elephants and kine and horses! What need have I, O Madhava, of life? Behold, again, this sight that is more painful than the death of my son, the sight, *viz.*, of these fair ladies weeping by the side of the slain heroes! Behold, O Krishna, the mother of Lakshmana, that lady of large hips, with her tresses dishevelled. that dear spouse of Duryodhana, resembling a sacrificial altar of gold. Without doubt, this damsel of great intelligence, while her mighty-armed lord was formerly alive, used to sport within the embrace of her lord's handsome arms! Why, indeed, does not this heart of mine break into a hundred fragments at the sight of my son and grandson slain in battle? Alas, that faultless lady now smells (the head of) her son covered with blood. Now, again, that lady of fair thighs is gently rubbing Duryodhana's body with her fair hand. At one time she is sorrowing for her lord and at another for her son. At one time she looketh on her lord, at another on her son. Behold, O Madhava, striking her head with her hands, she falls upon the breast of her heroic spouse, the king of the Kurus. Possessed of complexion like that of the filaments of the lotus, she still looketh beautiful like a lotus. The unfortunate princess now rubbeth the face of her son and now that of her lord. If the scriptures and the *Srutis* be true, without doubt, this king has obtained those regions (of blessedness) that one may win by the use of weapons!' "

SECTION XVIII

"Gandhari said, 'Behold, O Madhava, my century of sons, incapable of fatigue (from exertion in battle), have all been slain by Bhimasena with his

mace in battle! That which grieves me more to-day is that these my daughters-in-law, of tender years, deprived of sons and with dishevelled hair, are wandering on the field to-day. Alas, they who formerly walked only on the terraces of goodly mansions with feet adorned with many ornaments, are now, in great affliction of heart, obliged to touch with those feet of theirs this hard earth miry with blood! Reeling in sorrow, they are wandering like inebriated persons, driving away vultures and jackals and crows with difficulty. Behold, that lady of faultless limbs, and slender waist, seeing this terrible carnage, falleth down, overwhelmed with grief. Beholding this princess, this mother of Lakshmana, O thou of mighty arms, my heart is torn with grief. These beautiful ladies of fair arms, some seeing their brothers, some their husbands, and some their sons, lying down in death on the bare ground, are themselves falling down, seizing the arms of the slain. Listen, O unvanquished one, to the loud wails of those elderly ladies and those others of middle age at sight of this terrible carnage. Supporting themselves against broken boxes of cars and the bodies of slain elephants and steeds, behold, O thou of great might, those dames, worn out with fatigue, are resting themselves. Behold, O Krishna, some one amongst them, taking up some kinsman's severed head decked with beautiful nose and ear-rings, is standing in grief. I think, O sinless one, that both those and myself of little understanding must have committed great sins in our former lives, since, O Janardana, all our relatives and kinsmen have thus been slain by king Yudhishthira the just ! Our acts, righteous or unrighteous, cannot go for nothing, O thou of Vrishni's race! Behold, O Madhava, those young ladies of beautiful bosoms and abdomen, well-born, possessed of modesty, having black eye-lashes and tresses of the same colour on their heads, endued with voice sweet and dear like that of swans, are falling down, deprived of their senses in great grief and uttering piteous cries like flights of cranes. Behold, O lotus-eyed hero, their beautiful faces resembling full-blown lotuses, are scorched by the sun. Alas, O Vasudeva, the wives of my proud children possessed of prowess like that of infuriated elephants, are now exposed to the gaze of common people. Behold, O Govinda, the shields decked with hundred moons, the standards of solar effulgence, the golden coats of mail, and the collars and cuirasses made of gold, and the head-gears, of my sons, scattered on the earth, are blazing with splendour like sacrificial fires over which have been poured libations, of clarified butter. There, Dussasana sleepeth, felled by Bhima, and the blood of all his limbs quaffed by that heroic slayer of foes. Behold that other son of mine, O Madhava, slain by Bhima with his mace, impelled by Draupadi and the recollection of his woes at the time of the match at dice. Addressing the dice-worn princess of Panchala in the midst of the assembly, this Dussasana, desirous of doing what was agreeable to his (elder) brother as also to Karna, O Janardana, had said, 'Thou art now the wife of a slave! With Sahadeva and Nakula and Arjuna, O lady, enter our house-hold now!' On that occasion, O Krishna, I said unto king Duryodhana, 'O son, cast

off (from thy side) the wrathful Sakuni.' Know that thy maternal uncle is of very wicked soul and exceedingly fond of quarrel. Casting him off without delay, make peace with the Pandavas, O son! O thou of little intelligence, thinkest thou not of Bhimasena filled with wrath? Thou art piercing him with thy wordy shafts like a person striking an elephant with burning brands. Alas, disregarding my words, he vomitted his wordy poison, at them, like a snake vomitting its poison at a bull,—at them who had already been pierced with his wordy darts. There, that Dussasana sleepeth, stretching his two massive arms, slain by Bhimasena like a mighty elephant by a lion. The very wrathful Bhimasena perpetrated a most horrible act by drinking in battle the blood of his foe!' "

SECTION XIX

"Gandhari said, 'There, O Madhava, my son Vikarna, applauded by the wise, lieth on the bare ground, slain by Bhima and mangled horribly! Deprived of life, O slayer of Madhu, Vikarna lieth in the midst of (slain) elephants like the moon in the autumnal sky surrounded by blue clouds. His broad palm, cased in leathern fence, and scarred by constant wielding of the bow, is pierced with difficulty by vultures desirous of feeding upon it. His helpless young wife, O Madhava, is continually endeavouring, without success, to drive away those vultures desirous of feeding on carrion. The youthful and brave and handsome Vikarna, O bull among men, brought up in luxury and deserving of every kind of weal, now sleepeth amid the dust, O Madhava! Though all his vital parts have been pierced with clothyard shafts and bearded arrows and *nalikas*, yet that beauty of person which was his hath not forsaken this best of the Bharatas. There, my son Durmukha, that slayer of large band of foes, sleepeth, with face towards the enemy, slain by the heroic Bhimasena in observance of his vow. His face, O Krishna, half-eaten away by beasts of prey looketh more handsome, O child, even like the moon on the seventh day of the lighted fortnight. Behold, O Krishna, the face of that heroic son of mine, which is even such. How could that son of mine be slain by foes and thus made to eat the dust? O amiable one, how could that Durmukha, before whom no foe could stand, be slain by foes, O subjugator of celestial regions ! Behold, O slayer of Madhu, that other son of Dhritarashtra, *viz.*, Chitrasena, slain and lying on the ground, that hero who was the model of all bowmen? Those young ladies, afflicted with grief and uttering piteous cries, are now sitting, with beasts of prey, around his fair form adorned with wreaths and garlands. These loud wails of woe, uttered by women, and these cries and roars of beasts of prey, seem exceedingly wonderful to me, O Krishna! Youthful and handsome

and always waited upon and served by the most beautiful ladies, my son Vivinsati, O Madhava, sleepeth there, stained with dust. His armour hath been pierced with arrows. Slain in the midst of the carnage, alas, the heroic Vivinsati is now surrounded and waited upon by vultures! Having in battle penetrated the ranks of the Pandava army, that hero now lieth on the bed of a hero,—on the bed, that is, of an exalted Kshatriya! Behold, O Krishna, his very beautiful face, with a smile playing on it, adorned with excellent nose and fair eyebrows, and resembling the resplendent Moon himself! Formerly a large number of the most beautiful ladies used to wait upon him, like thousands of celestial girls upon a sporting *Gandharva*. Who again could endure my son Duhsaha, that slayer of heroic foes, that hero, that ornament of assemblies, that irresistible warrior, that resister of foes? The body of Duhsaha, covered with arrows, looks resplendent like a mountain overgrown with flowering *Karnikaras*. With his garland of gold and his bright armour, Duhsaha, though deprived of life, looks resplendent yet, like a white mountain of fire! '"

SECTION XX

"Gandhari said, 'He whose might and courage were regarded, O Kesava, as a one and half times superior to those of his sire and thee, he who resembled a fierce and proud lion, he who, without a follower, alone pierced the impenetrable array of my son, he who proved to be the death of many, alas, he now sleepeth there, having himself succumbed to death! I see, O Krishna, the splendour of that son of Arjuna, of that hero of immeasurable energy, *viz.*, Abhimanyu, hath not been dimmed even in death. There, the daughter of Virata, the daughter-in-law of the wielder of *Gandiva* that girl of faultless beauty overwhelmed with grief at sight of her heroic husband, is indulging in lamentations! That young wife, *viz.*, the daughter of Virata, approaching her lord, is gently rubbing him, O Krishna, with her hand. Formerly, that highly intelligent and exceedingly beautiful girl, inebriated with honeyed wines, used bashfully to embrace her lord, and kiss the face of Subhadra's son, that face which resembled a full-blown lotus and which was supported on a neck adorned with three lines like those of a conchshell. Taking of her lord's golden coat of mail, O hero, that damsel is gazing now on the blood-dyed body of her spouse. Beholding her lord, O Krishna, that girl addresses thee and says, 'O lotus-eyed one, this hero whose eyes resembled thine, hath been slain. In might and energy, and prowess also, he was thy equal, O sinless one! He resembled thee very much in beauty. Yet he sleeps on the ground, slain by the enemy!' Addressing her own lord, the damsel says again, 'Thou wert brought up in every luxury. Thou usedst to sleep on soft

skins of the *Ranku* deer. Alas, does not thy body feel pain to-day by lying thus on the bare ground? Stretching thy massive arms adorned with golden *Angadas*, resembling a couple of elephant's trunks, and covered with skin hardened by frequent use of the bow, thou sleepest, O lord, in peace, as if exhausted with the toil of too much exercise in the gymnasium. Alas, why dost thou not address me that am weeping so? I do not remember to have ever offended thee. Why dost thou not speak to me then? Formerly, thou usedst to address me even when thou wouldst see me at a distance. O reverend sir, whither wilt thou go, leaving behind thee the much-respected Subhadra, these thy sires that resemble the very celestials, and my own wretched self distracted with woe? Behold, O Krishna, gathering with her hands the blood-dyed locks of her lord and placing his head on her lap, the beautiful damsel is speaking to him as if he were alive,—'How couldst those great car-warriors slay thee in the midst of battle,—thee that art the sister's son of Vasudeva and the son of the wielder of *Gandiva?* Alas, fie on those warriors of wicked deeds, *viz.*, Kripa and Karna and Jayadratha and Drona and Drona's son, by whom thou wert deprived of life. What was the state of mind of those great car-warriors at that time when they surrounded thee, a warrior of tender years, and slew thee to my grief? How couldst thou, O hero, who had so many protectors, be slain so helplessly in the very sight of the Pandavas and the Panchalas? Beholding thee, O hero, slain in battle by many persons united together, how is that tiger among men, that son of Pandu, *viz.*, thy sire, able to bear the burden of life? Neither the acquisition of a vast kingdom, nor the defeat of their foes, conduces to the joy of the Parthas bereft of thee, O lotus-eyed one! By the practice of virtue and self-restraint, I shall very soon repair to those regions of bliss which thou hast acquired by the use of weapons. Protect me, O hero, when I repair to those regions. When one's hour does not come, one cannot die, since, wretched that I am, I still draw breath after seeing thee slain in battle.' Having repaired to the region of the *Pitris*, whom else, like me, dost thou address now, O tiger among men, in sweet words mingled with smiles ? Without doubt, thou wilt agitate the hearts of the *Apsaras* in heaven, with thy great beauty and thy soft words mingled with smiles! Having obtained the regions reserved for persons of righteous deeds, thou art now united, O son of Subhadra, with the *Apsaras*! While sporting with them, recollect at times my good acts towards thee. Thy union with me in this world had, it seems, been ordained for only six months, for on the seventh, O hero, thou hast been bereft of life!' O Krishna, the ladies of the royal house of Matsya are dragging away the afflicted Uttara, baffled of all her purposes, while lamenting in this strain. Those ladies, dragging away the afflicted Uttara, themselves still more afflicted than that girl, are weeping and uttering loud wails at sight of the slain Virata. Mangled with the weapons and shafts of Drona, prostrate on the ground, and covered with blood, Virata is encompassed by screaming vultures and howling

jackals and crowing ravens. Those black-eyed ladies, approaching the prostrate form of the Matsya king over which carnivorous birds are uttering cries of joy, are endeavouring to turn the body. Weakened by grief and exceedingly afflicted, they are unable to do what they intend. Scorched by the Sun, and worn out with exertion and toil, their faces have become colourless and pale. Behold also, O Madhava, those other children, besides Abhimanyu, *viz.*, Uttara, Sudakshina the prince of the Kamvojas, and the handsome Lakshmana, all lying on the field of battle!' "

SECTION XXI

"Gandhari said, "Then the mighty Karna, that great bowman, lieth on the ground! In battle he was like a blazing fire ! That fire, however, hath now been extinguished by the energy of Partha. Behold, Vikartana's son Karna, after having slain many *Atirathas*, has been prostrated on the bare ground, and is drenched with blood. Wrathful and possessed of great energy, he was a great bowman and a mighty car-warrior. Slain in battle by the wielder of *Gandiva*, that hero now sleepeth on the ground. My sons, those mighty car-warriors, from fear of the Pandavas, fought, placing Karna at their head, like a herd of elephants with its leader to the fore. Alas, like a tiger slain by a lion, or an elephant by an infuriated elephant, that warrior hath been slain in battle by Savyasachin. Assembled together, O tiger among men, the wives of that warrior, with dishevelled tresses and loud wails of grief, are sitting around that fallen hero! Filled with anxiety caused by the thoughts of that warrior, king Yudhishthira the just could not, for thirteen years, obtain a wink of sleep! Incapable of being checked by foes in battle like Maghavat himself who is invincible by enemies, Karna was like the all-destroying fire of fierce flames at the end of the *Yuga*, and immovable like Himavat himself ! That hero became the protector of Dhritarashtra's son, O Madhava! Alas, deprived of life, he now lieth on the bare ground, like a tree prostrated by the wind! Behold, the wife of Karna and mother of Vrishasena, is indulging in piteous lamentations and crying and weeping and falling upon the ground ! Even now she exclaims, 'Without doubt, thy preceptor's curse hath pursued thee! When the wheel of thy car was swallowed up by the Earth, the cruel Dhananjaya cut off thy head with an arrow! Alas, fie (on the heroism and skill) ! That lady, the mother of Sushena, exceedingly afflicted and uttering cries of woe, is falling down, deprived of her senses, at the sight of the mighty-armed and brave Karna prostrated on the earth, with his waist still encircled with a belt of gold. Carnivorous creatures, feeding on the body of that illustrious hero, have reduced it to very small dimensions. The sight is not gladdening, like that of the moon on the fourteenth night of the dark fortnight. Falling down

on the earth, the cheerless dame is rising up again. Burning with grief on account of the death of her son also, she cometh and smelleth the face of her lord!' "

SECTION XXII

"Gandhari said, 'Slain by Bhimasena, behold, the lord of Avanti lies there ! Vultures and jackals and crows are feeding upon that hero! Though possessed of many friends, he lies now perfectly friendless! Behold, O slayer of Madhu, having made a great slaughter of foes, that warrior is now lying on the bed of a hero, covered with blood. Jackals, and *Kankas*, and other carnivorous creatures of diverse kinds, are dragging him now. Behold the reverses brought about by Time. His wives, assembled together, and crying in grief, are sitting around that hero who in life was a terrible slayer of foes but who now lies on the bed of a hero. Behold, Pratipa's son Valhika, that mighty bowman possessed of great energy, slain with a broad-headed shaft, is now lying on the ground like a sleeping tiger. Though deprived of life, the colour of his face is still exceedingly bright, like that of the moon at full, risen on the fifteenth day of the lighted fortnight! Burning with grief on account of the death of his son, and desirous of accomplishing his vow, Indra's son (Arjuna) hath slain there that son of Vriddhakshatra! Behold that Jayadratha, who was protected by the illustrious Drona, slain by Partha bent on accomplishing his vow, after penetrating through eleven *Akshauhinis* of troops. Inauspicious vultures, O Janardana, are feeding upon Jayadratha, the lord of the Sindhu-Sauviras, full of pride and energy! Though sought to be protected by his devoted wives, see, O Achyuta, carnivorous creatures are dragging his body away to a jungle in the vicinity. The Kamvoja and Yavana wives of that mighty-armed lord of the Sindhus and the Sauviras are waiting upon him for protecting him (from the wild beasts). At that time, O Janardana, when Jayadratha, assisted by the Kekayas, endevoured to ravish Draupadi, he deserved to be slain by the Pandavas! From regard, however, for Duhsala, they set him free on that occasion. Why, O Krishna, did they not show some regard for that Duhsala once more? That daughter of mine, of tender years, is now crying in grief. She is striking her body with her own hands and censuring the Pandavas. What, O Krishna, can be a greater grief to me than that my daughter of tender years should be a widow and all my daughters-in-law should become lordless. Alas, alas, behold, my daughter Duhsala, having cast off her grief and fears, is running hither and thither in search of the head of her husband. He who had wrecked all the Pandavas desirous of rescuing their son, after causing the slaughter of a vast force, at last himself succumbed to death. Alas, those

wives of his, with faces as beautiful as the moon, are crying, sitting around that irresistible hero who resembled an infuriated elephant!' "

SECTION XXIII

"Gandhari said, 'There lies Salya, the maternal uncle himself of Nakula, slain in battle, O sire, by the pious and virtuous Yudhishthira! He used everywhere, O bull among men, to boast of his equality with thee! That mighty car-warrior, *viz.*, the ruler of the Madras, now lieth, deprived of life. When he accepted the drivership of Karna's car in battle, he sought to damp the energy of Karna for giving victory to the sons of Pandu! Alas, alas, behold the smooth face of Salya, beautiful as the moon, and adorned with eyes resembling the petals of the lotus, eaten away by crows! There, the tongue of that king, of the complexion of heated gold, rolling out of his mouth, is, O Krishna, being eaten away by carnivorous birds! The ladies of the royal house of Madra, uttering loud wails of woe, are sitting around the body of that king, that ornament of assemblies, deprived of life by Yudhishthira! Those ladies are sitting around that fallen hero like a herd of she-elephants in their season around their leader sunk in a slough. Behold the brave Salya, that giver of protection, that foremost of car-warriors, stretched on the bed of heroes, his body mangled with shafts. There, king Bhagadatta of great prowess, the ruler of a mountainous kingdom, the foremost of all wielders of the elephant-hook, lieth on the ground, deprived of life. Behold the garland of gold that he still wears on his head, looketh resplendent. Though the body is being eaten away by beasts of prey, that garland still adorns the fair locks on his head. Fierce was the battle that took place between this king and Partha, making the very hair stand on end, like that between Sakra and the *Asura* Vritra. This mighty-armed one, having fought Dhananjaya, the son of Pritha, and having reduced him to great straits, was at last slain by his antagonist. He who had no equal on earth in heroism and energy, that achiever of terrible feats in battle, *viz.*, Bhishma, lieth there, deprived of life. Behold the son of Santanu, O Krishna, that warrior of solar effulgence, stretched on the earth, like the Sun himself fallen from the firmament at the end of the *Yuga*. Having scorched his foes with the fire of his weapons in battle, that valiant warrior, that Sun among men, O Kesava, hath set like the real Sun at evening. Behold that hero, O Krishna, who in knowledge of duty was equal to Devapi himself, now lying on a bed of arrows, so worthy of heroes. Having spread his excellent bed of barbed and unbarbed arrows, that hero lieth on it like the divine Skanda on a clump of heath. Indeed, the son of Ganga lieth, resting his head on that excellent pillow, consisting of three arrows,—becoming com-

plement of his bed,—given him by the wielder of *Gandiva*. For obeying the command of his sire, this illustrious one drew up his vital seed. Unrivalled in battle, that son of Santanu lieth there, O Madhava! Of righteous soul and acquainted with every duty, by the aid of his knowledge relating to both the worlds, that hero though mortal, is still bearing his life like an immortal. When Santanu's son lieth to-day, struck down with arrows, it seems that no other person is alive on earth that possesseth learning and prowess and that is competent to achieve great feats in battle. Truthful in speech, this righteous and virtuous hero, solicited by the Pandavas, told them the means of his own death. Alas, he who had revived the line of Kuru that had become extinct, that illustrious person possessed of great intelligence, hath left the world with all the Kurus in his company. Of whom, O Madhava, will the Kurus enquire of religion and duty after that bull among men *viz*., Devavrata, who resembles a god, shall have gone to heaven? Behold Drona, that foremost of Brahmanas, that preceptor of Arjuna, of Satyaki, and of the Kurus, lying on the ground! Endued with mighty energy, Drona, O Madhava, was as conversant with the four kinds of arms as the chief of the celestials or Sukra of Bhrigu's race. Through his grace, Vibhatsu the son of Pandu, hath achieved the most difficult feats. Deprived of life, he now lies on the ground. Weapons refused to come (at last) at his bidding. Placing him at their head, the Kauravas had challenged the Pandavas. That foremost of all wielders of weapons was at last mangled with weapons. As he careered in battle, scorching his foes in every direction, his course resembled that of a blazing conflagration. Alas, deprived of life, he now lieth on the ground, like an extinguished fire. The handle of the bow is yet in his grasp. The leathern fences, O Madhava, still encase his fingers. Though slain, he still looketh as if alive. The four Vedas, and all kinds of weapons, O Kesava, did not abandon that hero even as these do not abandon the Lord Prajapati himself. His auspicious feet, deserving of every adoration and adored as a matter of fact by bards and eulogists and worshipped by disciples, are now being dragged by jackals. Deprived of her senses by grief, Kripi woefully attendeth, O slayer of Madhu, on that Drona who hath been slain Drupada's son. Behold that afflicted lady, fallen upon the Earth, with dishevelled hair and face hanging down. Alas, she attendeth in sorrow upon her lifeless lord, that foremost of all wielders of weapons, lying on the ground. Many *Brahmacharins*, with matted locks on their head, are attending upon the body of Drona that is cased in armour rent through and through, O Kesava, with the shafts of Dhrishtadyumna. The illustrious and delicate Kripi, peerless and afflicted, is endeavouring to perform the last rites on the body of her lord slain in battle. There, those reciters of *Samas*, having placed the body of Drona on the funeral pyre and having ignited the fire with due rites, are singing the three (well-known) *Samas*. Those *Brahmacharins*, with matted locks on their heads, have piled the funeral pyre of that Brahmana with bows and darts and car-boxes, O Madhava! Having collected diverse other kinds of shafts, that hero of great energy is being consumed by them.

Indeed, having placed him on the pyre, they are singing and weeping. Others are reciting the three (well-known) *Samas* that are used on such occasions. Consuming Drona on that fire, like fire in fire, those disciples of his, of the regenerate class, are proceeding towards the banks of the Ganga, along the left side of the pyre and having placed Kripi at their head!' "

SECTION XXIV

"Gandhari said, 'Behold the son of Somadatta, who was slain by Yuyudhana, pecked at and torn by a large number of birds! Burning with grief at the death of his son, Somadatta, O Janardana, (as he lies there) seems to censure the great bowman Yuyudhana. There the mother of Bhurisravas, that faultless lady, overcome with grief, is addressing her lord Somadatta, saying, 'By good luck, O king, thou seest not this terrible carnage of the Bharatas, this extermination of the Kurus, this sight that resembles the scenes occurring at the end of the *Yuga*. By good luck, thou seest not thy heroic son, who bore the device of the sacrificial stake on his banner and who performed numerous sacrifices with profuse presents to all, slain on the field of battle. By good luck, thou hearest not those frightful wails of woe uttered amidst this carnage by thy daughters-in-law like the screams of a flight of cranes on the bosom of the sea. Thy daughters-in-law, bereaved of both husbands and sons, are running hither, and thither each clad in a single piece of raiment and each with her black tresses all dishevelled. By good luck, thou seest not thy son, that tiger among men, deprived of one of his arms, overthrown by Arjuna, and even now in course of being devoured by beasts of prey. By good luck, thou seest not-to-day thy son slain in battle, and Bhurisravas deprived of life, and thy widowed daughters-in-law plunged into grief. By good luck, thou seest not the golden umbrella of that illustrious warrior who had the sacrificial stake for the device on his banner, torn and broken on the terrace of his car. There the black-eyed wives of Bhurisravas are indulging in piteous lamentations, surrounding their lord slain by Satyaki. Afflicted with grief on account of the slaughter of their lords, those ladies, indulging in copious lamentations, are falling down on the earth with their faces towards the ground, and slowly approaching thee, O Kesava! Alas, why did Arjuna of pure deeds perpetrate such a censurable act, since he struck off the arm of a heedless warrior who was brave and devoted to the performance of sacrifices. Alas, Satyaki did an act that was still more sinful, for he took the life of a person of restrained soul while sitting in the observance of the *praya* vow. Alas, O righteous one, thou liest on the ground, slain unfairly by two foes.' Even thus, O Madhava, those wives of Bhurisravas are crying aloud in woe.

There, those wives of that warrior, all possessed of slender waists, are placing upon their laps the lopped off arm of their lord and weeping bitterly!—'Here is that arm which used to invade the girdles, grind the deep bosoms, and touch the navel, the thighs, and the hips, of fair women, and loosen the ties of the drawers worn by them! Here is that arm which slew foes and dispelled the fears of friends, which gave thousands of kine and exterminated Kshatriyas in battle! In the presence of Vasudeva himself, Arjuna of unstained deeds, lopped it off thy heedless self while thou wert engaged with another in battle. What, indeed, wilt thou, O Janardana, say of this great feat of Arjuna while speaking of it in the midst of assemblies. What also will the diadem-decked Arjuna himself say of it?' Censuring thee in this way, that foremost of ladies hath stopped at last. The co-wives of that lady are piteously lamenting with her as if she were their daughter-in-law!

" 'There the mighty Sakuni, the chief of Gandharvas, of prowess incapable of being baffled, hath been slain by Sahadeva, the maternal uncle by the sister's son! Formerly, he used to be fanned with a couple of gold-handed fans! Alas, now, his prostrate form is being fanned by birds with their wings! He used to assume hundreds and thousands of forms. All the illusions, however, of that individual possessed of great deceptive powers, have been burnt by the energy of the son of Pandu. An expert in guile, he had vanquished Yudhishthira in the assembly by his powers of deception and won from him his vast kingdom. The son of Pandu, however, hath now won Sakuni's lifebreaths. Behold, O Krishna, a large number of birds is now sitting around Sakuni. An expert in dice, alas, he had acquired that skill for the destruction of my sons. This fire of hostility with the Pandavas had been ignited by Sakuni, for the destruction of my children as also of himself and his followers and kinsmen. Like those acquired by my sons, O puissant one, by the use of weapons, this one too, however wicked-souled, has acquired many regions of bliss by the use of weapons. My fear, O slayer of Madhu, is that that crooked person may not succeed in fomenting dissensions even (there the region attained by them) between my children, all of whom are confiding and possessed of candour!' "

SECTION XXV

'Gandhari said, 'Behold that irresistible ruler of the Kamvojas, that bull-necked hero, lying amid the dust, O Madhava, though deserving of being stretched at his ease on Kamvoja blankets. Stricken with great grief, his wife is weeping bitterly at sight of his blood-stained arms, which, however, formerly used to be smeared with sandal-paste. Indeed, the

beauteous one exclaims, 'Even now adorned with beautiful palms and graceful fingers, these two arms of thine resemble a couple of spiked maces, getting within whose clasp, joy never left me for a moment! What will be my end, O ruler of men, when I am deprived of thee?' Endued with a melodious voice, the Kamvoja queen is weeping helplessly and quivering with emotion. Behold that bevy of fair ladies there. Although tired with exertion and worn out with heat, yet beauty leaves not their forms like the sightliness of the wreaths worn by the celestials although exposed to the Sun. Behold, O slayer of Madhu, the heroic ruler of the Kalingas lying there on the ground with his mighty arms adorned with a couple of *Angadas*. Behold, O Janardana, those Magadha ladies crying and standing around Jayatsena, the ruler of the Magadhas. The charming and melodious wails of those long-eyed and sweet-voiced girls, O Krishna, are stupefying my heart exceedingly. With all their ornaments displaced, crying, and afflicted with grief, alas, those ladies of Magadha, worthy of resting on costly beds, are now lying down on the bare ground!' There, again, those other ladies, surrounding their lord, the ruler of the Kosalas, *viz.*, prince Vrihadvala, are indulging in loud wails. Engaged in plucking from his body the shafts with which it was pierced by Abhimanyu with the full might of his arms, those ladies are repeatedly losing their senses. The faces of those beautiful ladies, O Madhava, through toil and the rays of the Sun, are looking like faded lotuses. There, the brave sons of Dhrishtadyumna, of tender years and all adorned with garlands of gold and beautiful *Angadas*, are lying, slain by Drona. Like insects on a blazing fire, they have all been burnt by falling upon Drona whose car was the chamber of fire, having the bow for its flame and shafts and darts and maces for its fuel. Similarly the five Kekaya brothers, possessed of great courage, and adorned with beautiful *Angadas*, are lying on the ground, slain by Drona and with their faces turned towards that hero. Their coats of mail, of the splendour of heated gold, and their tall standards and cars and garlands all made of the same metal, are shedding a bright light on the earth like so many blazing fires, Behold, O Madhava, king Drupada overthrown in battle by Drona, like a mighty elephant in the forest slain by a huge lion. The bright umbrella, white in hue of the king of the Panchalas, shines, O lotus-eyed one, like the moon in the autumnal firmament. The daughters-in-law and the wives of the old king, afflicted with grief, having burnt his body on the funeral pyre, are proceeding, keeping the pyre to their right. There those ladies, deprived of their senses, are removing the brave and great bowman, *viz.*, Dhrishtaketu that bull among the Chedis, slain by Drona. This crusher of foes, O slayer of Madhu, this great bowman having baffled many weapons of Drona, lieth there, deprived of life, like a tree uprooted by the wind. Alas, that brave ruler of the Chedis, that mighty car-warrior, *viz.*, Dhrishtaketu, after having slain thousands of foes, lies himself deprived of life! There, O Hrishikesa, the wives of the ruler of the Chedis are sitting around his body still decked with fair locks and beautiful ear-rings, though torn by carnivorous birds. Those foremost of ladies placing upon their laps, the

prostrate form of the heroic Dhrishtaketu born of the Dasarha race, are crying in sorrow. Behold, O Hrishikesa, the son, possessed of fair locks and excellent ear-rings, of that Dhrishtaketu, hacked in battle by Drona with his shafts. He never deserted his sire while the latter battled with his foes. Mark, O slayer of Madhu, he does not, even in death, desert that heroic parent. Even thus, my son's son, that slayer of hostile heroes, *viz.*, the mighty-armed Lakshmana, hath followed his sire Duryodhana! Behold, O Kesava, the two brothers of Avanti, *viz.*, Vinda and Anuvinda, lying there on the field, like two blossoming *Sala* trees in the spring overthrown by the tempest. Clad in golden armour and adorned with *Angadas* of gold; they are still armed with swords and bows. Possessed of eyes like those of a bull, and decked with bright garlands, both of them are stretched on the field. The Pandavas, O Krishna, with thyself, are surely unslayable, since they and thou have escaped from Drona, and Bhishma, from Karna the son of Vikartana, from Kripa, from Duryodhana, from the son of Drona, from the mighty car-warrior Javadratha, from Somadatta, from Vikarna, and from the brave Kritavarman. Behold the reverses brought about by Time! Those bulls among men that were capable of slaying the very celestials by force of their weapons, have themselves been slain. Without doubt, O Madhava, there is nothing difficult for destiny to bring about, since even these bulls among men, these heroes, have been slain by Kshatriya warriors. My sons endued with great activity were (regarded by me as) slain even then, O Krishna, when thou returnedst unsuccessfully to Upaplavya. Santanu's son and the wise Vidura told me then, 'Cease to bear affection for thy children!' The interviews of those persons could not go for nothing. Soon, O Janardana, have my sons been consumed into ashes!' "

Vaisampayana continued, "Having said these words, Gandhari, deprived of her senses by grief, fell down on the earth! Casting off her fortitude, she suffered her senses to be stupefied by grief. Filled with wrath and with sorrow at the death of her sons, Gandhari, with agitated heart, ascribed every fault to Kesava."

"Gandhari said, 'The Pandavas and the Dhartarashtras, O Krishna, have both been burnt. Whilst they were thus being exterminated, O Janardana, why wert thou indifferent to them? Thou wert competent to prevent the slaughter, for thou hast a large number of followers and a vast force. Thou hadst eloquence, and thou hadst the power (for bringing about peace). Since deliberately, O slayer of Madhu, thou wert indifferent to this universal carnage, therefore, O mighty-armed one, thou shouldst reap the fruit of this act. By the little merit I have acquired through waiting dutifully on my husband, by that merit so difficult to attain, I shall curse thee, O Wielder of the discus and the mace! Since thou wert indifferent to the Kurus and the Pandavas whilst they slew each other, therefore, O Govinda, thou shalt be the slayer of thy own kinsmen! On the thirty-sixth year from this, O slayer of Madhu, thou shalt, after causing the slaughter of thy kinsmen and friends and sons, perish by disgustful

means within the wilderness. The ladies of thy race, deprived of sons, kinsmen, and friends, shall weep and cry even as these ladies of the Bharata race!' "

Vaisampayana continued, "Hearing these words, the high-souled Vasudeva, addressing the venerable Gandhari, said unto her these words, with a faint smile, 'There is none in the world, save myself, that is capable of exterminating the Vrishnis. I know this well. I am endeavouring to bring it about. In uttering this curse, O thou of excellent vows, thou hast aided me in the accomplishment of that task. The Vrishnis are incapable of being slain by others, be they human beings or gods or *Danavas*. The Yadavas, therefore shall fall by one another's hand. After he of Dasarha's race had said these words, the Pandavas became stupefied. Filled with anxiety all of them became hopeless of life!' "

SECTION XXVI

"The holy one said, 'Arise, arise, O Gandhari, do not set thy heart on grief! Through thy fault, this vast carnage has taken place! Thy son Duryodhana was wicked-souled, envious, and exceedingly arrogant. Applauding his wicked acts, thou regardest them to be good. Exceedingly cruel, he was the embodiment of hostilities, and disobedient to the injunctions of the old. Why dost thou wish to ascribe thy own faults to me? Dead or lost, the person that grieves for what has already occurred, obtaineth more grief. By indulging in grief, one increases it two-fold. A woman of the regenerate class bears children for the practice of austerities: the cow brings forth offspring for bearing burthens; the mare brings forth her young for acquiring speed of motion; the *Sudra* woman bears a child for adding to the number of servitors; the *Vaisya* woman for adding to the number of keepers of cattle. A princess, however, like, thee, brings forth sons for being slaughtered!' "

Vaisampayana said, "Hearing these words of Vasudeva that were disagreeable to her, Gandhari, with heart exceedingly agitated by grief, remained silent. The royal sage Dhritarashtra, however, restraining the grief that arises from folly, enquired of Yudhishthira the just, saying, 'If, O son of Pandu, thou knowest it, tell me the number of those that have fallen in this battle, as also of those that have escaped with life!' "

Yudhishthira answered, 'One billion six hundred and sixty million and twenty thousand men have fallen in this battle. Of the heroes that have escaped, the number is twenty-four thousand one hundred and sixty-five.'

Dhritarashtra said, 'Tell me, O mighty-armed one, for thou art conversant with everything, to what ends have those formost of men attained.'

"Yudhishthira, said, 'Those warriors of true prowess that have cheerfully

cast off their bodies in fierce battle, have all attained to regions like those of Indra. Knowing death to be inevitable, they that have encountered it cheerlessly, have attained to the companionship of the *Gandharvas*. Those warriors that have fallen at the edge of weapons, while turning away from the field or begging for quarter, have attained to the world of the *Guhyakas*. Those high-souled warriors who, observant of the duties of Kshatriyahood and regarding flight from battle to be shameful, have fallen, mangled with keen weapons, while advancing unarmed against fighting foes, have all assumed bright forms and attained to the regions of Brahman. The remaining warriors, that have anyhow met with death on the precincts of the field of battle, have attained to the region of the Uttara-Kurus.' "

Dhritarashtra said, "By the power of what knowledge, O son, thou seest these things like one crowned with ascetic success? Tell me this, O mighty armed one, if thou thinkest that I can listen to it without impropriety!'

"Yudhishthira said, 'While at thy command I wandered in the forest, I obtained this boon on the occasion of sojourning to the sacred places. I met with the celestial *Rishi* Lomasa and obtained from him the boon of spiritual vision. Thus on a former occasion I obtained second sight through the power of knowledge!' "

"Dhritarashtra said, 'It is necessary that our people should burn, with due rites, the bodies of both the friendless and the *friended* slain? What shall we do with those that have none to look after them and that have no sacred fires? The duties that await us are many. Who are those whose (last) rites we should perform? O Yudhishthira, will they obtain regions of blessedness by the merit of their acts, they whose bodies are now being torn and dragged by vultures and other birds?' "

Vaisampayana continued, "Thus addressed, Kunti's son Yudhishthira of great wisdom commanded Sudharman (the priest of the Kauravas) and Dhaumya, and Sanjaya of the *Suta* order, and Vidura of great wisdom, and Yuyutsu of Kuru's race, and all his servants headed by Indrasena, and all the other *Sutas* that were with him, saying, 'Cause the funeral rites of the slain, numbering by thousands, to be duly performed, so that nobody may perish for want of persons to take care of them!' At this command of king Yudhishthira the just, Vidura and Sanjaya and Sudharman and Dhaumya and Indrasena and others, procuring sandal, aloe and other kinds of wood used on such occasions, as also clarified butter and oil and perfumes and costly silken robes and other kinds of cloth, and large heaps of dry wood, and broken cars and diverse kinds of weapons, caused funeral pyres to be duly made and lighted and then without haste burnt, with due rites the slain kings in proper order. They properly burnt upon those fires that blazed forth with libations of clarified butter in torrents over them, the bodies of Duryodhana and his hundred brothers, of Salya, and Salya, and king Bhurisravas; of king Jayadratha and Abhimanyu, O Bharata; of Dushsasana's son and Lakshmana and king Dhrishtaketu; of Vrihanta and Somadatta and the hundreds of Srinjayas; of king Kshemadhanwan and Virata and Drupada; of Sikhandin the prince of

Panchalas, and Dhrishtadyumna of Prishata's race; of the valiant Yudhamanyu and Uttamaujas; of the ruler of the Kosalas, the sons of Draupadi, and Sakuni the son of Suvala; of Achala and Vrishaka, and king Bhagadatta; of Karna and his son of great wrath; of those great bowmen, *viz.*, the Kekaya princes, and those mighty car-warriors, *viz.*, the Trigartas; of Ghatotkacha the prince of *Rakshasas*, and the brother of Vaka, of Alamvusha, the foremost of *Rakshasas*, and king Jalasandha; and of hundreds and thousands of other kings. The *Pitri-medha* rites in honour of some of the illustrious dead were performed there, while some sang *Samas*, and some uttered lamentations for the dead. With the loud noise of *Samas* and *Riks*, and the lamentations of the women, all creatures became stupefied that night. The funeral fires, smokeless and blazing brightly (amid the surrounding darkness), looked like luminous planets in the firmament enveloped by clouds. Those among the dead that had come from diverse realms and were utterly friendless, were piled together in thousands of heaps and, at the command of Yudhishthira, were caused to be burnt by Vidura through a large number of persons acting coolly and influenced by good-will and affection, on pyres made of dry wood. Having caused their last rites to be performed, Kuru king Yudhishthira, placing Dhritarashtra at his head, proceeded towards the river Ganga."

SECTION XXVII

Vaisampayana said, "Arrived at the auspicious Ganga full of sacred water, containing many lakes, adorned with high banks and broad shores, and having a vast bed, they cast off their ornaments, upper garments, and belts and girdles. The Kuru ladies, crying and afflicted with great grief, offered oblations of water unto their sires and grandsons and brothers and kinsmen and sons and reverend seniors and husbands. Conversant with duties, they also permormed the water-rite in honour of their friends. While those wives of heroes were performing this rite in honour of their heroic lords the access to the stream became easy, although the paths (made by the trend of many feet) disappeared afterwards. The shores of the stream, though crowded with those spouses of heroes, looked as broad as the ocean and presented a spectacle of sorrow and cheerlessness. Then Kunti, O king, in a sudden paroxysm of grief, weepingly addressed her sons in these soft words, 'That hero and great bowman, that leader of leaders of car-divisions, that warrior distinguished by every mark of heroism, who hath been slain by Arjuna in battle, that warrior whom, ye sons of Pandu, ye took forth *Suta's* child born of Radha, that hero who shone in the midst of his forces like the lord Surya himself, who battled with all of you and your followers, who looked resplendent as he

commanded the vast force of the Duryodhana, who had no equal on earth for energy, that hero who preferred glory to life, that unretiring warrior firm in truth and never fatigued with exertion, was your eldest brother. Offer oblations of water unto that eldest brother of yours who was born of me by the god of day. That hero was born with a pair of ear-rings and clad in armour, and resembled Surya himself in splendour!' Hearing these painful words of their mother, the Pandavas began to express their grief for Karna. Indeed, they became more afflicted than ever. Then that tiger among men, *viz.*, the heroic Yudhishthira, sighing like a snake, asked his mother, 'That Karna who was like an ocean having shafts for his billows, his tall standard for his vortex, his own mighty arms for a couple of huge alligators, his large car for his deep lake, and the sound of his palms for his tempestuous roar, and whose impetuousity none could withstand save Dhananjaya, O mother, wert thou the authoress of that heroic being? How was that son, resembling a very celestial born of thee in former days? The energy of his arms scorched all of us. How, mother, couldst thou conceal him like a person concealing a fire within the folds of his cloth? His might of arms was always worshipped by the Dhartarashtras even as we always worship the might of the wielder of *Gandiva*! How was that foremost of mighty men, that first of car-warriors, who endured the united force of all lords of earth in battle, how was he a son of thine? Was that foremost of all wielders of weapons our eldest brother? How didst thou bring forth that child of wonderful prowess? Alas, in consequence of the concealment of this affair by thee, we have been undone! By the death of Karna, ourselves with all our friends have been exceedingly afflicted. The grief I feel at Karna's death is a hundred times greater than that which was caused by the death of Abhimanyu and the sons of Draupadi, and the destruction of the Panchalas and the Kurus. Thinking of Karna, I am burning with grief, like a person thrown into a blazing fire. Nothing could have been unattainable by us, not excepting things belonging to heaven. Alas this terrible carnage, so destructive of the Kurus, would not have occurred. Copiously indulging in lamentations like these, king Yudhishthira the just uttered loud wails of woe. The puissant monarch then offered oblations of water unto his deceased elder brother. Then all the ladies that crowded the shores of the river suddenly sent up a loud wail of grief. The intelligent king of the Kurus, *viz.*, Yudhishthira, caused the wives and members of Karna's family to be brought before him. Of righteous soul, he performed, with them, the water-rite in honour of his eldest brother. Having finished the ceremony, the king with his senses exceedingly agitated, rose from the waters of Ganga."

The end of Stree Parva

THE MAHABHARATA

SANTI PARVA

SECTION I

(Rajadharmanusasana Parva)

OM! HAVING BOWED down to Narayana, and Nara, the foremost of male beings, and unto the goddess Saraswati, must the word *Jaya* be uttered.

"Vaisampayana said, 'Having offered oblations of water unto all their friends and kinsmen, the sons of Pandu, and Vidura, and Dhritarashtra, and all the Bharata ladies, continued to dwell there (on the banks of the sacred stream). The high-souled sons of Pandu desired to pass the period of mourning,[1] which extended for a month, outside the Kuru city. After king Yudhishthira the just had performed the water-rites, many high-souled sages crowned with ascetic success and many foremost of regenerate *Rishis* came there to see the monarch. Among them were the Island-born (Vyasa), and Narada, and the great *Rishi* Devala, and Devasthana, and Kanwa. They were all accompanied by best of their pupils. Many other members of the regenerate order, possessed of wisdom and accomplished in the *Vedas*, leading lives of domesticity or belonging to the *Snataka* class, came to behold the Kuru king. Those high-souled ones, as they came, were duly worshipped by Yudhishthira. The great *Rishis* then took their seats on costly carpets. Accepting the worship suited to that period (of mourning and impurity) that was offered them, they sat in due order around the king. Thousands of Brahmanas offered consolation and comfort to that king of kings residing on the sacred banks of the Bhagirathi with heart exceedingly agitated by grief. Then Narada, after having accosted the *Rishis* with the Island-born for their first, in due time, addressed Yudhishthira, the son of Dharma, saying, 'Through the might of thy arms and the grace of Madhava, the whole Earth, O Yudhishthira, hath been righteously won by thee. By good luck, thou hast escaped with life from this dreadful battle. Observant as thou art of the duties of a Kshatriya, dost thou not rejoice, O son of Pandu? Having slain all thy foes, shalt thou not gratify thy friends, O king? Having obtained this prosperity, I hope, grief doth not afflict thee still.'

"Yudhishthira said, 'Indeed the whole Earth hath been subjugated by me through my reliance on the might of Krishna's arms, through the grace of the Brahmanas, and through the strength of Bhima and Arjuna. This heavy grief, however, is always sitting in my heart, *viz.*, that through covetousness

[1]Literally, the period of impurity. The period of mourning is the period of impurity, according to the Hindu scriptures. By performing the *Sraddha* rite, one becomes pure again. Till then one can perform no religious rites.

I have caused this dreadful carnage of kinsmen. Having caused the death of the dear son of Subhadra, and of the sons of Draupadi, this victory, O holy one, appears to me in the light of a defeat. What will Subhadra of Vrishni's race, that sister-in-law of mine, say unto me? What also will the people residing in Dwaraka say unto the slayer of Madhu when he goes thither from this place? This Draupadi, again, who is ever engaged in doing what is agreeable to us, bereaved of sons and kinsmen, is paining me exceedingly. This is another topic, O holy Narada, about which I will speak to thee. In consequence of Kunti having kept her counsels close in respect of a very important matter, great has been my grief. That hero who had the strength of ten thousand elephants, who in this world was an unrivalled car-warrior, who was possessed of leonine pride and gait, who was endued with great intelligence and compassion, whose liberality was very great, who practised many high vows, who was the refuge of the Dhartarashtras, who was sensitive about his honour, whose prowess was irresistible, who was ready to pay off all injuries and was always wrathful (in battle), who overthrew us in repeated encounters, who was quick in the use of weapons, conversant with every mode of warfare, possessed of great skill, and endued with wonderful valour (that Karna) was a son of Kunti, born secretly of her, and therefore, a uterine brother of ours. Whilst we were offering oblations of water unto the dead, Kunti spoke of him as the son of Surya. Possessed of every virtue, that child had been cast into the water. Having placed him in a basket made of light materials, Kunti committed him to the current of Ganga. He who was regarded by the world as a *Suta's* child born of Radha, was really the eldest son of Kunti and, therefore, our uterine brother. Covetous of kingdom, alas, I have unwittingly caused that brother of mine to be slain. It is this that is burning my limbs like a fire burning a heap of cotton. The white-steeded Arjuna knew him not for a brother. Neither I, nor Bhima, nor the twins, knew him for such. He, however, of excellent bow, knew us (for his brothers). We have heard that on one occasion Pritha went to him for seeking our good and addressed him, saying, 'Thou art my son!' That illustrious hero, however, refused to obey Pritha's wishes. Subsequently, we are informed, he said unto his mother these words, 'I am unable to desert Duryodhana in battle! If I do so, it would be a dishonourable, cruel, and ungrateful act. If, yielding to thy wishes, I make peace with Yudhishthira, people will say that I am afraid of the white-steeded Arjuna. Having vanquished Arjuna with Kesava, therefore, in battle, I will subsequently make peace with Dharma's son.' Even these were his words as we have heard. Thus answered, Pritha once more addressed her son of broad chest and said, 'Fight Phalguna then, but spare my four other sons.' The intelligent Karna, with joined hands, then replied unto his trembling mother, saying, 'If I get thy four other sons even under my power, I will not slay them. Without doubt, O goddess, thou shalt continue to have five sons. If Karna be slain with Arjuna, thou shalt have five! If, on the other hand, Arjuna be slain, thou shalt have five, numbering me.' Desirous of the good of her children, his mother once more said unto him, 'Go, O Karna, do good unto those brothers of thine whose good thou always seekest.' Having said

these words, Pritha took his leave and came back to her abode. That hero has been slain by Arjuna,—the uterine brother by the brother! Neither Pritha, nor he, had ever disclosed the secret, O lord! That hero and great bowman was therefore slain by Arjuna in battle. Subsequently I have come to know, O best of regenerate ones, that he was my uterine brother. Indeed, at Pritha's words I have come to know that Karna was the eldest born! Having caused my brother to be slain, my heart is burning exceedingly. If I had both Karna and Arjuna for aiding me, I could have vanquished Vasudeva himself. Whilst I was tortured in the midst of the assembly by the wicked-souled sons of Dhritarashtra, my wrath, suddenly provoked, became cooled at sight of Karna. Even while listening to the harsh and bitter words of Karna himself on that occasion of our match at dice, to the words, that Karna uttered from desire of doing what was agreeable to Duryodhana, my wrath became cooled at sight of Karna's feet. It seemed to me that Karna's feet resembled the feet of our mother Kunti. Desirous of finding out the reason of that resemblance between him and our mother, I reflected for a long time. With even my best exertions I failed to find the cause. Why, indeed, did the earth swallow up the wheels of his car at the time of battle? Why was my brother cursed? It behoveth thee to recite all this to me. I desire to hear everything from thee, O holy one! Thou art acquainted with everything in this world and thou knowest both the past and the future!' "

SECTION II

"Vaisampayana said, 'That foremost of speakers, the sage Narada, thus questioned, narrated everything about the manner in which he who was believed to be a *Suta's* son had been cursed (in former days).'

"Narada said, 'It is even so, O mighty armed one, as thou sayest, O Bharata! Nothing could resist Karna and Arjuna in battle. This, O sinless one, that I am about to tell thee is unknown to the very gods. Listen to me, O mighty-armed one, as it befell in former days. How all the Kshatriyas, cleansed by weapons should attain to regions of bliss, was the question. For this, a child was conceived by Kunti in her maidenhood, capable of provoking a general war. Endued with great energy, that child came to have the status of a *Suta*. He subsequently acquired the science of weapons from the preceptor (Drona), that foremost descendant of Angirasa's race. Thinking of the might of Bhimasena, the quickness of Arjuna in the use of weapons, the intelligence of thyself, O king, the humility of the twins, the friendship, from earliest years, between Vasudeva and the wielder of *Gandiva*, and the affection of the people for you all, that young man burnt with envy. In early age he made friends with king Duryodhana, led by an accident and his own nature and the hate he bore towards you all. Beholding that Dhananjaya was superior to every one in the

science of weapons, Karna one day approached Drona in private and said these words unto him, 'I desire to be acquainted with the *Brahma* weapon, with all its *mantras* and the power of withdrawing it, for I desire to fight Arjuna. Without doubt, the affection thou bearest to every one of thy pupils is equal to what thou bearest to thy own son. I pray that all the masters of the science of weapons may, through thy grace, regard me as one accomplished in weapons!' Thus addressed by him, Drona, from partiality for Phalguna, as also from his knowledge of the wickedness of Karna, said, 'None but a Brahmana, who has duly observed all vows, should be acquainted with the *Brahma* weapon, or a Kshatriya that has practised austere penances, and no other.' When Drona had answered thus, Karna, having worshipped him, obtained his leave, and proceeded without delay to Rama then residing on the Mahendra mountains. Approaching Rama, he bent his head unto him and said, 'I am a Brahmana of Bhrigu's race.' This procured honour for him. With this knowledge about his birth and family, Rama received him kindly and said, 'Thou art welcome!' at which Karna became highly glad. While residing on the Mahendra mountains that resembled heaven itself, Karna met and mixed with many *Gandharvas*, *Yakshas*, and *gods*. Residing there he acquired all the weapons duly, and became a great favourite of the gods, the *Gandharvas*, and the *Rakshasas*. One day he roved on the sea-coast by the side of that asylum. Indeed, Surya's son, armed with bow and sword, wandered alone. While thus employed, O Partha, he inadvertently slew, without willing it, the *Homa* cow of a certain utterer of *Brahma* who daily performed his *Agnihotra* rite. Knowing that he had perpetrated that act from inadvertence, he informed the Brahmana of it. Indeed Karna, for the object of gratifying the owner, repeatedly said, 'O holy one, I have killed this thy cow without willing it. Forgive me the act!' Filled with wrath, the Brahmana, rebuking him, said these words, 'O thou of wicked conduct, thou deservest to be killed. Let the fruit of this act be thine, O thou of wicked soul. While fighting him, O wretch whom thou always challengest, and for whose sake thou strivest so much every day, the earth shall swallow the wheel of thy car! And while the wheel of thy car shall thus be swallowed up by the earth, thy foe, putting forth his prowess, will cut off thy head, thyself being stupefied the while! Leave me, O vile man! As thou hast heedlessly slain this my cow, even so will thy foe cut off thy head while thou shalt be heedless!' Though cursed, Karna still sought to gratify that foremost of Brahmanas by offering him kine and wealth and gems. The latter, however, once more answered him, 'All the words will not succeed in falsifying the words spoken by me! Go hence or remain, do whatever thou likest.' Thus addressed by the Brahmana, Karna, hanging down his head from cheerlessness, returned timidly to Rama, reflecting on that matter.' "

SECTION III

"Narada said, 'That tiger of Bhrigu's race (*viz.*, Rama), was well-pleased with the might of Karna's arms, his affection (for him), his self-restraint, and the services he did unto his preceptor. Observant of ascetic penances, Rama cheerfully communicated, with due forms, unto his penance-observing disciple, everything about the *Brahma* weapon with the *mantras* for withdrawing it. Having acquired a knowledge of that weapon, Karna began to pass his days happily in Bhrigu's retreat, and endued with wonderful prowess, he devoted himself with great ardour to the science of weapons. One day Rama of great intelligence, while roving with Karna in the vicinity of his retreat, felt very weak in consequence of the fasts he had undergone. From affection begotten by confidence, the tired son of Jamadagni placing his head on Karna's lap, slept soundly. While his preceptor was thus sleeping (with head) on his lap, a frightful worm, whose bite was very painful and which subsisted on phlegm and fat and flesh and blood, approached the presence of Karna. That blood-sucking worm, approaching Karna's thigh, began to pierce it. Through fear of (awaking) his preceptor, Karna became unable to either throw away or kill that worm. Though his limb was bored through by that worm, O Bharata, the son of Surya, lest his preceptor should awake, suffered it to do its pleasure. Though the pain was intolerable, Karna bore it with heroic patience, and continued to hold Bhrigu's son on his lap, without quivering in the least and without manifesting any sign of pain. When at last Karna's blood touched the body of Rama of great energy, the latter awoke and said these words in fear, 'Alas, I have been made impure! What is this that thou art doing. Tell me, casting off all fear, what is the truth of this matter!' Then Karna informed him of that worm's bite. Rama saw that worm which resembled a hog in shape. It had eight feet and very keen teeth, and it was covered with bristles that were all pointed like needles. Called by the name of *Alarka*, its limbs were then shrunk (with fear). As soon as Rama cast his eyes on it, the worm gave up its life-breath, melting in that blood which it had drawn. All this seemed wonderful. Then in the welkin was seen a *Rakshasa* of terrible form, dark in hue, of a red neck, capable of assuming any form at will, and staying on the clouds,—his object fulfilled, the *Rakshasa*, with joined hands, addressed Rama, saying, 'O best of ascetics, thou hast rescued me from this hell! Blessed be thou, I adore thee, thou hast done me good!' Possessed of great energy, the mighty-armed son of Jamadagni said unto him, 'Who art thou? And why also didst thou fall into hell? Tell me all about it.' He aswered, 'Formerly I was a great *Asura* of the name of Dansa. In the *Krita* period, O sire, I was of the same age with Bhrigu. I ravished the dearly-loved spouse of that sage. Through his curse I fell down on the earth in the form of a worm. In anger thy ancestors said unto me, 'Subsisting on urine and phlegm, O wretch, thou shalt lead a life of hell.' I then besought him, saying, 'When, O Brahmana, will this curse end?' Bhrigu replied unto me, saying, 'This curse shall end through Rama of my race. It was for this that I had obtained such a course of

life like one of uncleansed soul. O righteous one, by thee, however, I have been rescued from that sinful life.' Having said these words, the great *Asura*, bending his head unto Rama went away. Then Rama wrathfully addressed Karna, saying, 'O fool, no Brahmana could endure such agony. Thy patience is like that of a Kshatriya. Tell me the truth, without fear.' Thus asked, Karna, fearing to be cursed, and seeking to gratify him, said these words, 'O thou of Bhrigu's race, know me for a *Suta*, a race that has sprung from the intermixture of Brahmanas with Kshatriyas. People call me Karna the son of Radha. O thou of Bhrigu's race, be gratified with my poor self that has acted from the desire of obtaining weapons. There is no doubt in this that a reverend preceptor in the *Vedas* and other branches of knowledge is one's father. It was for this that I introduced myself to thee as a person of thy own race.' Unto the cheerless and trembling Karna, prostrated with joined hands upon earth, that foremost one of Bhrigu's race, smiling though filled with wrath, answered, 'Since thou hast, from avarice of weapons, behaved here with falsehood, therefore, O wretch, this *Brahma* weapon shall not dwell in thy remembrance[1] Since thou art not a Brahmana, truly this *Brahma* weapon shall not, up to the time of thy death, dwell in theee when thou shalt be engaged with a warrior equal to thyself![2] Go hence, this is no place for a person of such false behaviour as thou! On earth, no Kshatriya will be thy equal in battle.' Thus addressed by Rama, Karna came away, having duly taken his leave. Arriving then before Duryodhana, he informed him, saying, 'I have mastered all weapons!' "

SECTION IV

"Narada said, 'Having thus obtained weapons from him of Bhrigu's race, Karna began to pass his days in great joy, in the company of Duryodhana, O bull of Bharata's race! Once on a time, O monarch, many kings repaired to a self-choice at the capital of Chitrangada, the ruler of the country of the Kalingas. The city, O Bharata, full of opulence, was known by the name of Rajapura. Hundreds of rulers repaired thither for obtaining the hand of the maiden. Hearing that diverse kings had assembled there, Duryodhana also, on his golden car, proceeded thither, accompanied by Karna. When the festivities commenced in that self-choice, diverse rulers, O best of kings, came thither for the hand of the maiden. There were amongst them Sisupala and Jarasandha and Bhishmaka and Vakra, and Kapotaroman and Nila and Rukmi of steady prowess, and Sringa who was ruler of the kingdom females, and Asoka and Satadhanwan and the heroic ruler of the Bhojas.

[1]Literally, "shall not appear to thee by inward light."

[2]The meaning is this, "This weapon shall not dwell with thee up to thy last moments. Thou shalt forget it or it shall not appear at thy bidding, when thy death becomes nigh, though at other times, thou mayst be master of it."

Besides these, many others who dwelt in the countries of the South, and many preceptors (in arms) of the *mlechcha* tribes, and many rulers from the East and the North, O Bharata, came there. All of them were adorned with golden *Angadas*, and possessed of the splendour of pure gold. Of effulgent bodies, they were like tigers of fierce might. After all those kings had taken their seats, O Bharata, the maiden entered the arena, accompanied by her nurse and a guard of eunuchs. Whilst being informed of the names of the kings (as she made her round), that maiden of the fairest complexion passed by the son of Dhritarashtra (as she had passed others before him). Duryodhana, however, of Kuru's race, could not tolerate that rejection of himself. Disregarding all the kings, he commanded the maiden to stop. Intoxicated with the pride of energy, and relying upon Bhishma and Drona, king Duryodhana, taking up that maiden on his car, abducted her with force. Armed with sword, clad in mail, and his fingers cased in leathern fences, Karna, that foremost of all wielders of weapons riding on his car, proceeded along Duryodhana's rear. A great uproar then took place among the kings, all of whom were actuated by the desire for fight, 'Put on your coats of mail! Let the cars be made ready!' (These were the sounds that were heard). Filled with wrath, they pursued Karna and Duryodhana, showering their arrows upon them like masses of clouds pouring rain upon a couple of hills. As they thus pursued them, Karna felled their bows and arrows on the ground, each with a single arrow. Amongst them some became bowless, some rushed bow in hand, some were on the point of shooting their shafts, and some pursued them, armed with darts and maces. Possessed of great lightness of hands, Karna, that foremost of all smiters, afflicted them all. He deprived many kings of their drivers and thus vanquished all those lords of earth. They then themselves took up the reins of their steeds, and saying, 'Go away, go away', turned away from the battle with cheerless hearts. Protected by Karna, Duryodhana also came away, with a joyous heart, bringing with him the maiden to the city called after the elephant.' "

SECTION V

'Narada said, 'Hearing of the fame of Karna's might, the ruler of the Magadhas, king Jarasandha, challenged him to a single combat. Both conversant with the celestial weapons, a fierce battle took place between them in which they struck each other with diverse kinds of arms. At last when their arrows were exhausted and bows and swords were broken and they both became carless, they began, possessed of might as they were, to fight with bare arms. While engaged with him in mortal combat with bare arms, Karna was about to sever the two portions of his antagonist's body that had been united together by Jara. The king (of Magadha), then after feeling himself

very much pained, cast off all desire of hostility and addressed Karna, saying, 'I am gratified.' From friendship he then gave unto Karna the town Malini. Before this, that tiger among men and subjugator of all foes (*viz.*, Karna) had been king of the Angas only, but from that time the grinder of hostile forces began to rule over Champa also, agreeably to the wishes of Duryodhana, as thou knowest. Thus Karna became famous on earth for the valour of his arms. When, for thy good, the Lord of the celestials begged of him his (natural) coat of mail and ear-rings, stupefied by celestial illusion, he gave away those precious possesions. Deprived of his ear-rings and divested of his natural armour, he was slain by Arjuna in Vasudeva's presence. In consequence of a Brahmana's curse, as also of the curse of the illustrious Rama, of the boon granted to Kunti and the illusion practised on him by Indra, of his depreciation by Bhishma as only half a car-warrior, at the tale of *Rathas* and *Atirathas*, of the destruction of his energy caused by Salya (with his keen speeches), of Vasudeva's policy, and, lastly of the celestial weapons obtained by Arjuna from Rudra and Indra and Yama and Varuna and Kuvera and Drona and the illustrious Kripa, the wielder of *Gandiva* succeeded in slaying Vikartana's son Karna of effulgence like that of Surya himself. Even thus had thy brother been cursed and beguiled by many. As, however, he has fallen in battle, thou shouldst not grieve for that tiger among men!' "

SECTION VI

"Vaisampayana said, 'Having said these words, the celestial *Rishi* Narada became silent. The royal sage Yudhishthira, filled with grief, became plunged in meditation. Beholding that hero cheerless and unmanned by sorrow, sighing like a snake and shedding copious tears, Kunti, herself filled with grief and almost deprived of her senses by sorrow, addressed him in these sweet words of grave import and well-suited to the occasion, 'O mighty-armed Yudhishthira, it behoveth thee not to give way to sorrow thus. O thou of great wisdom, kill this grief of thine, and listen to what I say. I tried in past times to apprise Karna of his brothership with thee. The god Surya also, O foremost of all righteous persons, did the same. All that a well-wishing friend, from desire of good, should say unto one, was said unto Karna by that god in a dream and once more in my presence. Neither by affliction nor by reasons could Surya or myself succeed in pacifying him or inducing him to unite himself with thee. Succumbing to the influence of Time, he became resolved upon wreaking his enmity on thee. As he was bent upon doing injuries upon you all, I myself gave up the attempt.' Thus addressed by his mother, king Yudhishthira, with tearful eyes and heart agitated by grief, said these words, 'In consequence of thyself having concealed thy counsels, this great affliction has overtaken me!' Possessed of great energy, the righteous king, then, in sorrow, cursed all

the women of the world, saying, 'Henceforth no woman shall succeed in keeping a secret.' The king, then, recollecting his sons and grandsons and kinsmen and friends, became filled with anxiety and grief. Afflicted with sorrow, the intelligent king, resembling a fire covered with smoke, became overwhelmed with despair."

SECTION VII

Vaisampayana said, "The righteous-souled Yudhishthira, with an agitated heart and burning with sorrow, began to grieve for that mighty car-warrior Karna. Sighing repeatedly, he addressed Arjuna, saying, 'If, O Arjuna, we had led a life of mendicancy in the cities of the Vrishnis and the Andhakas, then this miserable end would not have been ours in consequence of having exterminated our kinsmen. Our foes, the Kurus, have gained in prosperity, while we have become divested of all the objects of life, for what fruits of righteousness can be ours when we have been guilty of self-slaughter?[1] Fie on the usages of Kshatriyas, fie on might and valour, and fie on wrath, since through these such a calamity hath overtaken us. Blessed are forgiveness, and self-restraint, and purity, with renunciation and humility, and abstention from injury, and truthfulness of speech on all occasions, which are all practised by forest-recluses. Full of pride and arrogance, ourselves, however, through covetousness and folly and from desire of enjoying the sweets of sovereignty, have fallen into this plight. Beholding those kinsmen of ours that were bent on acquiring the sovereignty of the world slain on the field of battle, such grief hath been ours that one cannot gladden us by giving the sovereignty of even the three worlds. Alas, having slain, for the sake of the earth, such lords of earth as deserved not to be slain by us, we are bearing the weight of existence, deprived of friends and reft of the very objects of life. Like a pack of dogs fighting one another for a piece of meat, a great disaster has overtaken us! That piece of meat is no longer dear to us. On the other hand, it shall be thrown aside. They that have been slain should not have been slain for the sake of even the whole earth or mountains of gold, or all the horses and kine in this world. Filled with envy and a hankering for all earthly objects, and influenced by wrath and pleasure, all of them, betaking themselves to the highway of Death, have repaired to the regions of Yama. Practising asceticism and *Brahmacharya* and truth and renunciation, sires wish for sons endued with every kind of prosperity. Similarly, by fasts and sacrifices and vows and sacred rites and auspicious ceremonies mothers conceive. They then hold the foetus for ten months. Passing their time in misery and in expectation of fruit, they

[1]The Kurus, our foes, having fallen in battle, have all gone to heaven, while grief has become our lot.

always ask themselves in anxiety, 'Shall these come out of the womb safely? Shall these live after birth? Shall they grow in might and be objects of regard on earth? Shall they be able to give us happiness in this and the other world?' Alas, since their sons, youthful in years and resplendent with ear-rings, have been slain, therefore, those expectations of theirs rendered fruitless, have been abandoned by them. Without having enjoyed the pleasure of this world, and without having paid off the debts they owed to their sires and the gods, they have repaired to Yama's abode. Alas, O mother, those kings have been slain just at that time when their parents expected to reap the fruits of their might and wealth.[1] They were always filled with envy and a hankering after earthly objects, and were exceedingly subject to anger and joy. For this, they could not be expected to enjoy at any time or any place the fruits of victory.[2] I think that they among the Panchalas and the Kurus that have fallen (in this battle) have been lost, otherwise he that has slain would, by that act of his, obtain all regions of bliss.[3] We are regarded as the cause of the destruction that has overtaken the world. The fault, however, is really ascribable to the sons of Dhritarashtra. Duryodhana's heart was always set upon guile. Always cherishing malice, he was addicted to deception. Although we never offended him, yet he always behaved falsely towards us. We have not gained our object, nor have they gained theirs. We have not vanquished them, nor have they vanquished us. The Dhartarashtras could not enjoy this earth, nor could they enjoy women and music. They did not listen to the counsels of ministers and friends and men learned in the scriptures. They could not, indeed, enoy their costly gems and well-filled treasury and vast territories. Burning with the hate they bore us, they could not obtain happiness and peace. Beholding our aggrandisement, Duryodhana became colourless, pale and emaciated. Suvala's son informed king Dhritarashtra of this. As a father full of affection for his son, Dhritarashtra tolerated the evil policy his son pursued. Without doubt, by disregarding Vidura and the high-souled son of Ganga, and in consequence of his neglect in restraining his wicked and covetous son, entirely governed by his passions, the king has met with destruction like my poor self. Without doubt, Suyodhana, having caused his uterine brothers to be slain and having cast this couple into burning grief, hath fallen off from his blazing fame. Burning with the hate he bore to us Duryodhana was always of a sinful heart. What other kinsman of high birth could use such language towards kinsmen as he, from desire of battle, actually used in the presence of Krishna? We also have, through Duryodhana's fault, been lost for eternity, like suns burning everything around them with their own energy. That wicked-souled wight,

[1] *Sanjata Valaratnesu* is the true reading.

[2] The Bombay reading *Jayaphalam* is correct. The Bengal reading *Janmaphalam*, however, is not unmeaning.

[3] What Yudhishthira says here is this: all the warriors that have been slain in this battle have perished, they have not attained to heaven; if, indeed, heaven has been theirs, then the slayers too would obtain heaven, the scriptural ordinance having said so. It is impossible, however, to suppose that men of wrath who have done such wicked deeds should obtain such regions of bliss hereafter.

that embodiment of hostility, was our evil star. Alas, for Duryodhana's acts alone, this race of ours has been exterminated. Having slain those whom we should never have slain, we have incurred the censures of the world. King Dhritarashtra, having installed that wicked-souled prince of sinful deeds, that exterminator of his race, in the sovereignty, is obliged to grieve today. Our heroic foes have been slain. We have committed sin. His possessions and kingdom are gone. Having slain them, our wrath has been pacified. But grief is stupefying me. O Dhananjaya, a perpetrated sin is expiated by auspicious acts, by publishing it wildly, by repentance, by alms-giving, by penances, by trips to *tirthas* after renunciation of everything, by constant meditation on the scriptures. Of all these, he that has practised renunciation is believed to be incapable of committing sins anew. The *Srutis* declare that he that practises renunciation escapes from birth and death, and obtaining the right road, that person of fixed soul attains to *Brahma*. I shall, therefore, O Dhananjaya, go to the woods, with your leave, O scorcher of foes, disregarding all the pairs of opposites, adopting the vow of taciturnity, and walking in the way pointed out by knowledge.[1] O slayer of foes, the *Srutis* declare it and I myself have seen it with my eyes, that one who is wedded to this earth can never obtain every kind of religious merit. Desirous of obtaining the things of this earth, I have committed sin, through which, as the *Srutis* declare, birth and death are brought about. Abandoning the whole of my kingdom, therefore, and the things of this earth, I shall go to the woods, escaping from the ties of the world, freed from grief, and without affection for anything. Do thou govern this earth, on which peace has been restored, and which has been divested of all its thorns. O best of Kuru's race, I have no need for kingdom or for pleasure.' Having said these words, king Yudhishthira the just stopped. His younger brother Arjuna then addressed him in the following words.

SECTION VIII

Vaisampayana said, "Like a person unwilling to forgive an insult, Arjuna of keen speech and prowess, and possessed of energy, betraying great fierceness and licking the corners of his mouth, said these words of grave import, smiling the while: 'Oh, how painful, how distressing! I grieve to see this great agitation of thy heart, since having achieved such a superhuman feat, thou art bent upon forsaking this great prosperity. Having slain thy foes, and having acquired the sovereignty of the earth which has been won through observance of the duties of thy own order, why shouldst thou abandon everything through fickleness of heart? Where on earth hath a eunuch or a person of procrastina-

[1] *Pairs of opposites*, such as heat and cold, joy and grief, etc. Comp. *Gita*.

tion ever acquired sovereignty? Why then didst thou, insensate with rage, slay all the kings of the earth? He that would live by mendicancy, cannot, by any act of his, enjoy the good things of the earth. Divested of prosperity and without resources, he can never win fame on earth or acquire sons and animals. If, O king, abandoning this swelling kingdom, thou livest in the observance of the wretched mode of life led by a mendicant, what will the world say of thee? Why dost thou say that abandoning all the good things of the earth, divested of prosperity, and reft of resources, thou wilt lead a life of mendicancy like a vulgar person? Thou art born in this race of kings. Having won by conquest the whole earth, wishest thou from folly to live in the woods after abandoning everything of virtue and profit? If thou retirest into the woods, in thy absence, dishonest men will destroy sacrifices. That sin will certainly pollute thee. King Nahusha, having done many wicked acts in a state of poverty, cried fie on that state and said that poverty is for recluses. Making no provision for the morrow is a practice that suits *Rishis*. Thou knowest this well. That, however, which has been called the religion of royalty depends entirely on wealth. One who robs another of wealth, robs him of his religion as well.[1] Who amongst us, therefore, O king, would forgive an act of spoliation that is practised on us? It is seen that a poor man, even when he stands near, is accused falsely. Poverty is a state of sinfulness. It behoveth thee not to applaud poverty, therefore. The man that is fallen, O king, grieveth, as also he that is poor. I do not see the difference between a fallen man and a poor man. All kinds of meritorious acts flow from the possession of great wealth like a mountain. From wealth spring all religious acts, all pleasures, and heaven itself, O king! Without wealth, a man cannot find the very means of sustaining his life. The acts of a person who, possessed of little intelligence, suffers himself to be divested of wealth, are all dried up like shallow streams in the summer season. He that has wealth has friends. He that has wealth has kinsmen. He that has wealth is regarded as a true man in the world. He that has wealth is regarded as a learned man. If a person who hath no wealth desires to achieve a particular purpose, he meets with failure. Wealth brings about accessions of wealth, like elephants capturing (wild) elephants. Religious acts, pleasures, joy, courage, wrath, learning, and sense of dignity, all these proceed from wealth, O king! From wealth one acquires family honour. From wealth, one's religious merit increases. He that is without wealth hath neither this world, nor the next, O best of men! The man that hath no wealth succeeds not in performing religious acts, for these latter spring from wealth, like rivers from a mountain. He that is lean in respect of (his possession of) steeds and kine and servants and guests, is truly lean and not he whose limbs alone are so. Judge truly, O king, and look at the conduct of the gods and the *Danavas*. O king, do the gods ever wish for anything else than the slaughter of their kinsmen (the *Asuras*)? If the appropriation of wealth belonging to others be not regarded as righteous, how, O monarch, will kings practise virtue on this earth? Learned men have, in the *Vedas*, laid down this conclusion. The

[1] Because wealth enables its possessor to practise the rites of religion.

learned have laid it down that kings should live, reciting every day the three *Vedas*, seeking to acquire wealth, and carefully performing sacrifices with the wealth thus acquired. The gods, through internecine quarrels, have obtained footing in heaven. When, the very gods have won their prosperity through internecine quarrels, what fault can there be in such quarrels? The gods, thou seest, act in this way. The eternal precepts of the *Vedas* also sanction it. To learn, teach, sacrifice, and assist at other's sacrifices,—these are our principal duties. The wealth that kings take from others becomes the means of their prosperity. We never see wealth that has been earned without doing some injury to others. It is even thus that kings conquer this world. Having conquered, they call that wealth theirs, just as sons speak of the wealth of their sires as their own. The royal sages that have gone to heaven have declared this to be the duty of kings. Like water flowing on every direction from a swollen ocean, that wealth runs on every direction from the treasuries of kings. This earth formerly belonged to king Dilipa, Nahusha, Amvarisha, and Mandhatri. She now belongs to thee! A great sacrifice, therefore, with profuse presents of every kind and requiring a vast heap of the earth's produce, awaits thee. If thou dost not perform that sacrifice, O king, then the sins of this kingdom shall all be thine. Those subjects whose king performs a horse-sacrifice with profuse presents, become all cleansed and sanctified by beholding the ablutions at the end of the sacrifice. Mahadeva himself, of universal form, in a great sacrifice requiring libations of all kinds of flesh, poured all creatures as sacrificial libations and then his own self. Eternal is this auspicious path. Its fruits are never destroyed. This is the great path called *Dasaratha*. Abandoning it, O king, to what other path wouldst thou betake thyself?' "

SECTION IX

"Yudhishthira said, 'For a little while, O Arjuna, concentrate thy attention and fix thy mind and hearing on thy inner soul. If thou listenest to my words in such a frame of mind, they will meet with thy approbation. Abandoning all worldly pleasures, I shall betake myself to that path which is trod by the righteous. I shall not, for thy sake, tread along the path thou recommendest. If thou askest me what path is auspicious that one should tread alone, I shall tell thee. If thou dost not desire to ask me, I shall yet, unasked by thee, tell thee of it. Abandoning the pleasures and observance of men of the world, engaged in performing the austerest of penances, I shall wander in the forest, with the animals that have their home there, living on fruit and roots. Pouring libations on the fire at due hours, and performing ablutions at morn and eve, I shall thin myself by reduced diet, and covering myself with skins, bear matted locks on my head. Enduring cold, wind, and heat as also hunger and thirst and toil, I shall emaciate my body by penances as laid down in the ordinance.

Charming to the heart and the ear, I shall daily listen to the clear strains of cheerful birds and animals residing in the woods. I shall enjoy the fragrance of flower-burthened trees and creepers, and see diverse kinds of charming products that grow in the forest. I shall also see many excellent recluses of the forest. I shall not do the slightest injury to any creature, what need be said then of those that dwell in villages and towns?[1] Leading a retired life and devoting myself to contemplation, I shall live upon ripe and unripe fruits and gratify the *Pitris* and the deities with offerings of wild fruits and spring water and grateful hymns. Observing in this way the austere regulations of a forest life, I shall pass my days, calmly awaiting the dissolution of my body. Or, living alone and observing the vow of taciturnity, with my head shaved clean, I shall derive my sustenance by begging each day of only one tree.[2] Smearing my body with ashes, and availing of the shelter of abandoned houses, or lying at the foot of trees, I shall live, casting off all things dear or hateful. Without indulging in grief or joy, and regarding censure and applause, hope and affliction, equally, and prevailing over every couple of opposites, I shall live casting off all the things of the world. Without conversing with anybody, I shall assume the outward form of a blind and deaf idiot, while living in contentment and deriving happiness from my own soul. Without doing the least injury to the four kinds of movable and immovable creatures, I shall behave equally towards all creatures whether mindful of their duties or following only the dictates of the senses. I shall not jeer at any one, nor shall I frown at anybody. Restraining all my senses, I shall always be of a cheerful face. Without asking anybody about the way, proceeding along any route that I may happen to meet with, I shall go on, without taking note of the country or the point of the compass to which or towards which I may go. Regardless of whither I may proceed, I shall not look behind. Divesting myself of desire and wrath, and turning my gaze inwards, I shall go on, casting off pride of soul and body. Nature always walks ahead; hence, food and drink will somehow be accomplished. I shall not think of those pairs of opposites that stand in the way of such a life. If pure food in even a small measure be not obtainable in the first house (to which I may go), I shall get it by going to other houses. If I fail to procure it by even such a round, I shall proceed to seven houses in succession and fill my craving. When the smoke of houses will cease, their hearth-fires having been extinguished, when husking-rods will be kept aside, and all the inmates will have taken their food, when mendicants and guests will cease to wander, I shall select a moment for my round of mendicancy and solicit alms at two, three, or five houses at the most. I shall wander over the earth, after breaking the bonds of desire. Preserving equability in success and failure, I shall earn great ascetic merit. I shall behave neither like one that is fond of life nor like one that is about to die.

[1]The sense is that when I will not wrong the denizens of even the woods, there is little chance of my wronging men of the world.

[2]There is a class of recluses who support life by gathering the fallen fruits of trees. Taking the tree for a living person, they walk under its shade and beg of it its fruits. Those fruits that fall down on such occasions are regarded as the alms granted by the tree to its mendicant guest.

I shall not manifest any liking for life or dislike for death. If one strikes off one arm of mine and another smears the other arm with sandal-paste, I shall not wish evil to the one or good to the other. Discarding all those acts conducive to prosperity that one can do in life, the only acts I shall perform will be to open and shut my eyes and take as much food and drink as will barely keep up life. Without ever being attached to action, and always restraining the functions of the senses, I shall give up all desires and purify the soul of all impurities. Freed from all attachments and tearing off all bonds and ties, I shall live free as the wind. Living in such freedom from affections, everlasting contentment will be mine. Through desire, I have, from ignorance, committed great sins. A certain class of men, doing both auspicious and inauspicious acts here, maintain their wives, children, and kinsmen, all bound to them in relations of cause and effect.[1] When the period of their life runs out, casting off their weakened bodies, they take upon themselves all the effects of their sinful acts, for none but the actor is burdened with the consequences of his acts.[2] Even thus, endued with actions, creatures come into this wheel of life that is continually turning like the wheel of a car, and even thus, coming thither, they meet with their fellow-creatures. He, however, who abandons the worldly course of life, which is really a fleeting illusion although it looks eternal, and which is afflicted by birth, death, decrepitude, disease, and pain, is sure to obtain happiness. When again, the very gods fall down from heaven and great *Rishis* from their respective positions of eminence who, that is acquainted with truths of causes (and effects) would wish to have even heavenly prosperity?[3] Insignificant kings, having performed diverse acts relating to the diverse means of kingcraft (known by the means of conciliation, gift, &c.) often slay a king through some contrivance. Reflecting on these circumstances, this nectar of wisdom hath come to me. Having attained it, I desire to get a permanent, eternal, and unchangeable place (for myself). Always (conducting myself) with such wisdom and acting in this way, I shall, by betaking myself to that fearless path of life, terminate this physical frame that is subject to birth, death, decrepitude, disease, and pain.' "

SECTION X

Bhimasena said, "Thy understanding, O king, has become blind to the

[1]All the possessions of a man depend upon the acts of a previous life. Wives, children and kinsmen, therefore, as agents of happiness or the reverse, depend upon one's past acts. They are effects of pre-existing causes. Then again, they may be causes of effects to be manifested in the next life, for *their* acts also are supposed to affect the next life of him to whom they belong.

[2]i.e., they for whom he acts do not take the consequences of his acts.

[3]*Bhagena* is explained by Nilakantha as *swargaiswaryena.*

truth, like that of a foolish and unintelligent reciter of the *Veda* in consequence of his repeated recitation of those scriptures. If censuring the duties of kings thou wouldst lead a life of idleness, then, O bull of Bharata's race, this destruction of the Dhartarashtras was perfectly uncalled for. Are forgiveness and compassion and pity and abstention from injury not to be found in anybody walking along the path of Kshatriya duties? If we knew that this was thy intention, we would then have never taken up arms and slain a single creature. We would then have lived by mendicancy till the destruction of this body. This terrible battle between the rulers of the earth would also have never taken place. The learned have said this all that we see is food for the strong. Indeed, this mobile and immobile world is our object of enjoyment for the person that is strong. Wise men acquainted with Kshatriya duties have declared that they who stand in the way of the person taking the sovereignty of the earth, should be slain. Guilty of that fault, those that stood as enemies of our kingdom have all been slain by us. Having slain them, O Yudhishthira, righteously govern this earth. This our act (in refusing the kingdom) is like that of a person who having dug a well stops in his work before obtaining water and comes up smutted with mire. Or, this our act is like that of a person who having climbed up a tall tree and taken honey there from meets with death before tasting it. Or, it is like that of a person who having set out on a long way comes back in despair without having reached his destination. Or, it is like that of a person who having slain all his foes, O thou of Kuru's race, at last falls by his own hand. Or, it is like that of a person afflicted with hunger, who having obtained food, refuses to take it, or of a person under the influence of desire, who having obtained a woman reciprocating his passion, refuses to meet with her. We have become objects of censure, O Bharata, because, O king, we follow thee that art of feeble understanding, in consequence of thyself being our eldest brother. We are possessed of mighty arms; we are accomplished in knowledge and endued with great energy. Yet we are obedient to the words of a eunuch as if we were entirely helpless. We are the refuge of all helpless persons. Yet, when people see us so, why would they not say that in respect of the acquisition of our objects we are entirely powerless? Reflect on this that I say. It has been laid down that (a life of) renunciation should be adopted, only in times of distress, by kings overcome with decrepitude or defeated by foes. Men of wisdom, therefore, do not applaud renunciation as the duty of a Kshatriya. On the other hand, they that are of clear sight think that the adoption of that course of life (by a Kshatriya) involves even the loss of virtue. How can those that have sprung from that order, that are devoted to the practices of that order, and that have refuge in them, censure those duties? Indeed, if those duties be censurable, then why should not the Supreme Ordainer be censured?[1] It is only those persons that are reft of prosperity and wealth and that are infidels in faith, that have promulgated this precept of the Vedas (about the propriety of a Kshatriya's adoption of

[1]The sense is that as the Ordainer cannot be censured, therefore, that which He has ordained for the Kshatriyas cannot be deserving of censure.

a life of renunciation) as the truth. In reality, however, it is never proper for a Kshatriya to do so. He who is competent to support life by prowess, he who can support himself by his own exertions, does not live, but really falls away from his duty, by the hypocritical externals of a life of renunciation. That man only is capable of leading a solitary life of happiness in the woods who is unable to support sons and grandsons and the deities and *Rishis* and guests and *Pitris*. As the deer and boars and birds (though they lead a forest life) cannot attain to heaven, even so those Kshatriyas that are not bereft of prowess yet not given to doing good turns cannot attain to heaven by leading only a forest life. They should acquire religious merit by other ways. If, O king, anybody were to obtain success from renunciation, then mountains and trees would surely obtain it! These latter are always seen to lead lives of renunciation. They do not injure any one. They are, again, always aloof from a life of worldliness and are all *Brahmacharins*. If it be the truth that a person's success depends upon his own lot in life and not upon that of other, then (as a person born in the Kshatriya order) thou shouldst betake thyself to action. He that is reft of action can never have success. If they that fill only their own stomachs could attain to success, then all aquatic creatures would obtain it, for these have none else to support save their own selves. Behold, the world moves on, with every creature on it employed in acts proper to its nature. Therefore, one should betake oneself to action. The man reft of action can never obtain success.' "

SECTION XI

"Arjuna said, 'In this connection an old history is cited, *viz.*, the discourse between certain ascetics and Sakra, O bull of Bharata's race! A number of well-born Brahmana youth of little understanding, without the hirsute honours of manhood, abandoning their homes, came to the woods for leading a forest life. Regarding that to be virtue, those youths of abundant resources became desirous of living as *Brahmacharins*, having abandoned their brothers and sires. It so happened that Indra became compassionate towards them. Assuming the form of a golden bird, the holy Sakra addressed them, saying, 'That which is done by persons that eat the remnants of a sacrifice is the most difficult of acts that men can achieve.[1] Such an act is highly meritorious. The lives of such men are worthy of every praise. Having attained the object of life, those men, devoted to virtue obtain the highest end.' Hearing these words, the *Rishis* said, 'Lo, this bird applauds those that subsist upon the remnants of

[1]The meaning is that they who perform sacrifice and partake of the sacrificial food after offering it unto gods and guests, acquire such religious merit that the like of it cannot be acquired by other men. Sacrifice, therefore, is the highest act in life and the most meritorious that man can do.

sacrifices. He informs us of it, for we live upon such remnants.' The bird then said, 'I do not applaud you.' Ye are stationed with mire and very impure. Living upon offals, ye are wicked. Ye are not persons subsisting upon the remnants of sacrifice.'

"The *Rishis* said, 'We regard this our course of life to be highly blessed. Tell us, O bird, what is for our good. Thy words inspire us with great faith.'

"The bird said, 'If you do not refuse me your faith by arraying yourselves against your better selves, then I shall tell you words that are true and beneficial.'

"The *Rishis* said, 'We shall listen to thy words, O sire, for the different paths are all known to thee. O thou of righteous soul, we desire also to obey thy commands. Instruct us now.'

"The bird said, 'Among quadrupeds the cow is the foremost. Of metals, gold is the foremost. Of words, *mantras*, and of bipeds, the Brahmanas, are the foremost. These *mantras* regulate all the rites of a Brahmana's life beginning with those appertaining to birth and the period after it, and ending with those appertaining to death and the crematorium. These Vedic rites are his heaven, path, and foremost of sacrifices. If it were otherwise, how could I find the acts (of persons in quest of heaven) become successful through *mantras*? He who, in this world, adores his soul, firmly regarding it to be a deity of a particular kind, obtains success consistent with the nature of that particular deity.[1] The seasons measured by half the months lead to the Sun, the Moon, or the Stars.[2] These three kinds of success, depending upon action are desired by every creature. The domestic mode of life is very superior and sacred and is called the field (for the cultivation) of success. By what path do those men go that censure action? Of little understanding and deprived of wealth, they incur sin. And since those men of little understanding live by abandoning the eternal paths of the gods, the paths of the *Rishis*, and the paths of *Brahma*, therefore, they attain to paths disapproved of by the *Srutis*.[3] There is an ordinance in the *mantras* which says, 'Ye sacrificer, perform the sacrifice represented by gifts of valuable things. I will give thee happiness represented by sons, animals, and heaven!'—To live, therefore, in accordance with ordinance is said to be the highest asceticism of the ascetics. Therefore, ye should perform such sacrifices and such penances in the shape of gifts. The due performance of

[1]The *iti* after *vadi* is really *eti*, the absence of *sandhi* in the proper form is *Arsha*. Literally rendered, the line becomes,—According to the manner in which the person of firm conviction approaches the Soul, is the success that he gets here. As the *Srutis* declare, if one firmly regards oneself to be Siva, the success one attains here and hereafter is after the kind of that deity.

[2]The brevity of such passages is the chief obstacle to their clear comprehension. Fortunately the allusions are very plain. What is meant is that those who die during the lighted fortnights of the summer solstice attain to solar regions of bliss. Those that die during the dark fortnights of the winter solstice, attain to lunar regions. These last have to return after passing their allotted periods of enjoyment and happiness. While those that are freed from attachments, whatever the time of their Death, go to Stellar regions which are equal to that of Brahma.

[3]Without attaining to the companionship of the gods and *Pitris*, and without obtaining *Brahma*, they sink in the scale of being and become worms and vermin.

these eternal duties, *viz.*, the worship of the gods, the study of the Vedas, and the gratification of the *Pitris*, as also regardful services unto the preceptors—these are called the austerest of penances. The gods, by performing such exceedingly difficult penances, have obtained the highest glory and power. I, therefore, tell you to bear the very heavy burthen of the duties of domesticity. Without doubt, penances are the foremost of all things and are the root of all creatures. Asceticism, however, is to be obtained by leading a life of domesticity, upon which depends everything. They that eat the remnants of feasts, after duly apportioning the food morning and evening among kinsmen, attain to ends that are exceedingly difficult of attainment. They are called eater of the remnants of feasts who eat after having served guests and gods and *Rishis* and kinsmen. Therefore, those persons that are observant of their own duties, that practise excellent vows and are truthful in speech, become objects of great respect in the world, with their own faith exceedingly strengthened. Free from pride, those achievers of the most difficult feats attain to heaven and live for unending time in the regions of Sakra.'

"Arjuna continued, 'Those ascetics then, hearing these words that were beneficial and fraught with righteousness, abandoned the religion of renunciation, saying, 'There is nothing in it,' and betook themselves to a life of domesticity. Therefore, O thou that are conversant with righteousness, calling to thy aid that eternal wisdom, rule the wide world, O monarch that is now destitute of foes.' "

SECTION XII

"Vaisampayana said, 'Hearing these words of Arjuna, O chastiser of foes, Nakula of mighty arms and a broad chest, temperate in speech and possessed of great wisdom, with face whose colour then resembled that of copper, looked at the king, that foremost of all righteous persons, and spoke these words, besieging his brother's heart (with reason).'

"Nakula said, 'The very gods had established their fires in the region called *Visakha-yupa*. Know, therefore, O king, that the gods themselves depend upon the fruits of action.[1] The *Pitris*, that support (by rain) the lives of even all disbelievers, observing the ordinances (of the Creator as declared in the Vedas), are, O king, engaged in action.[2] Know them for downright atheists that reject the declaration of the Vedas (which inculcate action). The person that is learned in the Vedas, by following their declarations in all his acts, attains, O Bharata, to the highest region of heaven by the way of the deities.[3]

[1]The sense is that the gods themselves have become so by action.

[2]The first word is compounded of *an* and *astika*.

[3]*Deva-yana* is the *Yana* or way along which the deities have gone, *viz.*, the strict observance of the Vedic rites.

This (domestic mode of life again) has been said by all persons acquainted with Vedic truths to be superior to all the (other) modes of life. Knowing this, O king, that the person who in sacrifices gives away his righteously acquired wealth unto those Brahmanas that are well conversant with the Vedas, and restrains his soul, is, O monarch, regarded as the true renouncer. He, however, who, disregarding (a life of domesticity, that is) the source of much happiness, jumps to the next mode of life,—that renouncer of his own self,[1] O monarch, is a renouncer labouring under the quality of darkness. That man who is homeless, who roves over the world (in his mendicant rounds), who has the foot of a tree for his shelter, who observes the vow of taciturnity, never cooks for himself, and seeks to restrain all the functions of his senses, is, O Partha, a renouncer in the observance of the vow of mendicancy.[2] That Brahmana who, disregarding wrath and joy, and especially deceitfulness, always employs his time in the study of the Vedas, is a renouncer in the observance of the vow of mendicancy.[3] The four different modes of life were at one time weighed in the balance. The wise have said, O king, that when domesticity was placed on one scale, it required the three others to be placed on the other for balancing it. Beholding the result of this examination by scales, O Partha, and seeing further, O Bharata, that domesticity alone contained both heaven and pleasure, that became the way of the great *Rishis* and the refuge of all persons conversant with the ways of the world. He, therefore, O bull of Bharata's race, who betakes himself to this mode of life, thinking it to be his duty and abandoning all desire for fruit, is a real renouncer, and not that man of clouded understanding who goes to the woods, abandoning home and its surroundings. A person, again, who under the hypocritical garb of righteousness, fails to forget his desires (even while living in the woods), is bound by the grim King of death with his deadly fetters round the neck. Those acts that are done from vanity, are said to be unproductive of fruit. Those acts, on the other hand, O monarch, that are done from a spirit of renunciation, always bear abundant fruits.[4] Tranquillity, self-restraint, fortitude, truth, purity, simplicity, sacrifices, perseverance, and righteousness,—these are always regarded as virtues recommended by the *Rishis*. In domesticity, it is said, are acts intended for *Pitris*, gods, guests. In this mode of life alone, O monarch, are the threefold aims to be attained.[5] The renouncer that rigidly adheres to this mode of life, in which one is free to do all acts, has not to encounter ruin either here or hereafter. The sinless Lord of all creatures, of righteous soul, created creatures,

[1] *Renouncer of his own self*, because he dries up his very body by denying himself food.

[2] Such a person also is not a true renouncer. For a Kshatriya, again, such a mode of life would be sinful.

[3] Nilakantha thinks that the object of this verse is to show that even such a life properly appertains to a *Brahmana* and not to a *Kshatriya*. Therefore, if Yudhishthira would, without reigning, live quietly in the kingdom governed by some brother of his, he would then be equally sinning.

[4] *Acts done from vanity, i.e.*, with the bragging consciousness of one being himself the actor and the arranger of everything. *Acts done from a spirit of renunciation, i.e.*, without hope of reaping their fruits.

[5] *The threefold aims, i.e.*, Religion, Pleasure and Profit.

with the intention that they would adore him by sacrifices with profuse presents. Creepers and trees and deciduous herbs, and animals that are clean, and clarified butter, were created as ingredients of sacrifice. For one in the observance of domesticity the performance of sacrifice is fraught with impediments. For this, that mode of life has been said to be exceedingly difficult and unattainable. Those persons, therefore, in the observance of the domestic mode of life, who, possessed of wealth and corn and animals, do not perform sacrifices, earn, O monarch, eternal sin. Amongst *Rishis*, there are some that regard the study of the Vedas to be a sacrifice: and some that regard contemplation to be a great sacrifice which they perform in their minds. The very gods, O monarch, covet the companionship of a regenerate person like this, who in consequence of his treading along such a way which consists in the concentration of the mind, has become equal to *Brahma*. By refusing to spend in sacrifice the diverse kinds of wealth that thou hast taken from thy foes, thou art only displaying thy want of faith. I have never seen, O monarch, a king in the observance of a life of domesticity renouncing his wealth in any other way except in the *Rajasuya*, the *Aswamedha*, and other kinds of sacrifice. Like Sakra, the chief of the celestial, O sire, perform those other sacrifices that are praised by the Brahmanas. That king, through whose heedlessness the subjects are plunged by robbers, and who does not offer protection to those whom he is called upon to govern, is said to be the very embodiment of Kali. If, without giving away steeds, and kine, and female slaves, and elephants adorned with trappings, and villages, and populous regions, and fields, and houses, unto Brahmanas, we retire into the woods with hearts not harbouring friendly feeling towards kinsmen, even we shall be, O monarch, such Kalis of the kingly order. Those members of the kingly order that do not practise charity and give protection (to others), incur sin. Woe is their portion hereafter and not bliss. If, O lord, without performing great sacrifices and the rites in honour of thy deceased ancestors, and if, without bathing in sacred waters, thou betakest thyself to a wandering life, thou shalt then meet with destruction like a small cloud separated from a mass and dashed by the winds. Thou shalt then fall off from both worlds and have to take thy birth in the *Pisacha* order.[1] A person becomes a true renouncer by casting off every internal and external attachment, and not simply by abandoning home for dwelling in the woods. A Brahmana that lives in the observance of these ordinances in which there are no impediments, does not fall off from this or the other world. Observant of the duties of one's own order,—duties respected by the ancients and practised by the best of men, who is there, O Partha, that would grieve, O king, for having in a trice slain in battle his foes that swelled with prosperity, like Sakra slaying the forces of the *Daityas*? Having in the observance of Kshatriya duties subjugated the world by the aid of thy prowess, and having made presents unto persons conversant with the Vedas, thou canst, O monarch, go to regions higher than heaven. It behoves thee not, O Partha, to indulge in grief."

[1] *Antarala* is thus explained by Nilakantha.

SECTION XIII

"Sahadeva said, 'By casting off all external objects only, O Bharata, one does not attain to success. By casting off even mental attachments, the attainment of success is doubtful.[1] Let that religious merit and that happiness which are his who has cast off external objects but whose mind still internally covets them, be the portion of our foes! On the other hand, let that religious merit and that happiness which are his who governs the earth, having cast off all internal attachments also, be the portion of our friends. The word *mama* (mine), consisting of two letters, is Death's self; while the opposite word *na-mama* (not mine), consisting of three letters, is eternal *Brahma*.[2] *Brahma* and death, O king, entering invisibly into every soul, without doubt, cause all creatures to act. If this being, O Bharata, that is called Soul, be not ever subject to destruction, then by destroying the bodies of creatures one cannot be guilty of slaughter. If, on the other hand, the soul and the body of a being are born or destroyed together, so that when the body is destroyed the soul also is destroyed, then the way (prescribed in the scriptures) of rites and acts would be futile. Therefore, driving away all doubts about the immortality of the soul, the man of intelligence should adopt that path which has been trodden by the righteous of old and older times. The life of that king is certainly fruitless who having acquired the entire earth with her mobile and immobile creatures, does not enjoy her. As regards the man again who lives in the forest upon wild fruits and roots, but whose attachment to things of the earth has not ceased, such a one, O king, lives within the jaws of Death. Behold, O Bharata, the hearts and the outward forms of all creatures to be but manifestations of thy own. They that look upon all creatures as their own selves escape from the great fear (of destruction).[3] Thou art my sire, thou art my protector, thou art my brother, and thou art my senior and preceptor. It behoveth thee, therefore, to forgive these incoherent utterances in sorrow of a woe-stricken person. True or false, this that has been uttered by me, O lord of earth, has been uttered from a due regard for thee, O best of Bharatas, that I entertain!"

[1] *Sariram* is contra-distinguished from *Vahyam*. The first is explained as appertaining to or encased in *Sarira*, *i.e.*, the mind.

[2] What Sahadeva wishes to say is that everything that proceeds from selfishness is productive of death, while everything proceeding from an opposite frame of mind leads to *Brahma* or immortality.

[3] The meaning entirely depends upon the word *Swabhavam*, manifestation of self. In the second line, if *Vrittam* be read for *Bhutam* the sense would remain unaltered.

SECTION XIV

Vaisampayana said, "When Kunti's son, king Yudhishthira the just, remained speechless after listening to his brothers who were telling these truths of the Vedas, that foremost of women, *viz.*, Draupadi, of large eyes and great beauty, and noble descent, O monarch, said these words unto that bull among kings seated in the midst of his brothers that resembeld so many lions and tigers, and like the leader in the midst of a herd of elephants. Ever expectant of loving regards from all her husbands but especially from Yudhishthira, she was always treated with affection and indulgence by the king. Conversant with duties and observant of them in practice, that lady of large hips, casting her eyes on her lord, desired his attention in shooting and sweet words and said as follows.

"Draupadi said, These thy brothers, O Partha, are crying and drying their palates like *chatakas* but thou dost not gladden them: O monarch, gladden these thy brothers, that resemble infuriated elephants (in prowess), with proper words,—these heroes that have always drunk of the cup of misery. Why, O king, while living by the side of the Dwaita lake, didst thou say unto these thy brothers then residing with thee, and suffering from cold and wind and sun, even these words, *viz.*,—'rushing to battle from desire of victory, we will slay Duryodhana and enjoy the earth that is capable of granting every wish. Depriving great car-warriors of their cars and slaying huge elephants, and strewing the field of battle with the bodies of car-warriors and horsemen and heroes, ye chastisers of foes, ye will perform great sacrifices of diverse kinds with presents in profusion. All these sufferings, due to a life of exile in the woods, will then end in happiness.' O foremost of all practisers of virtue, having thyself said these words unto thy brothers then, why, O hero, dost thou depress our hearts now? A eunuch can never enjoy wealth. A eunuch can never have children even as there can be no fish in a mire (destitute of water). A Kshatriya without the rod of chastisement can never shine. A Kshatriya without the rod of chastisement can never enjoy the earth. The subjects of a king that is without the rod of chastisement can never have happiness. Friendship for all creatures, charity, study of the Vedas, penances,—these constitute the duties of a Brahmana and not of a king, O best of kings! Restraining the wicked, cherishing the honest, and never retreating from battle,—these are the highest duties of kings. He is said to be conversant with duties in whom are forgiveness and wrath, giving and taking, terrors and fearlessness, and chastisement and reward. It was not by study, or gift, or mendicancy, that thou hast acquired the earth. That force of the enemy, O hero, ready to burst upon thee with all its might, abounding with elephants and horse and cars, strong with three kinds of strength[1] protected by Drona

[1]The three kinds of *angas* referred to, as explained by Nilakantha are (1) the strength that depends on the master, (2) that depending on good counsels, and (3) that depending on the perseverance and the courage of the men themselves.

and Karna and Aswatthaman and Kripa, has been defeated and slain by thee, O hero! It is for this that I ask thee to enjoy the earth. Formerly, O puissant one, thou hadst, O monarch, swayed with might,[1] the region called Jambu, O tiger among men, abounding with populous districts. Thou hadst also, O ruler of men, swayed with might that other region called Kraunchadwipa situate on the west of the great Meru and equal unto Jambu-dwipa itself. Thou hadst swayed with might, O king, that other region called Sakadwipa on the east of the great Meru and equal to Krauncha-dwipa itself. The region called Bhadraswa, on the north of the great Meru and equal to Sakadwipa was also swayed by thee, O tiger, among men! Thou hadst even penetrated the ocean and swayed with might other regions, too, O hero, and the very islands begirt by the sea and containing many populous provinces. Having, O Bharata, achieved such immeasurable feats, and having obtained (through them) the adorations of the Brahmanas, how is it that thy soul is not gratified? Seeing these brothers of thine before thee, O Bharata,—these heroes swelling with might and resembling bulls or infuriated elephants (in prowess),—why dost thou not address them in delightful words? All of you are like celestials. All of you are capable of resisting foes. All of you are competent to scorch your enemies. If only one of you had become my husband, my happiness would even then have been very great. What need I say then, O tiger among men, when all of you, numbering five, are my husbands (and look after me) like the five senses inspiring the physical frame? The words of my mother-in-law who is possessed of great knowledge and great foresight, cannot be untrue. Addressing me, she said, 'O princess of Panchala, Yudhishthira will ever keep you in happiness, O excellent lady! Having slain many thousands of kings possessed of active prowess, I see, O monarch, that through thy folly thou art about to make that feat futile. They whose eldest brother becomes mad, have all to follow him in madness. Through thy madness, O king, all the Pandavas are about to become mad. If, O monarch, these thy brothers were in their senses, they would then have immured thee with all unbelievers (in a prison) and taken upon themselves the government of the earth. That person who from dullness of intellect acts in this way never succeeds in winning prosperity. The man that treads along the path of madness should be subjected to medical treatment by the aid of incense and collyrium, of drugs applied through the nose, and of other medicines. O best of the Bharatas, I am the worst of all my sex, since I desire to live on even though I am bereaved of my children. Thou shouldst not disregard the words spoken by me and by these brothers of thine that are endeavouring thus (to dissuade thee from thy purpose). Indeed, abandoning the whole earth, thou art inviting adversity and danger to come upon thee. Thou shinest now, O monarch, even as those two best of kings, *viz.*, Mandhatri and Amvarisha, regarded by all the lords of earth, did in former days. Protecting thy subjects righteously, govern the goddess Earth with her mountains and forests and islands. Do not, O king, become cheerless. Adore the gods in diverse sacrifices. Fight thy foes. Make gifts of

[1]Literally, "crushed with the rod of chastisement."

wealth and clothes and other objects of enjoyment unto the Brahmanas, O best of kings!'

SECTION XV

Vaisampayana said, "Hearing these words of Yajnasena's daughter, Arjuna once more spoke, showing proper regard for his mighty-armed eldest brother of unfading glory.

"Arjuna said, 'The man armed with the rod of chastisement governs all subjects and protects them. The rod of chastisement is awake when all else is sleep. For this, the wise have characterised the rod of chastisement to be Righteousness itself. The rod of chastisement protects Righteousness and Profit. It protects also, O king! For this, the rod of chastisement is identified with the triple objects of life. Corn and wealth are both protected by the rod of chastisement. Knowing this, O thou that art possessed of learning, take up the rod of chastisement and observe the course of the world. One class of sinful men desist from sin through fear of the rod of chastisement in the king's hands. Another class desist from similar acts through fear of Yama's rod, and yet another from fear of the next world. Another class of persons desist from sinful acts through fear of society. Thus, O king, in this world, whose course is such, everything is dependent on the rod of chastisement. There is a class of persons who are restrained by only the rod of chastisement from devouring one another. If the rod of chastisement did not protect people, they would have sunk in the darkness of hell. The rod of chastisement *(danda)* has been so named by the wise because it restrains the ungovernable and punishes the wicked. The chastisement of Brahmanas should be by word of mouth; of Kshatriyas, by giving them only that much of food as would suffice for the support of life; of Vaisyas, by the imposition of fines and forfeitures of property, while for Sudras there is no punishment.[1] For keeping men awake (to their duties) and for the protection of property, ordinances, O king, have been established in the world, under the name of chastisement (or punitive legislation). Thither where chastisement, of dark complexion and red eyes, stands in an attitude of readiness (to grapple with every offender) and the king is of righteous vision, the subjects never forget themselves. The Brahmacharin and the house-holder, the recluse in the forest and the religious mendicant, all these walk in their respective ways through fear of chastisement alone. He

[1]Censure is the only punishment for a Brahmana offender. A Kshatriya may be punished by taking away all his property, but care should be taken to give him food sufficient for maintaining life. A Vaisya should be punished by forfeiture of possessions. There is practically no punishment for a Sudra, for being unable to possess wealth, dispossession of wealth cannot be a punishment in his case; again, service being his duty, the imposition of labour on him cannot be a punishment. For all that, hard work may be imposed upon him.

that is without any fear, O king, never performs a sacrifice. He that is without fear never giveth away. The man that is without any fear never desires to adhere to any engagement or compact. Without piercing the vitals of others, without achieving the most difficult feats and without slaying creatures like a fisherman (slaying fish), no person can obtain great prosperity.[1] Without slaughter, no man has been able to achieve fame in this world or acquire wealth or subjects. Indra himself, by the slaughter of Vritra, became the *great* Indra. Those amongst the gods that are given to slaughtering others are adored much more by men. Rudra, Skanda, Sakra, Agni, Varuna, are all slaughterers. Kala and Mrityu and Vayu and Kuvera and Surya, the Vasus, the Maruts, the Sadhyas, and the Viswadevas, O Bharata, are all slaughterers. Humbled by their prowess, all people bend to those gods, but not to Brahman or Dhatri or Pushan at any time. Only a few men that are noble of disposition adore in all their acts those among the gods that are equally disposed towards all creatures and that are self-restrained and peaceful. I do not behold the creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker. The mongoose devours mice; the cat devours the mongoose; the dog devours the cat; the dog again is devoured by the spotted leopard. Behold all things again are devoured by the Destroyer when he comes! This mobile and immobile universe is food for living creatures. This has been ordained by the gods. The man of knowledge, therefore, is never stupefied at it. It behoveth thee, O great king, to become that which thou art by birth. Foolish (Kshatriyas) alone, restraining wrath and joy take refuge in the woods. The very ascetics cannot support their lives without killing creatures. In water, on earth, and fruits, there are innumerable creatures. It is not true that one does not slaughter them. What higher duty is there than supporting one's life?[2] There are many creatures that are so minute that their existence can only be inferred. With the falling of the eyelids alone, they are destroyed. There are men who subduing wrath and pride betake themselves to ascetic courses of life and leaving village and towns repair to the woods. Arrived there, those men may be seen to be so stupefied as to adopt the domestic mode of life once more. Others may be seen, who (in the observance of domesticity) tilling the soil, uprooting herbs, cutting off trees and killing birds and animals, perform sacrifices and at last attain to heaven. O son of Kunti, I have no doubt in this that the acts of all creatures become crowned with success only when the policy of chastisement is properly applied. If chastisement were abolished from the world, creatures wood soon be destroyed. Like fishes in the water, stronger animals prey on the weaker. This truth was formerly spoken by Brahmana himself, *viz.*, that chastisement, properly applied upholds creatures. Behold, the very fires, when extinguished, blaze up again, in fright, when blown. This is due to the fear of force or chastisement. If there were no chastisement in the world distinguishing the good from the bad, then the whole world would have been

[1]A fisherman who would not slay fish would go without food.

[2]The sense is that if in supporting life one kills these creatures, he does not in any way commits sin.

enveloped in utter darkness and all things would have been confounded. Even they that are breakers of rules, that are atheists and scoffers of the Vedas, afflicted by chastisement, soon become disposed to observe rules and restrictions.[1] Everyone in this world is kept straight by chastisement. A person naturally pure and righteous is scarce. Yielding to the fear of chastisement, man becomes disposed to observe rules and restraints. Chastisement was ordained by the Creator himself for protecting religion and profit, for the happiness of all the four orders, and for making them righteous and modest. If chastisement could not inspire fear, then ravens and beasts of prey would have eaten up all other animals and men and the clarified butter intended for sacrifice. If chastisement did not uphold and protect, then nobody would have studied the Vedas, nobody would have milked a milch cow, and no maiden would have married.[2] If chastisement did not uphold and protect, then ravage and confusion would have set in on every side, and all barriers would have been swept away, and the idea of property would have disappeared. If chastisement did not uphold and protect, people could never duly perform annual sacrifices with large presents. If chastisement did not uphold and protect, no one, to whatever mode of life he might belong, would observe the duties of that mode as declared (in the scriptures), and no one would have succeeded in acquiring knowledge.[3] Neither camels, nor oxen, nor horses, nor mules, nor asses, would, even if yoked thereto, drag cars and carriages, if chastisement did not uphold and protect. Upon chastisement depend all creatures. The learned, therefore, say that chastisement is the root of everything. Upon chastisement rests the heaven that men desire, and upon it rests this world also. Thither where foe-destroying chastisement is well applied, no sin, no deception, and no wickedness, is to be seen. If the rod of chastisement be not uplifted, the dog will lick the sacrificial butter. The crow also would take away the first (sacrificial) offering, if that rod were not kept uplifted. Righteously or unrighteously, this kingdom hath now become ours. Our duty now is to abandon grief. Do thou, therefore, enjoy it and perform sacrifices. Men that are fortunate, living with their dear wives (and children), eat good food, wear excellent clothes, and cheerfully acquire virtue. All our acts, without doubt, are dependent on wealth; that wealth again is dependent on chastisement. Behold, therefore, the importance of chastisement. Duties have been declared for only the maintenance of the relations of the world. There are two things here, *viz.*, abstention from injury and injury prompted by righteous motives. Of these, two, that is superior by which righteousness may be acquired.[4] There is no act that is wholly meritorious, nor any that is wholly

[1] *Bhoga* is explained by Nilakantha as *Palanaya (maryyadaya)*.

[2] The meaning seems to be that the milch cow suffers herself to be milked, only through fear of chastisement, and maidens also marry, without practising free love, through fear of chastisement by the king, society, or Yama in the next world.

[3] If this does not come up to the grossness of the doctrine—spare the rod and ruin the child, —it at least is plain that the fear of being regarded a dunce and a fool and incurring the ridicule or displeasure of the tutor and class-mates, induces one to acquire knowledge.

[4] The illustration used by the commentator is that it is better to kill the tiger that has invaded the fold that remain quiet for fear of injuring that beast of prey and commit sin. For that

wicked. Right or wrong, in all acts, something of both is seen. Subjecting animals to castration, their horns again are cut off. They are then made to bear weights, are tethered, and chastised. In this world that is unsubstantial and rotten with abuses and rendered painful, O monarch, do thou practise the ancient customs of men, following the rules and analogies cited above. Perform sacrifices, give alms, protect thy subjects, and practise righteousness. Slay thy foes, O son of Kunti, and protect thy friends. Let no cheerlessness be thine, O king, while slaying foes. He that does it, O Bharata, does not incur the slightest sin. He that takes up a weapon and slays an armed foe advancing against him, does not incur the sin of killing a foetus, for it is the wrath of the advancing foe that provokes the wrath of the slayer. The inner soul of every creature is incapble of being slain. When the soul is incapable of being slain, how then can one be slain by another? As a person enters a new house, even so a creature enters successive bodies. Abandoning forms that are worn out, a creature acquires new forms. People capable of seeing the truth regard this transformation to be death.' "

SECTION XVI

Vaisampayana said, "After the conclusion of Arjuna's speech, Bhimasena of great wrath and energy, mustering all his patience, said these words unto his eldest brother, 'Thou art, O monarch, conversant with all duties. There is nothing unknown to thee. We always wish to imitate thy conduct, but, alas, we cannot do it!—*I will not say anything! I will not say anything—!* Even this is what I had wished! Impelled, however, by great grief I am constrained to say something. Listen to these words of mine, O ruler of men! Through the stupefaction of thy faculties, everything is endangered, and ourselves are being made cheerless and weak. How is it that thou that art the ruler of the world, thou that art conversant with all branches of knowledge, sufferest thy understanding to be clouded, in consequence of cheerlessness, like a coward? The righteous and unrighteous paths of the world are known to thee. There is nothing belonging either to the future or the present that is also unknown to thee, O puissant one ! When such is the case, O monarch, I will indicate, O ruler of men, the reasons in favour of your assuming sovereignty. Listen to me with undivided attention. There are two kinds of diseases, *viz.*, physical and mental. Each springs from the other. None of them can be seen existing independently. Without doubt, mental diseases

slaughter there is merit, for if not slaughtered, the beast will slaughter the kine before the spectator's eyes and the latter would incur sin by passively witnessing the sight. At any rate, to be more general, it is better to injure, says Arjuna, from righteous motives than not to injure from fear of sin.

spring from physical ones. Similarly physical diseases spring from mental ones. This is the truth. He that indulgeth in regrets on account of past physical or mental woes, reapeth woe from woe and suffereth double woe. Cold, heat, and wind,—these three are the attributes of the body.[1] Their existence in harmony is the sign of health. If one of the three prevails over the rest, remedies have been laid down. Cold is checked by heat, and heat is checked by cold. Goodness, passion, and darkness are the three attributes of the mind. The existence of these three in harmony is the sign of (mental) health. If one of these prevails over the rest, remedies have been prescribed. Grief is checked by joy, and joy is checked by grief. One, living in the present enjoyment of this, wishes to recollect his past woes. Another, living in the present suffering of woe, wishes to recollect his past bliss. Thou, however, wert never sad in grief or glad in bliss.[2] Thou, shouldst not, therefore, use thy memory for becoming sad during times of bliss, or glad during times of woe. It seems that Destiny is all-powerful. Or, if it be thy nature, in consequence of which thou art thus afflicted, how is it that it does not behove thee to recollect the sight thou sawest before, *viz.*, the scantily-clad Krishna dragged, while in her season, before the assembly.[3] Why does it not beholve thee to recollect our expulsion from the (Kuru) city and our exile (into the woods) dressed in deer-skins, as also our living in the great forests? Why hast thou forgotten the woes inflicted by Jatasura, the battle with Chitrasena, and the distress suffered at the hands of the Sindhu king? Why hast thou forgotten the kick received by the princess Draupadi from Kichaka while we were living in concealment? A fierce battle, O chastiser of foes, like that which thou hast fought with Bhishma and Drona is now before thee, to be fought (however) with thy mind alone. Indeed, that battle is now before thee in which there is no need of arrows, of friends, of relatives and kinsmen, but which will have to be fought with thy mind alone. If thou givest up thy life-breath before conquering in this battle, then, assuming another body, thou shalt have to fight these very foes again.[4] Therefore, fight that battle this very day, O bull of Bharata's race, disregarding the concerns of thy body, and aided by thy own acts, conquer and identify with thy mind's foe.[5] If thou canst not win that battle, what will be thy condi-

[1]Otherwise named phlegm, bile and wind.

[2]The sense is that thou wert ever superior to joy and grief and never sufferedst thyself to be elated with joy or depressed with grief.

[3]The argument seems to be this: if it is thy nature to call back thy woes even when happiness is before thee, why dost thou not then recollect the insult to your wife? The recollection of this insult will fill thee with wrath and convince thee that in slaying thy foes,—those insulters of thy wife—thou hast acted very properly.

[4]The meaning is that in consequence of thy abandonment of prosperity and kingdom and, therefore, of the means of effecting thy salvation by sacrifice and gifts and other acts of piety, thou shalt have to be re-born and to renew this mental battle *with thy doubts.*

[5]This is a difficult verse, and I am not sure that I have understood it correctly. *Gantavyam* is explained by Nilakantha as connected with *paramavyaktarupasya.* According to Nilakantha, this means that thou shouldst go to, *i.e.* conquer, and identify thyself with, the *param* or foe of that which is of unmanifest form, the mind; of course, this would mean that Yudhishthira should identify himself with his own soul, for it is the soul which is his foe and

tion? On the other hand, by winning it, O monarch, thou shalt have attained the great end of life. Applying thy intellect to this, and ascertaining the right and the wrong paths of creatures, follow thou the course adopted by thy sire before thee and govern properly thy kingdom. By good luck, O king, the sinful Duryodhana hath been slain with all his followers. By good luck, thou too hast attained to the condition of Draupadi's locks.[1] Perform with due rites and profuse presents the horse-sacrifice. We are thy servants, O son of Pritha, as also Vasudeva of great energy!' "

SECTION XVII

"Yudhishthira said, 'Discontent, heedless attachment to earthly goods, the absence of tranquillity, might, folly, vanity, and anxiety,—affected by these sins, O Bhima, thou covetest sovereignty. Freed from desire, prevailing over joy and grief and attaining to tranquillity, strive thou to be happy. That peerless monarch who will govern this unbounded earth, will have but one stomach. Why dost thou then applaud this course of life? One's desires, O bull of Bharata's race, are incapable of being filled in a day, or in many months. Desire, which is incapable of gratification, cannot, indeed, be filled in course of one's whole life. Fire, when fed with fuel, blazeth forth; when not so fed, it is extinguished. Do thou, therefore, extinguish with little food the fire in thy stomach when it appears. He that is bereft of wisdom seeks much food for his stomach. Conquer thy stomach first. (Thou shalt then be able to conquer the Earth). The earth being conquered, that which is for thy permanent good will then be won by thee. Thou applaudest desires and enjoyments and prosperity. They, however, that have renounced all enjoyments and reduced their bodies by penances, attain to regions of beatitude. The acquisition and preservation of kingdom is attended with both righteousness and unrighteousness. The desire for them exists in thee. Free thyself, however, from thy great burthens, and adopt renunciation. The tiger, for filling one stomach of his, slaughters many animals. Other animals destitute of strength and moved by covetousness live upon the tiger's prey.[2] If kings, accepting earthly

with which he is battling. Such conquest and identification implies the cessation of the battle and, hence, the attainment of tranquillity.

[1] *The condition of Drupadi's lock,—i.e.*, thou hast been restored to the normal condition. Draupadi had kept her locks dishevelled since the day they had been seized by Duhsasana. After the slaughter of the Kurus, those locks were bound up as before, or restored to their normal condition.

[2] The Bengal tiger acts as a fisher to both animals and men. When the tiger goes on a fishing expedition, what it usually does is to catch large fishes from shallow streams and throw them landwards far from the water's edge. The poor beast is very often followed, unperceived, by the smaller carnivorous animals, and sometimes by bands of fishermen. I have seen large fishes with the claw-marks of the tiger on them exposed for sale in a village market.

possessions, practise renunciation, they can never have contentment. Behold the loss of understanding that is noticeable in them. As a matter of fact, however, they who subsist on leaves of trees, or use two stones only or their teeth alone for husking their grain, or live upon water only or air alone, succeed in conquering hell.[1] That king who rules this wide unbounded earth, and that person who regards gold and pebbles equally, amongst these two, the latter is said to have attained the object of his life and not the former. Depending, therefore, upon that which is the eternal refuge of joy both here and hereafter, cease thou to act and hope with respect to thy wishes and cease to bear attachment to them. They that have given up desire and enjoyment have never to grieve. Thou, however, grievest for enjoyments.[2] Discarding desire and enjoyment, thou mayst succeed in liberating thyself from false speech.[3] There are two well-known paths (for us), *viz.*, the path of the *Pitris* and the path of the gods. They that perform sacrifices go by the *Pitri*-path, while they that are for salvation, go by the god-path.[4] By penances, by *Brahmacharya*, by study (of the Vedas), the great *Rishis*, casting off their bodies, proceeded to regions that are above the power of Death. Worldly enjoyments have been styled as bonds. They have also been called Action. Liberated from those two sins (*viz.*, bonds and action), one attains to the highest end. Mention is made of a verse sung (of old) by Janaka who was freed from the pairs of opposites, liberated from desire and enjoyments, and observant of the religion of Moksha. That verse runs thus: 'My treasures are immense, yet I have nothing! If again the whole of Mithila were burnt and reduced to ashes, nothing of mine will be burnt!' As a person on the hill-top looketh down upon men on the plain below, so he that has got up on the top of the mansion of knowledge, seeth people grieving for things that do not call for grief. He, however, that is of foolish understanding, does not see this. He who, casting his eyes on visible things, really seeth them, is said to have eyes and understanding. The faculty called understanding is so called because of the knowledge and comprehension it gives of unknown and incomprehensible things. He who is acquainted with the words of persons that are learned, that are of cleansed souls, and that have atained to a state of Brahma, succeeds in obtaining great honours. When one seeth creatures of infinite diversity to be all one and the same and to be but diversified emanations from the same essence, one is then said to have attained *Brahma*.[5] Those who reach this high

[1]The sense seems to be that unless kings perform such penances they cannot escape hell. Such penances, however, are impossible for them as long as they are in the midst of luxuries. To accept wealth and not use it, therefore, is impracticable.

[2]*i.e.*, Thou art not liberated from desire.

[3]The false speech, in this instance, consists in professing one's self to be really unattached while enjoying wealth and power, *i.e.*, the hypocritical profession of renunciation in the midst of luxuries. As already said by Yudhishthira, such renunciation is impracticable.

[4]The path of the *Pitris* means the course of Vedic rites by which one attains to bliss hereafter. The path of the gods means the abandonment of religious rites for contemplation and pious conduct.

[5]This truth has been expressed in various forms of language in various passages of the *Mahabharata*. The fact is, the unification of infinite variety and its identificatiin with the

state of culture attain to that supreme and blissful end, and not they who are without knowledge, or they who are of little and narrow souls, or they who are bereft of understanding, or they who are without penances. Indeed, everything rests on the (cultivated) understanding!' "

SECTION XVIII

Vaisampayana said, "When Yudhishthira, after saying these words, became silent, Arjuna, afflicted by that speech of the king, and burning with sorrow and grief, once more addressed his eldest brother, saying, 'People recite this old history, O Bharata, about the discourse between the ruler of the Videhas and his queen. That history has reference to the words which the grief-stricken spouse of the ruler of the Videhas had said to her lord when the latter, abandoning his kingdom, had resolved to lead a life of mendicancy. Casting off wealth and children and wives and precious possessions of various kinds and the established path for acquiring religious merit and fire itself.[1] King Janaka shaved his head (and assumed the garb of a mendicant). His dear spouse beheld him deprived of wealth, installed in the observance of the vow of mendicancy, resolved to abstain from inflicting any kind of injury on others, free from vanity of every kind, and prepared to subsist upon a handful of barley fallen off from the stalk and to be got by picking the grains from crevices in the field. Approaching her lord at a time when no one was with him, the queen, endued with great strength of mind, fearlessly and in wrath, told him these words fraught with reason: 'Why hast thou adopted a life of mendicancy, abandoning thy kingdom full of wealth and corn? A handful of fallen off barley cannot be proper for thee. Thy resolution tallies not with thy acts,[2] since abandoning thy large kingdom thou covetest, O king, a handful of grain! With this handful of barley, O king, wilt thou succeed in gratifying thy guests, gods, *Rishis* and *Pitris*? This thy labour, therefore, is bootless. Alas, abandoned by all these, *viz.*, gods, guest and *Pitris*, thou leadest a life of wandering mendicancy, O king, having cast off all action. Thou wert, before this, the supporter of thousands of Brahmanas versed in the three Vedas and of many more besides. How canst thou desire to beg of them thy own food today? Abandoning thy blazing prosperity, thou castest thy eyes around like a dog (for his food). Thy mother hath today been made sonless by thee, and thy spouse, the princess of Kosala, a widow. These helpless Kshatriyas, expectant of fruit and religious merit, wait upon thee,

Supreme Soul is attainment of *Brahma*. One, therefore, that has attained to *Brahma* ceases to regard himself as separate from the rest of the universe. Selfishness, the root of sin and injury, disappears from him.

[1] *i.e.*, Sacrifice.

[2] Literally, 'thy resolution is of one kind, while thy acts are of another kind!'

placing all their hopes on thee. By killing those hopes of theirs, to what regions shalt thou go, O king, especially when salvation is doubtful and creatures are dependent on actions?[1] Sinful as thou art, thou hast neither this world nor the other, since thou wishest to live, having cast off thy wedded wife?[2] Why, indeed, dost thou lead a life of wandering mendicancy, abstaining from all actions, after having abandoned garlands and perfumes and ornaments and robes of diverse kinds? Having been, as it were, a large and sacred lake unto all creatures, having been a mighty tree worthy of adoration and granting its shelter unto all, alas, how canst thou wait upon and worship others? If even an elephant desists from all work, carnivorous creatures coming in packs and innumerable worms would eat it up. What need be said of thyself that art so powerless?[3] How couldst thy heart be set on that mode of life which recommends an earthen pot, and a triple-headed stick, and which forces one to abandon his very clothes and which permits the acceptance of only a handful of barley after abandonment of everything? If, again, thou sayest that kingdom and a handful of barley are the same to thee, then why dost thou abandon the former ! If, again, a handful of barley becomes an object of attachment with thee, then, thy original resolution (of abandoning everything) falls to the ground, If, again, thou canst act up to thy resolution of abandoning everything! then who am I to thee, who art thou to me, and what can be thy grace to me?[4] If thou beest inclined to grace, rule then this Earth! They that are desirous of happiness but are very poor and indigent and abandoned by friends may adopt renunciation. But he who imitates those men by abandoning palatial mansions and beds and vehicles and robes and ornaments, acts improperly, indeed. One always accepts gifts made by others; another always makes gifts. Thou knowest the difference between the two. Who, indeed, of these two shouldst be regarded the superior? If a gift be made to one who always accepts gifts, or to one that is possessed of pride, that gift becomes bootless like the clarified butter that is poured upon a forest-conflagration.[5] As a fire, O king, never dies till it has consumed all that has been thrown into it, even so a beggar can never be silenced till he receives a donative. In this world, the food that is given by a charitable person is the sure support of the pious. If, therefore, the king does not give (food) where will the pious that are desirous

[1] *Paratantreshu* is explained by Nilakantha as "dependent on destiny." If this means the fate that connects one's present life with the acts of a former one, the explanation is not incorrect. The more obvious meaning, however, is "dependent on action."

[2] A wedded wife is the companion of one's religious acts.

[3] Thou shouldst not, therefore, abandon action.

[4] The meaning seems to be this: if a person can truly act up to his resolution of complete renunciation of everything, then that person stands alone in the midst of the world, and he is nobody's, and nobody is his. Hence, he can neither be pleased nor displeased with any one. King Janaka's abandonment, therefore, of wife and kingdom, is inconsistent with that perfect renunciation or withdrawal of self within self. He might continue to enjoy his possessions without being at all attached to or affected by them.

[5] Such libations, to be efficacious, ought to be poured upon fires properly kindled with *mantras*.

of salvation go?[1] They that have food (in their houses) are house-holders. Mendicants are supported by them. Life flows from food. Therefore, the giver of food is the giver of life. Coming out from among those that lead a domestic mode of life, mendicants depend upon those very persons from whom they come. Those self-restrained men, by doing this, acquire and enjoy fame and power. One is not to be called a mendicant for his having only renounced his possessions, or for his having only adopted a life of dependence on eleemosynary charity. He who renounces the possessions and pleasures of the world in a sincere frame of mind is to be regarded a true mendicant.[2] Unattached at heart, though attached in outward show, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is regarded to be emancipated! Having shaved their heads clean and adopted the brown robe, men may be seen to betake themselves to a life of wandering mendicancy, though bound by various ties and though ever on the lookout for bootless wealth. They who, casting off the three Vedas, their usual occupations, and children, adopt a life of mendicancy by taking up the triple-headed crutch and the brown robe, are really persons of little understanding. Without having cast off anger and other faults, the adoption of only the brown robe, know, O king, is due to the desire of earning the means of sustenance. Those persons of clean-shaven heads that have set up the banner of virtue, have this only (*viz.*, the acquisition of sustenance) for their object in life. Therefore, O king, keeping thy passions under control, do thou win regions of bliss hereafter by supporting them that are truly pious amongst men of matted locks or clean-shaven heads, naked or clad in rags, or skins or brown robes. Who is there that is more virtuous than he who maintains his sacred fire, who performs sacrifices with presents of animals and *Dakshina*, and who practises charity day and night?'

"Arjuna continued, 'King Janaka is regarded to have been a truth-knowing person in this world. Even he, in this matter (*viz.*, the ascertainment of duty) had become stupefied. Do not yield to stupefaction! Even thus the duties of Domesticity are observed by persons practising charity . By abstaining from injuries of all kinds, by casting off desire and wrath, by being engaged in protecting all creatures, by observing the excellent duty of charity, and lastly by cherishing superiors and persons of age, we shall succeed in attaining such regions of bliss as we like. By duly gratifying gods, guests, and all creatures, by worshipping Brahmanas, and by truthfulness of speech, we shall certainly attain to desirable regions of bliss.' "

[1]Therefore, Janaka should resume his kingdom and practise charity; otherwise, religious mendicants would be undone.

[2]Such a man might rule even a kingdom without forfeiting his title to be regarded a mendicant, for he might rule without attachment.

SECTION XIX

"Yudhishthira said, 'I am conversant with both the Vedas and the scriptures that lead to the attainment of *Brahma*. In the Vedas there are precepts of both kinds, *viz*., those that inculcate action and those that inculcate renouncement of action. The scriptures are confounding and their conclusions are based upon reasons. The truth, however, that is in the *Mantras*, is duly known to me. Thou art conversant only with weapons and observant of the practices of heroes. Thou art unable to understand truly the sense of the scriptures. If thou wert really acquainted with duty, then thou couldst have understood that words such as these ought not to have been addressed to me by even one possessed of the clearest insight into the meaning of the scriptures and acquainted with the truths of religion. That, however, which thou hast said unto me, induced by fraternal affection, has been fit and proper, O son of Kunti! I am, for that, pleased with thee, O Arjuna! There is no one equal to thee in the three worlds in all duties connected with battle and in skill in respect of diverse kinds of acts. Thou mayst, therefore, speak of the subtleties connected with those subjects,—subtleties, that is, that are impenetrable by others. It behoveth thee not, however, O Dhananjaya, to doubt my intelligence. Thou art conversant with the science of battle, but thou hast never waited upon the aged. Thou knowest not the conclusions arrived at by those that have studied the subject in brief and detail. Even this is the conclusion of intelligent men whose understanding are bent on achieving salvation, *viz*., that amongst ascetic penances, renunciation, and knowledge of *Brahma*, the second is superior to the first, and the third is superior to the second. This, however, that thou thinkest, *viz*., that there is nothing superior to wealth, is an error. I will convince thee of it, so that wealth may not again appear to thee in that light. All men that are righteous are seen to be devoted to ascetic penances and the study of the Vedas. The *Rishis* also, that have many eternal regions for them, have the merit of penances. Others possessed of tranquillity of soul, having no enemies, and dwelling in the woods, have, through penances and study of the Vedas, proceeded to heaven. Pious men, by restraining desire for worldly possessions, and casting off that darkness which is born of folly, proceed northward (*i.e*., by luminous paths) to the regions reserved for practisers of renunciation. The path that lies to the south and that leads to regions of light (*i.e*., lunar regions), are reserved for men devoted to action. These are attained by persons subject to birth and death. That end, however, which persons desirous of salvation have before their eyes, is indescribable. *Yoga* is the best means for attaining to it. It is not easy to explain it (to thee). Those that are learned live, reflecting on the scriptures from desire of finding what is unreal. They are, however, often led away to this and to that in the belief that the object of their search exists in this and that. Having mastered, however, the Vedas, the *Aranyakas*, and the other scriptures, they miss the real, like men failing to find solid timber in an uprooted banana plant. Some there are who, disbelieving in its unity, regard the Soul, that dwells in

this physical frame consisting of the five elements, to be possessed of the attributes of desire and aversion (and others).[1] Incapable of being seen by the eye, exceedingly subtle, and inexpressible by words, it revolves in a round (of re-births) among the creatures of the earth, keeping before it that which is the root of action.[2] Having made the Soul advance towards itself which is the spring of every kind of blessedness, having restrained all desires of the mind, and having cast off all kinds of action, one may become perfectly independent and happy. When there is such a path that is trod by the righteous and that is attainable by Knowledge, why, O Arjuna, dost thou applaud wealth which is full of every kind of calamity? Men of olden times that were conversant with the scriptures, O Bharata,—men that were always engaged in gifts and sacrifice and action, were of this opinion. O Bharata! There are some fools who, accomplished in the science of argumentation, deny the existence of the Soul, in consequence of the strength of their convictions of a previous life. It is very difficult to make them accept this truth about final emancipation.[3] Those wicked men, though possessed of great learning, travel all over the earth, making speeches in assemblies, and deprecating the true doctrine about emancipation. O Partha, who else will succeed in understanding that which we do not understand? Indeed, (as those men cannot understand the true meaning of the scriptures), similarly they cannot succeed in knowing those wise and pious persons that are truly great and that have deep acquaintance with the scriptures. O son of Kunti, men acquainted with truth obtain *Brahma* by asceticism and intelligence, and great happiness by renunciation.' "

SECTION XX

Vaisampayana said, "After Yudhishthira had stopped, the great ascetic Devasthana, possessed of eloquence, said these words, fraught with reason, unto the king."

"Devasthana said, 'Phalguna has told thee that there is nothing superior to wealth. I shall discourse to thee on that subject. Listen to me with un-

[1]Refers to the well-known definition of the soul or mind in the *Nya, a* philosophy, which says that it is distinguished by the attributes of desire, aversion, will, pleasure and pain, and the cognitive faculties.

[2]The soul, though really bereft of attributes, nevertheless revolves in a round among creatures, *i.e.*, enters other bodies on the dissolution of those previously occupied. The reason of this round or continual journey is *Avidya* or illusion, *viz.*, that absence of true knowledge in consequence of which men engage themselves in action. When the soul is freed from this *Avidya*, action ceases, and the soul becomes revealed in its true nature, which consists in the absence of all attributes.

[3]*Hetumantah Panditah* means—learned in the science of reasoning; *Dridhapurve* is explained by Nilakantha as persons endued with strong convictions of a past life; *Sudura-vartah* means difficult of being made to understand.

divided attention, O Ajatasatru, thou hast righteously won the earth. Having won her, it behoves thee not, O king, to abandon her without cause. Four modes of life are indicated in the Vedas. Do thou, O king, duly pass through them, one after another. At present thou shouldst, therefore, perform great sacrifices with profuse presents. Amongst the very *Rishis*, some are engaged in the sacrifice represented by Vedic study, and some in that presented by knowledge. Therefore, O Bharata, thou must know that the very ascetics also are addicted to action. The *Vaikhanasas*, however, are said to preach that he who does not seek for wealth is superior to him that seeks for it.[1] I think that he who would follow that precept would incur many faults. Men collect together diverse things (for the performance of sacrifices) simply because of the (Vedic) ordinance. He who, tainted by his own understanding, giveth away wealth to an undeserving person without giving it to the deserving, doth not know that he incurs the sin of killing a foetus.[2] The exercise of the duty of charity after discriminating the deserving from the undeserving is not easy. The Supreme Ordainer created wealth for sacrifice, and He created man also for taking care of that wealth and for performing sacrifice. For this reason the whole of one's wealth should be applied to sacrifice. Pleasure would follow from it as a natural consequence. Possessed of abundant energy, Indra, by the performance of diverse sacrifices with profuse gifts of valuables, surpassed all the god . Having got their chiefship by that means, he shineth in heaven. Therefore, everything should be applied to sacrifices. Clad in deer-skins, the high-souled Mahadeva, having poured his own self as a libation in the sacrifice called *Sarva*, became the first of gods, and surpassing all creatures in the universe and prevailing over them by means of that achievement, shines in resplendence. King Marutta, the son of Avikshit, by the profusion of his wealth, vanquished Sakra himself, the chief of the gods. In the great sacrifice he performed, all the vessels were of gold, and Sree herself came in person. Thou hast heard that the great king Harischandra, having performed sacrifices, earned great merit and great happiness. Though a man, he nevertheless vanquished Sakra by his wealth. For this reason everything should be applied to sacrifice.' "

[1]The sense is that instead of performing sacrifices after acquisition of wealth, it is better not to perform sacrifices if they cannot be performed without wealth. Nilakantha, by interpreting *Dhanahetu* as sacrifices which have wealth for the means of their accomplishment, would come to this meaning directly.

[2]*Atmanam* is explained by Nilakantha as meaning something that is regarded as dear as self, *i.e.*, wealth. Such a person incurs the sin of killing a foetus, because that sin proceeds from killing one's own self. Improper use of wealth is, of course, regarded as killing one's ownself.

SECTION XXI

"Devasthana said, 'In this connection is cited an old history, *viz.*, the discourse that Vrihaspati, asked by Indra, delivered unto him. Vrihaspati said, 'Contentment is the highest heaven, contentment is the highest bliss. There is nothing higher than contentment. Contentment stands as the highest. When one draws away all his desires like a tortoise drawing in all it limbs, then the natural resplendence of his soul soon manifests itself. When one does not fear any creature, nor any creature is frightened at one, when one conquers one's desire and aversion, then is one said to behold one's soul. When one, indeed, in word and thought, seeks to injure nobody and cherishes no desire, one is said to attain to *Brahma*. Thus, O son of Kunti, whatever religion is followed by creatures, they obtain corresponding fruits. Awaken thyself by this consideration, O Bharata![1] Some praise Peacefulness, some praise Exertion; some there are that praise Contemplation; and some praise both Peacefulness and Exertion.[2] Some praise sacrifice; others, renunciation. Some praise gifts; others, acceptance. Some, abandoning everything, live in silent meditation. Some praise sovereignty and the cherishing of subjects, after slaying, cutting and piercing (foes). Some are for passing their days in retirement. Observing all this, the conclusion of the learned is that that religion which consists in not injuring any creature is worthy of the approbation of the righteous. Abstention from injury, truthfulness of speech, justice, compassion, self-restraint, procreation (of offspring) upon one's own wives, amiability, modesty, patience,—the practice of these is the best of all religions as said by the self-create Manu himself. Therefore, O son of Kunti, do thou observe this religion with care. That Kshatriya, who, conversant with the truths of royal duties, takes sovereignty upon himself, restraining his soul at all times, equally regarding that which is dear and that which is not, and subsisting upon the remains of sacrificial feasts, who is engaged in restraining the wicked and cherishing the righteous, who obliges his subjects to tread in the path of virtue and who himself treads in that path, who at last transmits his crown to his son and betakes himself to the woods, there to live on the products of the wilderness and act according to the ordinances of the Vedas after having cast off all idleness, that Kshatriya who conducts himself thus, conforming in everything to the well-known duties of kings, is sure to obtain excellent fruits in both this world and the next. That final emancipation, of which thou speakest, is exceedingly difficult to obtain, and its pursuit is attended with many impediments. They that adopt such duties and practise

[1]The *Sruitis* declare that he who frightens others is frightened himself; while he who frightens not, is not himself frightened. The fruits won by a person correspond with his practices. Yudhishthira is, therefore, exhorted to take the sovereignty, for sovereignty, righteously exercised and without attachment, will crown him with bliss hereafter.

[2]*Naikam na chapare* is explained by Nilakantha thus. Literally, this means that "it is not that others do not (praise) *ekam* or contemplation," *i.e.*, some there are that praise contemplation or meditation.

charity and ascetic penances, that are possessed of the quality of compassion and are freed from desire and wrath, that are engaged in ruling their subjects with righteousness and fighting for the sake of kine and Brahmanas, attain hereafter to a high end. For the Rudras with the Vasus and the Adityas, O scorcher of foes, and the Sadhyas and hosts of kings adopt this religion. Practising without heedlessness the duties inculcated by that religion, they attain to heaven through those acts of theirs.' "

SECTION XXII

Vaisampayana said, "After this, Arjuna once more addressed his eldest brother of unfading glory, *viz.*, king Yudhishthira of cheerless heart, and said these words : 'O thou that art conversant with every kind of duty, having by the practice of Kshatriya duties obtained sovereignty that is so very difficult of acquisition, and having conquered all thy foes, why dost thou burn in grief? O king, as regards Kshatriyas, death in battle is regarded more meritorious for them than the performance of diverse sacrifices. It is so declared in the ordinance that lays down the duties of Kshatriyas. Penances and Renunciation are the duties of Brahmanas. Even this is the ordinance (affecting the two orders) about the next world. Indeed, O puissant one, death in battle is laid down for Kshatriyas. The duties of Kshatriyas are exceedingly fierce and are always connected with the use of weapons, and it has been laid down, O chief of the Bharatas, that they should, when the time comes, perish by weapons on the field of battle. The life of even a Brahmana, O king, that lives in the observance of Kshatriya duties, is not censurable, for Kshatriyas also have sprung from Brahmana. Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O ruler of men, has been ordained for Kshatriyas. Thou art acquainted with all duties and thou art of righteous soul, O bull of Bharata's race! Thou art a wise king, skilled in all acts. Thou canst distinguish what is right in this world from what is wrong. Casting off this cheerlessness by repentance, address thyself with a strong will to action. The heart of a Kshatriya especially is hard as thunder. Having by the exercise of Kshatriya duties vanquished thy foes and acquired empire without a thorn in its side, conquer thy soul, O ruler of men, and be engaged in the performance of sacrifices and the practice of charity. Indra himself, though a Brahmana, became a Kshatriya in his acts, and battled with his sinful kinsfolk for eight hundred and ten times. Those acts of his, O monarch, are adorable and worthy of praise. Through them he obtained, as we have heard, the chiefship of the gods. Do thou, therefore, O monarch, perform sacrifices with profuse presents even as Indra did, O ruler of men, and hereby free thyself from thy fever. Do not, O bull among Kshatriyas, grieve thus for what is past. They that have been slain have attained to the highest

end, sanctified by weapons and agreeably to the ordinances of the Kshatriya religion. That which has happened was ordained to happen. Destiny, O tiger among kings, is incapable of being resisted.' "

SECTION XXIII

Vaisampayana said, "Thus addressed by Arjuna of curly hair, the Kuru king born of Kunti remained speechless. Then the island-born (Vyasa) said these words.

"Vyasa said, 'The words of Arjuna, O amiable Yudhishthira, are true. The highest religion, as declared by the scriptures, depends on the duties of domesticity. Thou art acquainted with all duties. Do thou then duly practise the duties prescribed for thee (*viz.*, the duties of domesticity). A life of retirement in the woods, casting off the duties of domesticity, has not been laid down for thee. The gods, *Pitris*, guests, and servants, all depend (for their sustenance) upon the person leading a life of domesticity. Do thou then support all these, O lord of the earth! Birds and animals and various othe creatures, O ruler of men, are supported by men leading domestic lives. He therefore, that belongs to that mode of life is superior (to all others). A life of domesticity is the most difficult of all the four modes of life. Do thou practise that mode of life then, O Partha, which is difficult of being practised by persons of unrestrained sense. Thou hast a good knowledge of all the Vedas. Thou hast earned great ascetic merit. It behoveth thee, therefore, to bear like an ox the burthen of thy ancestral kingdom. Penances, sacrifices, forgiveness, learning, mendicancy, keeping the senses under control, contemplation, living in solitude, contentment, and knowledge *(of Brahma)*, should, O king, be striven after by Brahmanas to the best of their ability for the attainment of success. I shall now tell thee the duties of Kshatriyas. They are not unknown to thee. Sacrifice, learning, exertion, ambition,[1] wielding 'the rod of punishment,' fierceness, protection of subjects, knowledge of the Vedas, practise of all kinds of penances, goodness of conduct, acquisition of wealth, and gifts to deserving persons,—these, O king, well performed and acquired by persons of the royal order, secure for them both this world and the next, as heard by us. Amongst these, O son of Kunti, wielding the rod of chastisement has been said to be the foremost. Strength must always reside in a Kshatriya, and upon strength depends chastisement. Those duties that I have mentioned are, O king, the principal ones for Kshatriyas and contribute greatly to their success. Vrihaspati, in this connection, sang this verse : 'Like a snake devouring a mouse, the Earth devours a king that is inclined to peace and a Brahmana that is exceedingly attached to a life of domesticity.' It is heard

[1]Literally, the absence of contentment with present prosperity.

again that the royal sage Sudyumna, only by wielding the rod of chastisement, obtained the highest success, like Daksha himself, the son of Prachetas.'

Yudhishthira said, 'O holy one, by what acts did Sudyumna, that lord of the earth, obtain the highest success? I desire to hear the history of that king!'

"Vyasa said, 'In this connection is cited this old history. There were two brothers, *viz.*, Sankha and Likhita, of rigid vows. The two brothers had two separate dwellings both of which were beautiful. Situate by the bank of the stream called Vahuda, both of those residences were adorned with trees that were always burthened with flowers and fruits. Once on a time Likhita came to the residence of his brother Sankha. At that time, however, Sankha had gone out of his asylum on no fixed purpose. Arrived at the asylum of his brother, Likhita plucked many ripe fruits. Obtaining them the regenerate Likhita began to eat them without any qualms of conscience. While still employed in the act of eating, Sankha came back to his retreat. Beholding him eating, Sankha addressed his brother, saying, 'Whence have these fruits been obtained and for what reason art thou eating them?' Approaching his elder brother and saluting him, Likhita smilingly replied, saying, 'I have taken them even from this retreat.' Filled with great rage, Sankha said unto him, 'Thou hast committed theft by thyself taking these fruits. Go and approaching the king confess to him what thou hast done. Tell him, O best of kings, I have committed the offence of approaching what was not given to me. Knowing me for a thief and observing the duty of thy order, do thou soon inflict upon me, O ruler of men, the punishment of a thief.' Thus addressed, the highly blessed Likhita of rigid vows, at the command of his brother, proceeded to king Sudyumna. Hearing from his gatekeepers that Likhita had come, king Sudyumna, with his counsellors, advanced (for receiving the sage). Meeting him, the king addressed that foremost of all persons conversant with duties, saying, 'Tell me, O revered one, the reason of thy coming. Regard it as already accomplished.' Thus questioned, that regenerate sage said unto Sudyumna, 'Do thou promise first that thou wilt achieve it. It will then behove thee, after hearing me, to accomplish that promise. O bull among men, I ate some fruits that had not been given me by my elder brother. Do thou, O monarch, punish me for it without delay.' Sudyumna answered, 'If the king be regarded as competent to wield the rod of chastisement, he should be regarded, O bull among Brahmanas, as equally competent to pardon. Purified in respect of thy act, O thou of high vows, consider thyself as pardoned. Tell me now what other wishes thou hast. I shall certainly accomplish those commands of thine!'

"Vyasa continued, 'Thus honoured by the high-souled king, the regenerate sage Likhita, however, did not solicit him for any other favour. Then that ruler of the earth caused the two hands of the high-souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away. Returning to his brother Sankha, Likhita, in great affection, said, 'It behoveth thee now to pardon this wretch that hath been duly punished (for what he did).' Sankha said, 'I am not angry with thee, nor hast thou injured me, O foremost

of all persons conversant with duties. Thy virtue, however, had suffered a shock. I have rescued thee from that plight. Proceed without delay to the river Vahuda and gratify duly, with oblations of water, the gods, *Rishis* and the *Pitris*, and never again set thy heart on sin.' Hearing these words of Sankha, Likhita performed his ablutions in the sacred stream and set about for commencing the water-rite. Upon this, two hands, resembling two lotuses, appeared at the extremities of his stumps. Filled with wonder he came back to his brother and showed him the two hands. Sankha said unto him, 'All this has been accomplished by me through my penances. Do not be surprised at it. Providence hath been the instrument here.' Likhita answered, 'O thou of great splendour, why didst thou not purify me at first, when, O best of regenerate ones, such was the energy of thy penances?' Sankha said, 'I should not have acted otherwise. I am not thy chastiser. The ruler (who has punished thee) has been himself purified, as also thyself, along with the *Pitris*!'

"Vyasa continued, 'That king, O eldest son of Pandu, became eminent by this act and obtained the highest success like the lord Daksha himself! Even this is the duty of Kshatriyas, *viz.*, the ruling of subjects. Any other, O monarch, would be regarded as a wrong path for them. Do not give way to grief. O best of all persons conversant with duty, listen to the beneficial words of this thy brother. Wielding the rod of chastisement, O king, is the duty of kings and not the shaving of the head.' "

SECTION XXIV

Vaisampayana said, "Once more the great sage Krishna-Dwaipayana said these words unto Ajatasatru, the son of Kunti : 'Let these great car-warriors of abundant energy of mind, O monarch, let these brothers of thine, O Yudhishthira, the chief of the Bharatas, obtain those wishes of theirs that they cherished while dwelling in the woods. Rule thou the earth, O son of Pritha, like (another) Yayati, the son of Nahusha. Before now misery was yours while ye dwelt in the woods in the observance of ascetic penances. That misery is ended, O tiger among men! Enjoy happiness, therefore, for some time. Having O Bharata, earned and enjoyed religious merit and wealth and pleasure for some time with thy brothers, thou mayst then, O king, retire into the woods. Be freed first, O Bharata, from the debt thou owest to persons that may beg of thee, to the *Pitris*, and to the gods. Thou mayst then, O son of Kunti, practise all the other modes of life (that come afterwards). Do thou, O son of Kuru's race, perform the sacrifices of *Sarvamedha* and *Aswamedha*. Thou shalt then attain, O monarch, to the highest end hereafter. Installing thy brothers also in great sacrifices with plentiful presents (to the Brahmanas) thou shalt, O son of Pandu, acquire great fame. There is a saying, O tiger among men and best of the Kurus! Listen to it, for by acting according to it,

O king, thou shalt not swerve from virtue. Those men only, O Yudhishthira, whose practices resemble those of robbers, cause a king by their counsels to take to a career of war and victory.[1] That king who, guided by considerations of place and time and moved by an understanding dependent on the scriptures, pardons even a number of robbers, incurs no sin. That king who, realising his tribute of a sixth, doth not protect his kingdom, taketh a fourth part of the sins of his kingdom.[2] Listen also to that by which a king may not swerve from virtue. By transgressing the scriptures (one incurs sin), while by obeying them one may live fearlessly. That king who, guided by an understanding based upon the scriptures and disregarding lust and wrath, behaves impartially, like a father, towards all his subjects, never incurs sin. O thou of great splendour, if a king, afflicted by destiny, fails to accomplish an act which he should, such failure would not be called a trespass. By force and policy should the king put down his foes. He must not suffer sin to be perpetrated in his kingdom but should cause virtue to be practised. Brave men, those that are respectable in their practices, they that are virtuous in their acts, they that are possessed of learning, O Yudhishthira, Brahmanas conversant with Vedic texts and rites, and men of wealth, should especially be protected. In determining suits and accomplishing religious acts, they that are possessed of great learning should alone be employed. A prudent king will never repose his confidence upon one individual, however accomplished. That king who does not protect his subjects, whose passions are ungovernable, who is full of vanity, who is stained with haughtiness and malice, incurs sin and earns the reproach of tyranny. If the subjects of a king, O monarch, waste away from want of protection and are afflicted by the gods and ground down by robbers, the sin of all this stains the king himself. There is no sin, O Yudhishthira, in doing an act with heartiness, after full deliberation, and consultation with men capable of offering good advice. Our tasks fail or succeed through destiny. If exertion, however, be applied, sin would not touch the king. I shall recite to thee, O tiger among kings, the story of what happened to an ancient king of the name of Hayagriva, O son of Pandu,—the story, *viz.*, of the heroic Hayagriva of unstained deeds, who after having slain a large number of his foes in battle, was himself defeated and slain while without a follower by his side. Having achieved all that should be done for keeping foes under check and adopted all those foremost of means by which men may be protected. Hayagriva acquired great fame from the battles he fought and is now enjoying great bliss in heaven. Mangled by robbers with weapons, boldly fighting with them, and casting off his life in battle, the high-souled Hayagriva, ever attentive to his (kingly) duties, achieved the object of his life and is now enjoying great bliss in heaven. The bow was his (sacrificial) stake and the bowstring was the cord for tying the victims. Shafts constituted the smaller ladle and the sword the large one, and blood was the clarified butter that he poured.

[1] *Adadana* is explained as a robber or one who forcibly takes other people's property. Some texts read *nareswarah*. The sense would remain unaltered.

[2] Manu also mentions a sixth of the produce as the king's share.

The car was the altar and the wrath he felt in battle was the fire, and the four foremost of steeds yoked unto his vehicle were the four *Hotris*. Having poured upon that sacrificial fire his foes as libations and then his own life-breaths at the completion of the sacrifice, that vigorous lion among kings. *viz.*, Hayagriva, became freed from sin and is now sporting in the regions of the gods. Having protected his kingdom with policy and intelligence, the high-souled Hayagriva of resigned self and great strength of mind and accustomed to the performance of sacrifices filled all the worlds with his fame and is now sporting in the region of the gods.[1] Having obtained the merit dependent on the performance of sacrifices as also every kind of merit that is connected with human affairs, he wielded the rod of chastisement and ruled the Earth with vigour and without pride. For this the virtuous and high-souled Hayagriva is sporting in the region of the gods.[2] Possessed of learning, practising renunciation, actuated by faith, and full of gratitude, that king, having performed diverse acts, left this world of men and won the regions that are reserved for the intelligent and the wise and those that are of approved usages and behaviour and prepared to cast off their lives in battle. Having studied the Vedas well and the other scriptures also, having ruled his kingdom properly and caused all the four orders to adhere to their respective duties, the high-souled Hayagriva is sporting in joy the regions of the gods. Having won many battles and cherished his subjects, having drunk the *Soma* juice in sacrifices and gratified the foremost of Brahmanas with presents and judiciously wielded the rod of chastisement over those placed under his sway and at last cast off his life in battle, that king is living happily in heaven. His life was worthy of every praise. Learned and honest men applaud it, deserving as it is of every applause. Having won heaven and acquired the regions reserved for heroes, that high-souled monarch of virtuous deeds became crowned with success.' "

SECTION XXV

Vaisampayana said, "Hearing the words of the Island-born *Rishi* and seeing Dhananjaya angry, Yudhishthira, the son of Kunti, saluted Vyasa and made the following answer.

"Yudhishthira said, 'This earthly sovereignty and the diverse enjoyments (appertaining thereto) fail to give any joy to my heart. On the other hand, this poignant grief (consequent upon the loss of my kinsmen) is eating away its core. Hearing the lamentations of these women who have lost their heroic husbands and children, I fail to attain peace, O sage!' "

[1] *Santyakatatma* is explained by Nilakantha as without pride or resigned self.
[2] *Yoga* is explained as vigour in action, *nyasa* as the abandonment of pride.

Vaisampayana continued, "Thus addressed, the virtuous Vyasa that foremost of all persons conversant with *Yoga*, possessed of great wisdom and intimately acquainted with the Vedas, said unto Yudhisthira (the following words).

"Vyasa said, 'No man can acquire anything by his own acts or by sacrifices and worship. No man can give anything to a fellow man. Man acquires everything through Time. The Supreme Ordainer has made the course of Time the means of acquisition. By mere intelligence or study of the scriptures, men, if Time be unfavourable, cannot acquire any earthly possession. Sometimes an ignorant fool may succeed in winning wealth. Time is the efficacious means for the accomplishment of all acts. During times of adversity, neither science, nor incantations, nor drugs, yield any fruits. In times, however, of prosperity, those very things, properly applied, become efficacious and bear success. By Time the winds blow violently: by Time the clouds become raincharged; by Time tanks become adorned with lotuses of different kinds; by Time trees in the forest become decked with flowers. By Time nights become dark or lighted. By Time the Moon becomes full. If the Time for it does not come, trees do not bear flowers and fruits. If the Time for it does not come, the currents of rivers do not become fierce. Birds and snakes and deer and elephants and other animals never become excited when the Time for it does not come. If the Time for it does not come, women do not conceive. It is with Time that winter, and summer, and the rainy season come. If the Time for it does not come, no one is born and no one dies. If the Time does not come, the infant does not acquire power of speech. If the Time does not come, one does not acquire youth. It is with Time that the seed sown puts forth its sprouts. If the Time does not come, the Sun does not appear above the horizon, nor, when the Time for it does not come, does he repair to the Asta hills. If the Time for it does not come, the Moon does not wax nor wane, nor the ocean, with its high billows, rise and ebb. In this connection is instanced the old story recited, O Yudhishthira, by king Senajit in grief. The irresistible course of Time affects all mortals. All earthly things, ripened by Time, suffer destruction. Some, O king, slay some men. The slayers, again, are slain by others. This is the language of the world. Really, however, no one slays and no one is slain. Some one thinks men slay (their fellow-men). Another thinks men do not slay. The truth is that the birth and destruction of all creatures have been ordained to happen in consequence of their very nature. Upon the loss of one's wealth or the death of one's wife or son or sire, one cries out, saying 'Alas, what grief!' and dwelling upon that sorrow always enhances it. Why do you, like a foolish person, indulge in grief? Why do you grieve for them that are subject to grief?[1] Behold, grief is increased by indulgence as fear is by yielding to. This body even is not mine. Nothing in this earth is mine. Or, the things of this earth belong as much to others as to me. The wise, seeing this, do not suffer themselves to be deluded. There are thousands of causes for sorrow, and hundreds of causes for joy. These

[1]And that have, by their death, escaped from all grief.

every day affect the ignorant only, but not him that is wise. These, in course of Time, become objects of affection or aversion, and appearing as bliss or woe revolve (as if in a wheel) for affecting living creatures. There is only sorrow in this world but no happiness. It is for this that sorrow only is felt. Indeed, sorrow springs from that affliction called desire, and happiness springs from the affliction called sorrow. Sorrow comes after happiness, and happiness after sorrow. One does not always suffer sorrow or always enjoy happiness. Happiness always ends in sorrow, and sometimes proceeds from sorrow itself. He, therefore, that desires eternal happiness must abandon both. When sorrow must arise upon the expiration of happiness, and happiness upon the expiration of sorrow, one should, for that, cast off, like a (snake-bit) limb of one's body, that from which one experiences sorrow or that heart-burning which is nurtured by sorrow or that which is the root of his anxiety.[1] Be it happiness or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart. O amiable one, if thou abstainest, in even a slight measure, from doing what is agreeable to your wives and children, thou shalt then know who is whose and why so and for what. They that are highly stupid and they that are masters of their souls enjoy happiness here. They however, that occupy an intermediate place suffer misery. This, O Yudhishthira, is what Senajit of great wisdom said, that person who was conversant with what is good or bad in this world, with duties, and with happiness and misery. He who is grieved at other people's griefs can never be happy. There is no end of grief, and grief arises from happiness itself. Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, wait upon all creatures. For this reason the wise man of tranquil soul should neither be elated with joy nor be depressed with sorrow. To be engaged in battle has been said to be the Sacrifice for a king; a due observance of the science of chastisement is his *Yoga*; and the gift of wealth in sacrifices in the form of *Dakshina* is his Renunciation. All these should be regarded as acts that sanctify him. By governing the kingdom with intelligence and policy, casting off pride, performing sacrifices, and looking at everything and all persons with kindness and impartiality, a high-souled king, after death, sports in the region of the gods. By winning battles, protecting his kingdom, drinking the *Soma* juice, advancing his subjects, wielding judiciously the rod of chastisement, and casting off his body at last in fight, a king enjoys happiness in heaven. Having studied all the Vedas and the other scriptures duly, having protected the kingdom properly, and having caused all the four orders to adhere to their respective duties, a king becomes sanctified and finally sports in heaven. He is the best of kings whose conduct, even after his death, is applauded by the inhabitants of city and country and by his counsellors and friends."

[1] *Murcchitah* is explained by Nilakantha as *Vardhitah*.

SECTION XXVI

Vaisampayana said, "In this connection, the high-souled Yudhishthira said unto Arjuna these words fraught with reason. 'Thou thinkest, O Partha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the acquisition of his wishes. This, however, is not true. Many persons are seen that have been crowned with success through sacrifice in the shape of Vedic study. Many sages are seen by devotion to penances to have acquired eternal regions of bliss. They, O Dhananjaya, who always observe the practices of the *Rishis* by betaking themselves to *Brahmacharya* and who become acquainted with all duties, are regarded by the gods as *Brahmanas*. O Dhananjaya, thou shouldst always regard those *Rishis* that are devoted to the study of the Vedas and those that are devoted to the pursuit of true knowledge as persons that are truly virtuous. O son of Pandu, all our acts depend upon those that are devoted to the acquisition of true knowledge.[1] We know this to be the opinion of the *Vaikhanasas*, O puissant one! The *Ajas*, the *Prishnis*, the *Sikatas*, O Bharata, the *Arunas*, and the *Kitavas*, have all gone to heaven through the merit of *Vedic* study. By performing those acts, O Dhananjaya, that are indicated in the Vedas, *viz.*, battle, study of the Vedas, sacrifices, the restraint of passion that is so difficult, one goes to heaven by the southern path of the Sun (Dakshinayana). I have, before this, told thee that those very regions belong to persons that are observant of (Vedic) acts. Thou shalt see, however, that the northern path (Uttarayana) is travelled by those that are devoted to *Yoga* penances. Those eternal and bright regions to which that path leads belong to men of *Yoga*. Of these two, the northern path is much applauded by those conversant with the *Puranas*. Thou shouldst know that one acquires heaven through contentment. From contentment springs great happiness. There is nothing higher than contentment. Unto the *Yogin* who has controlled wrath and joy, contentment is his high praise and success. In this connection is cited the discourse by Yayati of old. Listening to that discourse one may succeed in withdrawing all his desires like a tortoise drawing in all his limbs. When one cherishes no fear of anything, when one is not feared by anything, when one cherishes no desire, when one bears no hate, then is one said to have attained to the state of *Brahma*. When one does not bear sinfully towards any creature, in act, thought, or word, one is then said to have attained to *Brahma*. When one has controlled his pride and folly, and withdrawn himself from all attachments, it is then that that pious man of irradiated soul becomes fit for attaining to that salvation which consists in the annihilation of separate existence. Listen now to me with concentrated attention, O son of Pritha, as I say it unto thee. Some desire virtue ; some, good conduct; and some wealth. One may desire wealth (as a means for the acquisition of virtue). The abandonment,

[1] True knowledge is knowledge of *Brahma*. What is said here is that our conduct (acts) should be framed according to the opinion of persons possessed of such knowledge.

however, of such desire would be better for him.[1] There are many faults attached to wealth and consequently to those religious acts that are performed with wealth. We have seen it with our own eyes. It behoveth thee also to see this. He that desires wealth finds it very difficult to abandon that which should by every means be abandoned. Good deeds are very rare in those that amass riches. It is said that wealth can never be acquired without injuring others, and that, when earned, it brings numerous troubles. A person of narrow heart, setting at naught the fear of repentance, commits acts of aggression towards others, tempted by even a little wealth, unconscious all the while of the sin of Brahmanicide that he incurs by his acts. Obtaining wealth which is so difficult of acquisition, one burns with grief if one has to give a portion of it to one's servants,—with grief, that is, which is equal to what one would feel if one is actually robbed by depredators. If, on the other hand, one does not part with one's wealth, obloquy becomes one's share. One, however, that has no wealth, never becomes the subject of censure. Withdrawn from all attachments, such a person can become happy in all respects by supporting life upon what little he may obtain as alms. No one, however, can be happy by the acquisition of wealth. In this connection certain verses relating to Sacrifices are recited by persons conversant with ancient scriptures. Wealth was created by the Creator for the sake of sacrifices, and man was created by him for protecting that wealth and performing sacrifices. For this, all wealth should be applied to sacrifices. It is not proper that it should be spent for the gratification of desire of enjoyment. The Creator then confers wealth upon mortals for the sake of sacrifices. Know this, O son of Kunti, thou that art the foremost of all wealthy persons! It is for this that the wise think that wealth, without doubt, is nobody's on earth. One should perform sacrifices with it and give it away with a trustful heart. One should spend (in gift) what one has acquired, and not waste or spend it in gratifying one's desire of enjoyment. What use is there in amassing wealth when such proper objects exist in which to spend it? Those persons of little understanding that give away (wealth) unto men that have swerved from the duties of their order, have to subsist hereafter for a hundred years on ordure and dirt. That men give unto the undeserving and refrain from giving unto the deserving is due to inability to discriminate between the deserving and the undeserving. For this reason the practice of even the virtue of charity is difficult. These are the two faults connected with wealth even when acquired, *viz.*, gift to an undeserving person and abstaining from giving unto him that is deserving.' "

[1]What the poet says here is this: it is better not to wish for or covet wealth as a means for the performance of sacrifices than to covet it for performing sacrifices. A poor man will act better by not performing sacrifices at all than by performing them with wealth acquired by the usual means.

SECTION XXVII

"Yudhishthira said, 'In consequence of the fall Abhimanyu of tender years, of the sons of Draupadi, of Dhrishtadyumna, of Virata, of king Drupada, of Vasusena conversant with every duty, of the royal Dhrishtaketu, and of diverse other kings hailing from diverse regions, in battle, grief does not forsake my wretched self that am a slayer of kinsmen. Indeed, I am inordinately covetous of kingdom and am an exterminator of my own race. He upon whose breast and limbs I used to roll in sport, alas, that Ganga's son has been slain by me in battle through lust of sovereignty. When I beheld that lion among men, *viz.*, our grandsire, assailed by Sikhandin and trembling and reeling in consequence of Partha's shafts that resembled thunder-bolts in energy, when I beheld his tall form pierced all over with blazing arrows and himself become weak like an aged lion, my heart was deeply pained. When I beheld that afflictor of hostile cars reel like a mountain summit and fall down strengthless on the terrace of his own vehicle with his face turned towards the east, my senses were stupefied. That scion of Kuru's race who with bow and shaft in hand had contended in fierce battle for many days with Rama himself of Bhrigu's line on the field sanctified by Kuru, that son of Ganga, that hero, who, at Baranasi, for the sake of brides, had, on a single car, challenged to battle the assembled Kshatriyas of the world, he who had burnt by the energy of his weapons that irresistible and foremost of kings, *viz.*, Ugrayudha, alas, that hero has been caused by me to be slain in battle. Knowing full well that Sikhandin the prince of Panchala was his destroyer, that hero still refrained from slaying the prince with his shafts. Alas, such a magnanimous warrior was slain by Arjuna. O best of sages, at that moment when I beheld the grandsire stretched on the earth and covered with blood, a violent fever afflicted my heart. He who had protected and reared us when we were children, alas, he was caused to be slain by my sinful self that am covetous of kingdom, that am a slayer of reverend seniors, and a perfect fool, for the sake of sovereignty that would last but a few days. Our preceptor, the great archer Drona, adored by all the kings, was approached by me and addressed falsely in respect of his son. The memory of that act of mine is burning all my limbs. The preceptor said unto me, 'Tell me truly, O king, whether my son liveth still. Expecting truth from me, the Brahmana asked me of all others. By silently uttering the word *elephant*, I behaved falsely towards him. Sinful that I am exceedingly covetous of kingdom, and a slayer of my reverend seniors, I behaved even thus towards my preceptor in battle, throwing off the garb of truth (which I was believed to wear), for I said unto him that Aswatthaman had been killed when, in fact, an elephant of that name had been slain. To what regions shall I go (thereafter), having perpetrated such infamous deeds? I caused also my eldest brother Karna to be slain, that terrible warrior who never retreated from battle. Who is there more sinful than I? Through covetousness I caused Abhimanyu of tender years, that hero who resembled a lion born in the hills, to penetrate into the array that was protected by Drona

himself. I am like one guilty of infanticide. Sinful as I am, I have not, since then, been able to look Arjuna or the lotus-eyed Krishna in the face. I grieve also for Draupadi who is bereft of her five sons like the Earth bereft of her five mountains. I am a great offender, a great sinner, and a destroyer of the earth! Without rising from this seat that I now occupy, I will weaken my body (by starvation) and meet with death. Know me who am the slayer of my preceptor as one that has sat down here in the observance of the *Praya* vow. An exterminator of my race, I must do so in order that I may not be reborn in any of other orders of beings![1] I shall forgo all food and drink, and without moving from this place, O great ascetic, shall dry up my life-breaths that are so dear. I pray you with humility, grant me permission in this and go whithersoever you please. Let every one grant me permission. I shall cast off this body of mine.'

Vaisampayana continued, "Restraining Pritha's son who, stupefied by sorrow on account of his kinsmen, uttered such words, Vyasa, that best of ascetics, spoke as follows, first telling him, 'This can not be!'

"Vyasa said, 'It behoveth thee not, O monarch, to indulge in such poignant grief. I shall repeat what I have once said. All this is Destiny, O puissant one! Without doubt, all creatures that are born display at first a union (of diverse materials and forces). Dissolution, however, overtakes them at the end. Like bubbles in the water they rise and disappear. All things massed together are sure to crumble away and all things that rise must fall down. Union ends in dissolution and life ends in death. Idleness, though temporarily agreeable, ends in misery, and labour with skill, though temporarily painful, ends in happiness. Affluence, Prosperity, Modesty, Contentment, and Fame dwell in labour and skill but not in idleness. Friends are not competent to bestow happiness, nor foes competent to inflict misery. Similarly wisdom does not bring wealth nor does wealth bring happiness. Since, O son of Kunti, thou hast been created by the Maker to engage thyself in Work. Success springs from Work. Thou art not fit, O king, to avoid Work.' "

SECTION XXVIII

Vaisampayana said, "Vyasa then dispelled the grief of the eldest son of Pandu, who, burning with sorrow on account of the slaughter of his kinsmen, had resolved to make an end of himself."

Vyasa said, 'In this connection is cited the old story, O tiger among men, that is known by the name of Asma's discourse. Listen to it, O Yudhishthira! Janaka the ruler of the Videhas, O king, filled with sorrow and grief, questioned a wise Brahmana of the name of Asma for the resolution of his doubts.'

[1]The meaning is that I must undergo such a severe penance in order that in my next life I may not be born as an inferior animal but may succeed in taking birth among men.

"Janaka said, 'How should a man desirous of his own good behave upon occasions of the accession and the destruction of both kinsmen and wealth?'

"Asma said, 'Immediately after the formation of a man's body, joys and griefs attach themselves to it. Although there is a possibility of either of the two overtaking the person, yet whichever actually overtakes him quickly robs him of his reason like the wind driving away gathering clouds. (In times of prosperity) one thinks in this strain, *viz.*, '*I am of high birth! I can do whatever I like!—I am not an ordinary man!*' His mind becomes soaked with such triple vanity. Addicted to all earthly enjoyments, he begins to waste the wealth hoarded by his ancestors. Impoverished in course of time, he regards the appropriation of what belongs to others as even laudable. Like a hunter piercing a deer with his shafts, the king then punishes that wicked wight that robber of other people's possessions, that transgressor of law and rule. Without attaining to a hundred years (the usual period of human life), such men scarcely live beyond twenty or thirty years. Carefully observing the behaviour of all creatures, a king should, by the exercise of his intelligence, apply remedies for alleviating the great sorrows of his subjects. The causes of all mental sorrow are two, *viz.*, delusion of the mind and the accession of distress. No third cause exists. All these diverse kinds of woe as also those arising from attachment to earthly enjoyments, that overtake man, are even such.[1] Decrepitude and Death, like a pair of wolves, devour all creatures, strong or weak, short or tall. No man can escape decrepitude and death, not even the subjugator of the whole earth girt by the sea. Be it happiness or be it sorrow that comes upon creatures, it should be enjoyed or borne without elation or depression. There is no method of escape from them. The evils of life, O king, overtake one in early or middle or old age. They can never be avoided, while those (sources of bliss) that are coveted never come.[2] The absence of what is agreeable, the presence of what is disagreeable, good and evil, bliss and woe, follow Destiny. Similarly, the birth of creatures and their death, and the accessions of gain and loss, are all pre-ordained. Even as scent, colour, taste, and touch spring naturally, happiness and misery arise from what has been pre-ordained. Seats and beds and vehicles, prosperity and drink and food, ever approach leaving creatures according to Time's course.[3] Physicians even get ill. The strong become weak. They that are in the enjoyment of prosperity lose all and become indigent. The course of Time is very wonderful. High birth, health, beauty, prosperity, and objects of enjoyment, are all won through Destiny. The indigent, although they may not desire it, have many children. The affluent again are seen to be childless. Wonderful is the course of Destiny. The evils caused by disease, fire, water, weapons, hunger, poison, fever, and death, and falls from high places, overtake a man according to the Destiny under which he is born. It is seen in this world that somebody without sinning, suffers diverse ills, while another, hav-

[1] *Even such* i.e., spring from such causes.

[2] Man covets freedom from decay and immortality, but instead of obtaining what he covets or strives for, decay and death become his portion on Earth.

[3] *i.e.*, these appear and disappear in course of Time.

ing sinned, is not borne down by the weight of calamity. It is seen that somebody in the enjoyment of wealth perishes in youth; while some one that is poor drags on his existence, borne down by decrepitude, for a hundred years. One borne in an ignoble race may have a very long life, while one sprung from a noble line perishes soon like an insect. In this world, it is very common that persons in affluent circumstances have no appetite, while they that are indigent can digest chips of wood. Impelled by destiny, whatever sins the man of wicked soul, discontented with his condition, commits, saying, '*I am the doer*,' he regards to be all for his good. Hunting, dice, women, wine, brawls, these are censured by the wise. Many persons, however, possessed of even extensive knowledge of the scriptures are seen to be addicted to them. Objects, whether coveted or otherwise, come upon creatures in consequence of Time's course. No other cause can be traced. Air, space, fire, moon, sun, day, night, the luminous bodies (in the firmament), rivers, and mountains,—who makes them and who supports them? Cold, and heat, and rain, come one after another in consequence of Time's course. It is even so, O bull among men, with the happiness and the misery of mankind. Neither medicines, nor incantations, can rescue the man assailed by decrepitude or overtaken by death. As two logs of wood floating on the great ocean, come together and are again (when the time comes) separated, even so creatures come together and are again (when the time comes) separated. Time acts equally towards those men that (are in affluent circumstances and that) enjoy the pleasures of song and dance in the company of women and those helpless men that live upon the food that others supply. In this world a thousand kinds of relationship are contracted, such as mother and father and son and wife. In reality, however, whose are they and whose are we? No one can become anyone's own, nor can anyone become anybody else's own. Our union here with wives and kinsfolk and well-wishers is like that of travellers at a road-side inn. *Where am I? Where shall I go? Who am I? How come I here! What for and whom I grieve?* Reflecting on these questions one obtains tranquillity. Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. The union with brother, mother, father, and friend is like that of travellers in an inn. Men of knowledge behold, as if with corporeal eyes, the next world that is unseen. Without disregarding the scriptures, one desirous of knowledge should have faith. One possessed of knowledge should perform the rites laid down in respect of the *Pitris* and the gods, practise all religious duties, perform sacrifices, judiciously pursue virtue, profit, and pleasure. Alas, no one understands that the world is sinking on the ocean of Time that is so very deep and that is infested with those huge crocodiles called decrepitude and death. Many physicians may be seen afflicted with all the members of their families, although they have carefully studied the science of Medicine.[1] Taking bitters and diverse kinds of oily drugs, these succeed not in escaping death, like ocean in transcending its continents. Men well-versed in chemistry, notwithstanding chemical compounds applied

[1]Literally, the science of Life.

judiciously, are seen to be broken down by decrepitude like trees broken down by elephants. Similarly, persons possessed of ascetic merit, devoted to study of the Vedas, practising charity, and frequently performing sacrifices, succeed not in escaping decrepitude and death. As regards all creatures that have taken birth, neither years, nor months, nor fortnights, nor days, nor nights, that have once passed, do ever return. Man, whose existence is so transitory, is forced, in course of Time, whether he will or not, to come upon this inevitable and broad path that has to be trodden by every creature.[1] Whether the body springs from the creature or the creature springs from the body, one's union however, with wives and other friends is like that of travellers in an inn.[2] One cannot obtain a lasting companionship with anyone. One cannot obtain such companionship with one's own body. How then it can be had with anyone else? Where, O king, is thy sire today and where thy grandsire? Thou beholdst them not today and they do not behold thee. O sinless one! No person can see either heaven or hell. The scriptures, however, are the eyes of the virtuous. O king, frame thy conduct according to the scriptures. What pure heart, one should practise first the vow of *Brahmacharya* and then beget children and then perform sacrifices, for paying off the debt one owes to the *Pitris*, the gods, and men. Performing sacrifices and engaged in procreating (children), after having first observed the vow of *Brahmacharya*, one who hath wisdom for his eyes, casting off all anxiety of heart, should pay court to heaven, this world, and his own soul.[3] That king bent upon the practice of virtue who strives judiciously for acquiring Heaven and Earth and who takes of earthly goods just what is ordained (as the king's share) in the scriptures, wins a reputation that spread over all the worlds and among all creatures, mobile and immobile. The ruler of the Videhas, of clear understanding, having heard these words full of reason, become freed from grief, and taking Asma's leave proceeded towards his abode, O thou of unfading glory, cast off thy grief and rise up. Thou art equal to Sakra himself. Suffer thy soul to be gladdened. The earth has been won by thee in the exercise of Kshatriya duties. Enjoy her, O son of Kunti, and do not disregard my words.' "

SECTION XXIX

Vaisampayana said, "The foremost of kings, *viz.*, Yudhishthira the son

[1]This inevitable and broad path is the path of Life. What is said here is that every creature is subject to birth.

[2]The first line of this verse refers to the disputed question of whether the body exists independent of life, or the creature exists independent of the body. This is much disputed by Hindu philosophers. The gross body may be dissolved, but the *linga sarira* (composed of the subtlest elements) exists as a cause for the unborn Soul. This is maintained by many.

[3]*Param* here is explained by Nilakantha as *Paramatma*. *Pay court i.e.*, seek to obtain and enjoy them.

of Dharma, still remaining speechless, Pandu's son Arjuna addressed Krishna and spoke as follows:

"Arjuna said, 'This scorcher of foes, *viz.*, Dharma's son, is burning with grief on account of his (slaughtered) kinsfolk. Comfort him, O Madhava! Once more, O Janardana, all of us have fallen into great danger. It behoveth thee, O mighty-armed one, to dispel his grief.' "

Vaisampayana continued, "Thus addressed by the high-souled Arjuna, the lotus-eyed Govinda of unfading glory turned his face towards the king. Kesava could not by any means be disregarded by Yudhishthira. From the earliest years Govinda was dearer to Yudhishthira than Arjuna himself. Taking up the king's hand adorned with sandal-paste and looking like a column of marble, the mighty-armed Saurin began to speak, gladdening (the hearts of all who listened to him). His face, adorned with teeth and eyes that were very beautiful, shone brightly like a full-blown lotus at sunrise.

"Vasudeva said, "Do not, O tiger among men, indulge in such grief that emaciates thy body. They who have been slain in this battle will on no account be got back. Those Kshatriyas, O king, that have fallen in this great battle, are even like objects that one acquires in one's dreams and that vanish when one awakes. All of them were heroes and ornaments of battle. They were vanquished while rushing with faces towards their foes. No one amongst them was slain with wounds on the back or while flying away. All of them, having contended with heroes in great battle and having cast off their life-breaths then, have, sanctified by weapons, proceeded to heaven. It behoveth thee not to grieve for them. Devoted to the duties of Kshatriyas, possessed of courage, perfectly conversant with the Vedas and their branches, all of them have attained to that blissful end which is obtainable by heroes. It behoveth thee not to grieve for them after hearing of those high-souled lords of the earth, of ancient days, that departed from this world. In this connection is cited the old discourse of Narada before Srinjaya when the latter was deeply afflicted with grief on account of the death of his son. (Narada said),— Subject to happiness and misery, myself, thyself and all creatures, O Srinjaya, shall have to die. What cause then is there for sorrow. Listen to me as I recite the great blessedness of (some) ancient king. Hear me with concentrated attention. Thou shalt then, O king, cast off thy grief. Listening to the story of those high-souled lords of the earth, abate thy sorrow. O, hear me as I recite their stories to thee in detail. By listening to the charming and delightful history of those kings of ancient times, malignant stars may be propitiated and the period of one's life be increased. We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit. Even he fell a prey to death. The gods with Indra and Varuna and Vrihaspati at their head came to sacrifice, called Viswasrij, performed by that high-souled monarch.[1] Challenging Sakra, the chief of the gods, that king vanquished him in battle. The learned Vrihaspati, from desire of doing good unto Indra, had refused to officiate at Marutta's sacrifice. Thereupon Samvarta, the younger brother

[1]This sacrifice is one in which the performer parts with *all* his wealth.

of Vrihaspati, acceded to the king's request. During the rule of that king, O best of monarchs, the earth yielded crops without being tilled and was adorned with diverse kinds of ornaments. In the sacrifice of that king, the *Viswedevas* sat as courtiers, the *Maruts* acted as distributors (of food and presents) and the high-souled *Sadhyas* were also present. In that sacrifice of Marutta, the *Maruts* drank *Soma*. The sacrificial presents the king made surpassed (in value) those ever made by the gods, the *Gandharvas*, and men. When even that king, O Srinjaya, who transcended thee in religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, fell a prey to death, do not grieve for thy son. There was another king of the name of Suhotra the son of Atithi. We hear, O Srinjaya, that even he fell a prey to death. During his rule, Maghavat showered gold for one whole year upon his kingdom. Obtaining that king for her lord, the earth became in reality (and not in name only as before) *Vasumati*.[1] The rivers, during the sway of that king, bore golden tortoises, crabs, alligators, sharks, and porpoises, for the adorable Indra, O king, had showered these upon them. Beholding those golden fishes and sharks and tortoises in hundreds and thousands, Atithi's son became filled with wonder. Collecting that vast wealth of gold that covered the earth, Suhotra performed a sacrifice at Kurujangala and gave it away unto the Brahmanas. When that king, O Srinjaya, who transcended thee in the four attributes of religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, fell a prey to death, do not grieve for thy son (that is dead). Thy son never performed a sacrifice and never made gifts. Knowing this, pacify thy mind and do not give way to grief.[2] We hear also, O Srinjaya, that Vrihadratha the king of the Angas, fell a prey to death. He gave away a hundred thousand steeds. A hundred thousand maidens also, adorned with golden ornaments, he gave away as presents in a sacrifice he performed. A hundred thousand elephants also of the best breed, he gave away as presents in another sacrifice performed by him. A hundred millions also of bulls, adorned with golden chains, with thousands of kine accompanying them, he gave away as sacrificial presents. While the king of Anga performed his sacrifice by the hill called Vishnupada, Indra became intoxicated with the *Soma* he drank, and the Brahmanas with the presents they received. In the sacrifices, O monarch, numbering by hundreds, that this king performed of old, the presents he made far surpassed those ever made by the gods, the *Gandharvas*, and men. No other man was born, or will ever be born, that gave or will give away so much wealth as was given away by the king of the Angas in the seven sacrifices he performed, each of which was characterised by the consecration of the *Soma*.[3] When, O Srinjaya, this Vrihadratha even, who was thy superior in the four attributes and who was

[1] *Vasumati* means possessed of wealth (from *Vasu* and the suffix *mat*).

[2] The Bengal reading *chainam* in the first line of 31 is better than the Bombay reading *chetya*, which, Nilakantha explains, means *chetanavan bhava*.

[3] These seven sacrifices were the *Agnishtoma*, the *Atyagnishtoma*, the *Ukthya*, the *Shodashi*, the *Vajapeya*, the *Atiratra*, and the *Aptoryama*. Each of these required the consecration of the *Soma*.

purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear also, O Srinjaya, that Sivi, the son of Usinara, fell a prey to death. That king swayed the whole earth as one sways the leathern shileld in his hand. Riding on a single car that proved victorious in every battle, king Sivi caused the whole earth to resound with the rattle of his wheels and subjugated all monarchs.[1] Usinara's son Sivi gave away, in a sacrifice, all the kine and horses he had, both domestic and wild. The Creator himself thought that no one amongst the kings of the past or the future had or would have the ability to bear the burthen, O Srinjaya, that Usinara's son Sivi, that foremost of kings, that hero who was possessed of prowess equal to that of Indra himself, bore. Do not, therefore, grieve or thy son who never performed any sacrifice nor made any gift. Indeed, O Srinjaya, when Sivi, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that the high-souled Bharata also, the son of Dushmanta and Sakuntala, who had a vast and well-filled treasury, fell a prey to death. Devoting three hundred horses unto the gods on the banks of the Yamuna, twenty on the banks of the Saraswati, and fourteen on the banks of Ganga, that king of great energy, in days of old, performed (in this order) a thousand Horse-sacrifices and a hundred *Rajasuyas*. No one amongst the kings of the earth can imitate the great deeds of Bharata, even as no man can, by the might of his arms, soar into the welkin. Erecting numerous sacrificial altars, he gave away innumerable horses and untold wealth unto the sage Kanwa.[2] When even he, O Srinjaya, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Rama also, the son of Dasaratha, fell a prey to death. He always cherished his subjects as if they were the sons of his own loins. In his dominions there were no widows and none that was helpless. Indeed, Rama in governing his kingdom always acted like his father Dasaratha. The clouds, yielding showers seasonably, caused the crops to grow abundantly. During the period of his rule, food was always abundant in his kingdom. No death occurred by drowning or by fire. As long as Rama governed it, there was no fear in his kingdom of any disease. Every man lived for a thousand years, and every man was blessed with a thousand children. During the period of Rama's sway, all men were whole and all men attained the fruition of their wishes. The very women did not quarrel with one another, what need then be said of the men? During his rule his subjects were always devoted to virtue. Contented, crowned with fruition in respect of all the objects of their desire, fearless, free, and wedded to the vow of truth, were all the people when Rama governed the kingdom. The trees always bore flowers and fruit and were subject to no accidents. Every cow yielded milk filling a *drona* to the brim. Having dwelt, in the observance of severe penances,

[1]The expression used is "he caused one umbrella only to be set up." The custom is well-known that none but kings could cause umbrellas to be held over their heads.

[2]Kanwa had brought up in his retreat Bharata's mother Sakuntala who had been deserted, immediately after her birth, by her mother, Menaka. Bharata himself was born in Kanwa's retreat.

for four and ten years in the woods, Rama performed ten Horse-sacrifices of great splendour[1] and to them the freest access was given to all. Possessed of youth, of a dark complexion, with red eyes, he looked like the leader of an elephantine herd. With arms stretching down to his knees and of handsome face, his shoulders were like those of a lion and the might of his arms great. Ascending upon the throne of Ayodhya, he ruled for ten thousand and ten hundred years. When, he O Srinjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that king Bhagiratha also died. In one of the sacrifices of that king, intoxicated with the *Soma* he had drunk, Indra, the adorable chastiser of Paka and the chief of the gods, vanquished, by putting forth the might of his arms, many thousands of *Asuras*. King Bhagiratha, in one of the sacrifices he performed, gave away a million of maidens adorned with ornaments of gold. Each of those maidens sat upon a car and unto each car were attached four steeds. With each car were a hundred elephants, all of the foremost breed and decked with chains of gold. Behind each elephant were a thousand steeds, and behind each steed a thousand kine, and behind each cow a thousand goats and sheep. (The river-goddess) Ganga, named (from before) Bhagirathi, sat upon the lap of this king dwelling near (her stream), and from this incident she came to be called *Urvasi*.[2] The triple-coursed Ganga had agreed to be the daughter of Bhagiratha of Ikshvaku's race, that monarch ever engaged in the performance of sacrifices with presents in profusion unto the Brahmanas.[3] When he, O Srinjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son. We hear, O Srinjaya, that the high-souled Dilipa also fell a prey to death. The Brahmanas love to recite his innumerable deeds. In one of his great sacrifices that king, with heart fully assenting, gave away the entire earth, abounding with wealth, unto the Brahmanas. In each sacrifice performed by him, the chief priest received as sacrificial fee a thousand elephants made of gold. In one of his sacrifices, the stake (set up for slaughtering the victims) was made of gold and looked exceedingly beautiful. Discharging the duties assigned to them, the gods having Sakra for their chief, used to seek the protection of that king. Upon that golden stake possessed of great effulgence and decked with a ring, six thousand Gods and *Gandharvas* danced in joy, and Viswavasu himself, in their midst played on his *Vina* the seven notes according to the rules that regulate their combinations. Such was the character of Viswavasu's music that every crea-

[1] *Jaruthyan* is explained by Nilakantha as *Stutyan*. It may also mean *Triguna-dakshinan*.

[2] The legend about the bringing down of Ganga is very beautiful. Ganga is nothing else than the melted form of Vishnu. For a time she dwelt in the pot (*Kamandalu*) of Brahman. The ancestors of Bhagiratha having perished through Kapila's curse, Bhagiratha resolved to rescue their spirits by calling down Ganga from heaven and causing her sacred waters to roll over the spot where their ashes lay. He succeeded in carrying out his resolution after conquering many difficulties. *Urvasi* literally means one who sits on the lap.

[3] *Triple-coursed*, because Ganga is supposed to have one stream in heaven, one on the earth, and a third in the nether regions.

ture (whatever he might be) thought that the great *Gandharva* was playing to him alone. No other monarch could imitate this achievement of king Dilipa. The elephants of that king, intoxicated and adorned with housings of gold, used to lie down on the roads.[1] Those men proceeded to heaven that succeeded in obtaining a sight even of the high-souled king Dilipa who was ever truthful in speech and whose bow could bear a hundred foes equal in energy to a hundred Anantas.[2] These three sounds never ceased in Dilipa's abode, *viz.*, the voice of Vedic recitations, the twang of bows, and cries of *Let it be given.* When he, O Srinjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. Yuvanaswa's son Mandhatri also, O Sanjaya, we have heard, fell a prey to death. The deities named Maruts extracted that child from his sire's stomach through one of its sides. Sprung from a quantity of clarified butter that had been sanctified by *mantras* (and that had by mistake been quaffed by his sire instead of his sire's spouse) Mandhatri was born in the stomach of the high-souled Yuvanaswa. Possessed of great prosperity, king Mandhatri conquered the three worlds. Beholding that child of celestial beauty lying on the lap of his sire, the God asked one another, 'From whom shall this child obtain suck?' Then Indra approached him, saying, 'He shall obtain suck even from me!' From this circumstance, the chief of the deities came to call the child by the name of *Mandhatri.*[3] From the nourishment of that high-souled child of Yuvanaswa, the finger of Indra, placed in his mouth, began to yield a jet of milk. Sucking Indra's finger, he grew up into a stout youth in a hundred days. In twelve days he looked like one of twelve years. The whole earth in one day came under the sway of that high-souled and virtuous and brave king who resembled Indra himself for prowess in battle. He vanquished king Angada, Marutta, Asita, Gaya, and Vrihadratha the king of the Angas.[4] When Yuvanaswa's son fought in battle with Angada, the Gods thought that the firmament was breaking with the twang of his bow. The whole earth from where the Sun rises to where he sets is said to be the field of Mandhatri. Having performed Horse-sacrifices and a hundred *Rajasuyas*, he gave unto the Brahmanas many *Rohita* fishes. Those fishes were each ten *Yojanas* in length and one in breadth. Those that remained after gratifying the Brahmanas were divided amongst themselves by the other classes. When he, O Srinjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Sanjaya, that Yayati , the son of Nahusha, also fell a prey to death. Having subjugated

[1]The sense, I think, is that such was the profusion of Dilipa's wealth that no care was taken for keeping gold-decked elephants within guarded enclosures.

[2]*Satadhanwan* is explained by Nilakantha as one whose bow is capable of bearing a hundred Anantas.

[3]Literally, "*Me he shall suck.*"

[4]The Burdwan translators take Asita and Gaya as one person called Asitangaya, and K.P. Singha takes Anga and Vrihadratha to be two different persons. Of course, both are wrong.

the whole world with its seas, he journeyed through it, decking it with successive sacrificial altars the intervals between which were measured by throws of a heavy piece of wood. Indeed, he reached the very shores of the sea as he proceeded performing great sacrifices (on those altars along his way).[1] Having performed a thousand sacrifices and a hundred *Vajapeyas*, he gratified the foremost of Brahmanas with three mountains of gold. Having slain many *Daityas* and *Danavas* duly arrayed in battle, Nahusha's son, Yayati, divided the whole earth (among his children). At last discarding his other sons headed by Yadu and Drahyu, he installed (his youngest son) Puru on his throne and then entered the woods accompanied by his wife. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Amvarisha also, the son of Nabhaga, fell a prey to death. That protector (of the world) and foremost of kings was regarded by his subjects as the embodiment of virtue. That monarch, in one of his sacrifices, assigned to the Brahmanas, for waiting upon them, a million of kings who had themselves performed thousands of sacrifices each. Men of piety praised Amvarisha, the son of Nabhaga, saying that such feats had never been achieved before nor would their like be achieved in the future.[2] Those hundreds upon hundreds and thousands upon thousands of kings (that had at the command of Amvarisha waited at his sacrifices upon the Brahmanas that came there) became (through Amvarisha's merits) crowned with the fruits of the Horse-sacrifice, and followed their lord by the Southern-path (to regions of brightness and bliss). When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead. We hear, O Srinjaya, that Sasavindu also, the son of Chitrasena, fell a prey to death. That high-souled king had a hundred thousand wives, and million of sons. All of them used to wear golden armour and all of them were excellent bowmen. Each of those princes married a hundred princesses, and each princess brought a hundred elephants. With each of those elephants were a hundred cars. With each car were a hundred steeds, all of good breed and all decked with trappings of gold. With each steed were a hundred kine, and with each cow were a hundred sheep and goats. This countless wealth, O monarch, Sasavindu gave away, in a Horse-sacrifice, unto the Brahmanas. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead. We hear, O Srinjaya, that Gaya also, the son of Amurtarayas, fell a prey to death. For a hundred years, that king subsisted upon the remains of sacrificial food. (Pleased with such devotion) Agni desired to give him boons. The boons solicited by Gaya were, 'Let

[1] *Samyapat* is explained as hurling a heavy piece of wood. What it meant here is that Yayati, having erected an altar, took up and hurled a piece of wood forward, and upon the place where it fell, erected another altar. In this way he proceeded till he reached the very sea shore.

[2] *Dakshinah* is explained by Nilkantha as men possessed of *Dakshya*. It may mean liberal-minded men.

my wealth be inexhaustible even if I give ceaselessly. Let my regard for virtue exist for ever. Let my heart ever take pleasure in Truth, through thy grace, O eater of sacrificial libations.' It hath been heard by us that king Gaya obtained all those wishes from Agni. On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly performed the Horse-sacrifice. Rising (at the completion of every sacrifice) he gave away a hundred thousand kine and hundreds of mules (unto the Brahmanas) during this period. That bull among men gratified the gods with *Soma*, the Brahmanas with wealth, the *Pitris* with *Swadha*, and the women with the accomplishment of all their wishes. In his great Horse-sacrifice, king Gaya caused a golden ground to be made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee. That foremost of men, *viz.*, Gaya, the son of Amurtarayas, gave away as many kine as there are sand grains, O king, in the river Ganga. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Sankriti's son Rantideva also fell a prey to death. Having undergone the austerest of penances and adored him with great reverence, he obtained these boons from Sakra, having solicited them, saying 'Let us have abundant food and numerous guests. Let not my faith sustain any diminution, and let us not have to ask anything of any person.' The animals, both domestic and wild, slaughtered in his sacrifice, used to come to him, *viz.*, the high-souled Rantideva of rigid vows and great fame, of their own accord. The secretions that flowed from the skins of the animals (slaughtered in his sacrifices), produced a mighty and celebrated river which to this day is known by the name of *Charmanwati*. King Rantideva used to make gifts unto the Brahmanas in an extensive enclosure. When the king said, 'Unto thee I give a hundred *nishkas!* Unto thee I give a hundred,' the Brahmanas (without accepting what was offered) made a noise (expressive of refusal). When, however, the king would say, 'I give a thousand *nishkas*,' the gifts were all accepted. All the vessels and plates, in Rantideva's palace, for holding food and other articles, all the jugs and pots, the pans and plates and cups, were of gold. On those nights during which the guests used to live in Rantideva's abode, twenty thousand and one hundred kine had to be slaughtered. Yet even on such occasions, the cooks, decked in ear-rings, used to proclaim (amongst those that sat down to supper) : 'There is abundant soup, take as much as ye wish; but of flesh we have not as much today as on former occasions.' When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that the high-souled Sagara also fell a prey to death. He was of Ikshvaku's race, a tiger among men, and of superhuman prowess. Sixty thousand sons used to walk behind him, like myriads upon myriads of stars waiting upon the Moon in the cloudless firmament of autumn. His sway extended over the whole of this earth.[1] He gratified the gods by perform-

[1]Literally, 'there was but one umbrella opened on the earth in his time.'

ing a thousand Horse-sacrifices. He gave away unto deserving Brahmanas palatial mansions with columns of gold and (other parts) made entirely of that precious metal, containing costly beds and bevies of beautiful ladies with eyes resembling petals of the lotus, and diverse other kinds of valuable objects. At his command, the Brahmanas divided those gifts among themselves. Through anger that king caused the earth to be excavated whereupon she came to have the ocean on her bosom, and for this, the ocean has come to be called *Sagara* after his name. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that king Prithu also, the son of Vena, fell a prey to death. The great *Rishis*, assembling together in the great forest, installed him in the sovereignty of the earth. And because it was thought that he would advance all mankind, he was, for that reason, called *Prithu* (the advancer). And because also he protected people from injuries *(Kshata)*, he was, for that reason, called a *Kshatriya* (protector from injuries). Beholding Prithu the son of Vena, all the creatures of the earth exclaimed, 'We have been lovingly attached to him.' From this circumstance of the loving attachment (to him of all creatures), he came to be called a *Raja* (one that can inspire attachment). The earth, during his sway, yielded crops without being tilled, every leaf that the trees had bore honey; and every cow yielded a jugful of milk. All men were hale and all their wishes used to be crowned with fruition. They had no fear of any kind. They used to live, as they pleased, in fields or in (sheltered) houses. When Prithu desired to go over the sea, the waters became solidified. The rivers also never swelled up when he had to cross them but remained perfectly calm. The standard on his car moved freely everywhere (without being obstructed by any impediment). King Prithu, in one of his grand Horse-sacrifices, gave away unto the Brahmanas one and twenty mountains of gold, each measuring three *nalwas*.[1] When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. Upon what, O Srinjaya, dost thou reflect in silence? It seems, O king, that thou hearest not these words of mine. If thou hast not heard them, then this discourse of mine has been a fruitless rhapsody, like medicine or diet, to a person on the point of death.'

"Srinjaya said, 'I am attending, O Narada, to this discourse of thine, of excellent import and perfumed like a garland of flowers,—this discourse upon the conduct of high-souled royal sages of meritorious deeds and great fame, that can certainly dispel grief. Thy discourse, O great sage, has not been a fruitless rhapsody. I have been freed from grief at thy very sight. Like one never satiated with drinking nectar, I am not satiated with thy words. O thou of true sight, if thou, O lord, be inclined to show thy grace towards this person burning on account of the death of his son, then that son, through that grace of thine, is sure to be revived and to mingle once more with me (in this life).

[1]The word in the original is *nala*. Nilakantha supposes that it has been so used for the sake of rhythm, the correct form being *nalwa*, meaning a distance of four hundred cubits.

"Narada said, 'I will give back to thee that son of thine, named Suvarnashthivin, whom Parvata gave thee and who has been bereft of life. Of the splendour of gold, that child shall have a thousand years.' "

SECTION XXX

"Yudhishthira said, 'How did the son of Srinjaya become *Suvarnashthivin?*[1] Why also did Parvata give Srinjaya that child? And why did he die? When the lives of all men in those days extended for a thousand years, why did Srinjaya's son die in infancy? Or, was he in name only *Suvarnashthivin*? How also did he come to be so? I desire to know all this.'

"Krishna said, "I will recite to thee, O king, the facts as they happened. There are two *Rishis*, the foremost ones in the world, named Narada and Parvata. Narada is the maternal uncle and Parvata is his sister's son. With cheerful hearts, the uncle Narada and the nephew Parvata had, in days of old, O king, left heaven for a pleasant ramble on earth for tasting clarified butter and rice. Both of them, possessed of great ascetic merit, wandered over the earth, subsisting on food taken by human beings. Filled with joy and entertaining great affection for each other, they entered into a compact that, whatever wish, good or bad, would be entertained by one should be disclosed to the other, but on the event of one of them acting otherwise, he should be subject to the other's curse. Agreeing to that understanding, those two great *Rishis*, adored of all the worlds, repaired to king Srinjaya, the son of Sitya and said unto him, 'We two, for thy good, shall dwell with thee for a few days. O lord of earth, do thou attend to all our wants duly.' The king, saying, *So be it*, set himself to attend upon them hospitably. After a while, one day, the king, filled with joy, introduced to those illustrious ascetics his daughter of the fairest complexion, saying, 'This my daughter will wait upon you both. Bright as the filaments of the lotus, she is beautiful and of faultless limbs, accomplished and of sweet manners, and is called Sukumari by name.' 'Very well,' said the *Rishis* in reply, upon which the king directed his daughter, telling her, 'O child, attend upon these two Brahmanas as thou wouldst upon the gods or thy sire.' The virtuous princess, saying, '*So be it*' began to attend upon them in obedience to her father's behest. Her dutiful services and her unrivalled beauty very soon inspired Narada with a tender flame towards her. That tender sentiment began to grow in the heart of the illustrious saint like the moon gradually waxing on the accession of the lighted fortnight. The virtuous Narada, however, overwhelmed by shame, could not disclose that burning attachment to his sister's son, the high-souled Parvata. By his ascetic power, as also by signs, Parvata understood all. Inflamed with rage, the latter thereupon re-

[1]Literally, one whose excreta are gold.

solved to curse the love-afflicted Narada. And he said, 'Having of thy own accord made a compact with me that, whatever wish, good or bad, would be cherished by either of us should be disclosed to the other, thou hast violated it. These were thy own words, O Brahmana! It is for this that I shall curse thee. Thou didst not tell me before that thy heart has been pierced by the charms of the maiden Sukumari ! It is for this that I shall curse thee. Thou art a *Brahmacharin*. Thou art my preceptor. Thou art an ascetic and a Brahmana. Yet hast thou broken the compact thou hadst made with me. Filled with rage I shall, for this, curse even thee. Listen to me. This Sukumari shall, without doubt, become thy wife. From the time of thy marriage, however, O puissant one, both she and all men shall behold thee an ape, for thy true features having disappeared, an ape shalt thou appear unto all.' Hearing these words of his, the uncle Narada, filled with wrath, cursed his nephew Parvata in return, saying, 'Although thou hast ascetic merit and *Brahmacharya* and truth and self-restraint, and although thou art ever devoted to virtue, thou shalt not yet succeed in proceeding to heaven.' Filled with rage and desire of vengeance, they thus cursed and flamed against each other like a couple of infuriated elephants. From that time the high-souled Parvata began to wander over the earth, respected as he deserved, O Bharata, for his own energy. Narada then, that foremost of Brahmanas, obtained according to due rites the hand of Srinjaya's daughter, the faultless Sukumari. The princess, however, beheld Narada exactly as the curse had said. Indeed, just after the last of the wedding *mantras* had been recited, Sukumari beheld the celestial *Rishi* to have a face like that of an ape. She, however, did not on that account, disregard her lord. On the other hand, she dedicated her love to him. Indeed, the princess, chaste as she was, devoted herself entirely to her lord and did not in her heart even desire any one else among the gods, *Munis*, and *Yakshas* for a husband. One day, as the illustrious Parvata, in course of his wanderings, entered a solitary forest, he beheld Narada there. Saluting him, Parvata said, 'Show thy grace unto me by permitting me, O puissant one, to go to heaven.' Seeing the cheerless Parvata kneeling before him with joined hands, Narada, himself more cheerless, said unto him, 'Thou hadst cursed me first, saying, '*Be thou an ape!*' After thou hadst said so unto me, I cursed thee from anger, saying, '*From this day thou shalt not dwell in heaven!*' It was not well of thee, since thou art like a son unto me.' The two saints then freed each other from their mutual curses. Beholding her husband possessed of celestial form and blazing with beauty, Sukumari fled from him, taking him to be somebody other than her lord. Seeing the beautiful princess flying away from her lord, Parvata addressed her, saying, 'This one is even thy husband. Do not entertain any scruple. This one is the illustrious and puissant *Rishi* Narada, that foremost of virtuous persons. He is thy lord, of one soul with thee. Do not have any doubt.' Assured in diverse ways by the high-souled Parvata and informed also of the curse on her lord, the princess regained her equanimity. Then Parvata proceeded to heaven and Narada to his home."

"Vasudeva continued, 'The illustrious *Rishi* Narada, who was himself

an actor in this matter, is here. O best of men, asked by thee, he will tell thee everything that happened.' "

SECTION XXXI

Vaisampayana said, "The royal son of Pandu then addressed Narada, saying, 'O holy one, I desire to hear of the birth of the child whose excreta were gold.' Thus addressed by king Yudhishthira the just, the sage Narada began to narrate to him all that had occurred in connection with that child of golden excreta.

"Narada said, 'It is even so, O thou of mighty arms, as Kesava here hath said. Asked by thee I shall now recite the portion that remains of this story. Myself, and my sister's son, the great ascetic Parvata, came (on one occasion) unto Srinjaya that foremost of all victorious kings, for dwelling with him. Honoured by him with due rites, and with every wish of ours gratified, we took up our residence in his abode. After the season of rains had gone, and when the time came for our own departure, Parvata said unto me those words of grave import suitable to the hour : 'We have, O Brahmana, dwelt in the abode of this king for some time, highly honoured hy him. Think of what return we should make.' I then, O monarch, addressed Parvata of blessed aspect, saying, 'O nephew, this becomes thee, and, O thou of great power, all this depends upon thyself. Through thy boons let the king be made happy and let him obtain his wishes. Or, if thou choosest, let him be crowned with success through the ascetic merits of both of us.' After this, Parvata having called king Srinjaya, that foremost of victorious persons, said unto him these words, O bull of Kuru's race, 'We have been exceedingly gratified, O king, with thy hospitable attentions given to us with every sincerity. With our permission, O foremost of men, think of the boon thou shouldst solicit. Let the boon, however, be such that it may not imply enmity to the gods or destruction to men! Accept then, O king, a boon, for thou deservest one as we think.' Hearing these words, Srinjaya replied, 'If ye have been gratified with me, my object then has been gained, for that of itself has been my greatest gain and that is regarded by me as the fruition of all my desire.' Unto Srinjaya who said so, Parvata again said, 'Solicit, O king, the fruition of that wish which thou art cherishing in thy heart, for a long time.' Srinjaya answered, 'I desire a son that shall be heroic and possessed of great energy, firm in his vows and of long life, highly blessed and possessed of splendour equal to that of the Chief himself of the deities.' At this, Parvata said, 'This thy desire shall be fulfilled. Thy child, however, shall not be long-lived, for thy wish for such a son is even for prevailing over the Chief of the gods. Thy son shall be known by the name of *Suvarnashthivin*. He shall be possessed of splendour like that of the Chief of the gods but take care to protect him always from that deity.' Hearing these

words of the high-souled Parvata, Srinjaya began to beseech that saint for ordaining otherwise, saying, 'Let my son be long-lived, O *Muni*, through thy ascetic merit.' Parvata, however, said nothing, through partiality for Indra. Beholding the king very cheerless, I said unto him, 'Think of me, O king, (in thy distress), and I shall promise to come when thought of by thee. Do not grieve, O lord of earth ! I will give thee back thy beloved child, even if he be dead, in his living form.' Having said so unto that monarch, both of us left his presence for coming to where we wished, and Srinjaya returned to his abode as he pleased. After some time had elapsed, the royal sage Srinjaya had born unto him a son of great prowess and blazing forth with energy. The child grew up like a large lotus in a lake, and became *Suvarnashthivin* in reality as in name. This extraordinary fact, O best of the Kurus, soon became widely known over the world. The Chief of the gods also came to know it as the result of Parvata's boon. Fearing humiliation (at the hands of the child when he would grow up), the slayer of Vala and Vritra began to watch for the *laches* of the prince. He commanded his celestial weapon Thunder, standing before him in embodied shape, saying, 'Go, O puissant one, and assuming the form of a tiger slay this prince. When grown up, this child of Srinjaya may, by his achievements, humiliate me, O Thunder, as Parvata said.' Thus addressed by Sakra, the celestial weapon Thunder, that subjugator of hostile towns, began from that day to continually watch for the *laches* of the prince. Srinjaya, meanwhile, having obtained that child whose splendour resembled that of Indra himself, became filled with joy. The king, accompanied by his wives, and the other ladies of his household, took up his residence in the midst of a forest. One day, on the shores of the Bhagirathi, the boy, accompanied by his nurse, ran hither and thither in play. Though only five years of age, his prowess, even then, resembled that of a mighty elephant. While thus employed, the child met a powerful tiger that came upon him suddenly. The infant prince trembled violently as he was being crushed by the tiger and soon fell down lifeless on the earth. At this sight the nurse uttered loud cries of grief. Having slain the prince, the tiger, through Indra's powers of delusion, vanished there and then. Hearing the voice of the crying nurse, the king, in great anxiety, ran to the spot. He beheld his son there, his blood quaffed off, and lying lifeless on the ground like the moon dropped from the firmament. Taking up on his lap the boy covered with blood, the king, with heart stricken by grief, began to lament piteously. The royal ladies then, afflicted with grief and crying, quickly ran to the spot where king Srinjaya was. In that situation the king thought of me with concentrated attention. Knowing that the king was thinking of me I appeared before him. Stricken with grief as the king was, I recited to him all those stories, O monarch, that hero of Yadu's race has already recited to thee. I brought Srinjaya's child back to life, with Indra's permission. That which is ordained must occur. It is impossible that it should be otherwise. After this, prince Suvarnashthivin of great fame and energy began to delight the hearts of his parents. Of great prowess, he ascended the throne of his father after the latter had repaired to heaven, and ruled for a period of one thousand and one hundred years. He worshipped

the gods in many great sacrifices characterised by profuse presents. Possessed of great splendour, he gratified the gods and the *Pitris*. Having procreated many sons, all of whom by their issues multiplied the race, he went the way of all nature, O king, after many years. Do thou, O foremost of kings dispel this grief born in thy heart, even as Kesava has counselled thee, as also Vyasa of austere penances. Rise up, O king, and bear the burthen of this thy ancestral kingdom, and perform high and great sacrifices so that thou mayst obtain (hereafter) whatever regions may be desired by thee!' "

SECTION XXXII

Vaisampayana said, "Unto king Yudhishthira who still remained speechless and plunged in grief, the island-born Vyasa, that great ascetic, conversant with truths of religion, spoke again."

"Vyasa said, 'O thou of eyes like lotus petals, the protection of subjects is the duty of kings. Those men that are always observant of duty regard duty to be all powerful. Do thou, therefore, O king, walk in the steps of thy ancestors. With Brahmanas, penances are a duty. This is the eternal ordinance of the Vedas. Penances, therefore, O bull of Bharata's race, constitute the eternal duty of Brahmanas. A Kshatriya is the protector of all persons in respect of their duties.[1] That man who, addicted to earthly possessions, transgresses wholesome restraints, that offender against social harmony, should be chastised with a strong hand. That insensate person who seeks to transgress authority, be he an attendant, a son, or even a saint, indeed,—all men of such sinful nature, should by every means be chastised or even killed. That king who conducts himself otherwise incurs sin. He who does not protect morality when it is being disregarded is himself a trespasser against morality. The Kauravas were trespassers against morality. They have, with their followers, been slain by thee. Thou hast been observant of the duties of thy own order. Why then, O son of Pandu, dost thou indulge in such grief? The king should slay those that deserve death, make gifts to persons deserving of charity, and protect his subjects according to the ordinance.'

"Yudhishthira said, 'I do not doubt the words that fall from thy lips, O thou of great ascetic merit! Everything appertaining to morality and duty is well known to thee, O foremost of all persons conversant with morality and duty! I have, however, for the sake of kingdom, caused many persons to be slain! Those deeds, O Brahmana, are burning and consuming me!'

"Vyasa said, 'O Bharata, is the Supreme Being the doer, or is man the

[1] A Kshatriya should protect a Brahmana in respect of his penances and a Vaisya in respect of the duties of his order. Whatever impediments a Brahmana or a Vaisya might encounter in the discharge of his duties, must be removed by a Kshatriya.

doer? Is everything the result of Chance in the world, or are the fruits that we enjoy or suffer, the results of (previous) action? If man, O Bharata, does all acts, good or bad, being urged thereto by the Supreme Being, then the fruits of those acts should attach to the Supreme being himself. If a person cuts down, with an axe, a tree in forest, it is the person that incurs the sin and not the axe by any means. Or, if it be said that, the axe being only the material cause, the consequence of the act (of cutting) should attach to the animate agent (and not to the inanimate tool), then the sin may be said to belong to the person that has made the axe. This, however, can scarcely be true. If this be not reasonable, O son of Kunti, that one man should incur the consequence of an act done by another, then, guided by this, thou shouldst throw all responsibility upon the Supreme Being.[1] If, again, man be himself the agent of all his acts virtuous and sinful, then Supreme Director there is none, and, therefore, whatever thou hast done cannot bring evil consequences on thee.[2] No one, O king, can ever turn away from that which is destined. If, again, Destiny be the result of the acts of former lives, then no sin can attach to one in this life even as the sin of cutting down a tree cannot touch the maker of the axe.[3] If thou thinkest it is chance only that acts in the world, then such an act of destruction could never happen nor will ever happen.[4] If it is necessary to ascertain what is good and what is evil in the world, attend to the scriptures. In those scriptures it has been laid down that kings should stand with the rod of chastisement uplifted in their hands. I think, O Bharata, that acts, good and bad, are continually revolving here as a wheel, and men obtain the fruits of those acts, good or bad, that they do. One sinful act proceeds from another. Therefore, O tiger among kings, avoid all evil acts and do not thus set thy heart upon grief. Thou shouldst adhere, O Bharata, to the duties, even if reproachable, of thy own order. This self-destruction, O king, does not look well in thee. Expiations, O king, have been ordained for (evil) acts. He that is alive can perform them, but he that dies fails in their performance. Therefore, O king without laying down thy life, perform those expiatory acts. If thou dost not perform them thou mayst have to repent in the next world.' "

SECTION XXXIII

"Yudhishthira said, 'Sons and grandsons and brothers and sires and

[1] *i.e.*, thou shouldst think that the consequences of all acts must attach to the Supreme Being himself, he being the urger of us all.

[2] *Na Para* etc., *i.e.*, there is no Supreme Being and no next world.

[3] No one being free in this life, all one's acts being the result of previous acts, there can be no responsibility for the acts of this life.

[4] The manner in which this great battle has been brought about shows evidence of design and not mere Chance.'Nilakantha reads *hatam* which is evidently wrong. There can be no doubt that the correct reading is *hatham*.

fathers-in-law and preceptors and maternal uncles and grandsires, many high-souled Kshatriyas, many relatives (by marriage), friends, companions, sister's sons, and kinsmen, O grandsire, and many foremost of men coming from diverse countries, have fallen. All these, O grandsire, have been caused to be slain by myself alone, from desire of kingdom. Having caused so many heroic kings who were always devoted to righteousness and all of whom had quaffed *Soma* in sacrifices, what end shall I attain, O great ascetic! Thinking that this earth has been bereft of many lions among kings, all of whom were in the enjoyment of great prosperity, I burn continually to this day. Having witnessed this slaughter of kinsmen and millions of other men, I burn with grief, O grandsire! Oh, what will be the plight of those foremost of ladies who have been deprived of sons, of husbands, and of brothers. Reproaching the Pandavas and the Vrishnis as cruel murderers, those ladies, with emaciated features and plunged in grief, will throw themselves on the earth! Not beholding their sires and brothers and husbands and sons, those ladies, through affliction, casting off their life-breath, will go to the abode of Yama, O foremost of Brahmanas ! I have no doubt of this. The course of morality is very subtle. It is plain that we shall be stained with the guilt of slaughtering women for this. Having slain our kinsmen and friends and thereby committed an inexpiable sin, we shall have to fall into hell with heads downwards. O best of men, we shall, therefore, waste our limbs with the austerest of penances. Tell me, O grandsire, to what mode of life I should betake myself then.' "

Vaisampayana continued, "Hearing these words of Yudhishthira, the Island-born *Rishi*, having reflected keenly for some time, addressed the son of Pandu as follows:

"Vyasa said, 'Remembering the duties of a Kshatriya, O king, do not give way to grief. All those Kshatriyas, O bull among Kshatriyas, have fallen in the observance of their proper duties. In the pursuit of great prosperity and of great fame on earth, those foremost of men, all of whom were liable to death,[1] have perished through the influence of Time. Thou hast not been their slayer, nor this Bhima, nor Arjuna, nor the twins. It is Time that took away their life-breaths according to the great law of change. Time hath neither mother, nor father, nor anybody for whom he is disposed to show any favour. He is the witness of the acts of all creatures. By him have they been taken away. This battle, O bull of Bharata's race, was only an occasion ordained by him. He causes creatures to be slain through the instrumentality of creatures. This is the manner in which it puts forth its irresistible power. Know that Time (in his dealings with creatures) is dependent upon the bond of action and is the witness of all actions good and bad. It is Time that brings about the fruits, fraught with bliss or woe, of our actions. Think, O mighty-armed one, of the acts of those Kshatriyas that have fallen. Those acts were the causes of their destruction and it is in consequence of them that they have perished. Think also of thy own acts consisting of observances of vows with

[1] Nilakantha explains this in a different way. He thinks that the expression *Kritantavidhisanjuktah* means,—'through their own faults.'

restrained soul. And think also how thou hast been forced by the Supreme Ordainer to do such an act (as the slaughter of so many human beings). As a weapon made by a smith or carpenter is under the control of the person that is handling it, and moves as he moves it, similarly this universe, controlled by actions done in Time, moves as those actions move it. Seeing that the births and deaths of creatures take place without any (assignable) cause and in perfect wantonness, grief and joy are perfectly needless. Although this entanglement of thy heart is a mere delusion, still, if it pleaseth thee, O king, perform expiatory rites (for washing thyself free of thy so-called sin). It is heard, O Partha, that the gods and the *Asuras* fought against each other. The *Asuras* were the elder, and the gods the younger brothers. Covetous of prosperity, fierce was the battle fought between them. The fight lasted for two and thirty thousand years. Making the earth one vast expanse of blood, the gods slew the *Daityas* and gained possession of heaven. Having obtained possession of the earth, a (large) number of Brahmanas, conversant with the Vedas, armed themselves, stupefied with pride, with the *Danavas* for giving them help in the fight. They were known by the name of *Salavrika* and numbered eight and eighty thousand. All of them, however, were slain by the gods. Those wicked-souled persons who desire the extinction of virtue and who set sinfulness agoing deserve to be slain even as the furious *Daityas* were slain by the gods. If by slaying a single individual a family may be saved, or, if by slaying a single family the whole kingdom may be saved, such an act of slaughter will not be a transgression. Sin, O king, sometimes assumes the form of virtue, and virtue sometimes assumes the form of sin. They, however, that are learned, know which is which. Therefore, console thyself, O son of Pandu, for thou art well versed in the scriptures. Thou hast, O Bharata, only followed the path formerly trodden by the very gods. Men like yourselves never go to hell, O bull of Pandu's race! Comfort these thy brothers and all thy friends, O scorcher of foes! He who deliberately engages himself in sinful acts, and committing sinful acts feels no shame but continues the same as before, is called (in the scripture) a great sinner. There is no expiation for him and his sins know no diminution. Thou art born in noble race. Forced by the faults of others, thou hast most unwillingly done this, and having done this thou repentest of it. The Horse-sacrifice, that grand rite, has been indicated as an expiation for thee. Make preparations for that sacrifice, O monarch, and thou shalt be freed from thy sins. The divine chastiser of Paka, having vanquished his foes with the assistance of the Maruts, gradually performed a hundred sacrifices and became *Satakratu*.[1] Freed from sin, possessed of heaven, and having obtained many regions of bliss and great happiness and prosperity, Sakra, surrounded by the Maruts, is shining in beauty, and illuminating all the quarters with his splendour. The lord of Sachi is adored in the heavens by the *Apsaras*. The *Rishis* and the other gods all worship him with reverence. Thou hast got the earth through thy prowess. All the kings have been vanquished by thee, O sinless one, through thy prowess.

[1]The performer of a hundred sacrifices.

Proceeding with thy friends to their kingdom, O king, install their brothers, sons, or grandsons on their thrones. Behaving with kindness towards even the children in the womb, make thy subjects glad and happy, and rule the earth. Install on their thrones the daughters of those that have no sons. Women are fond of pleasure and power. Through this means they will cast off their sorrows and become happy. Having comforted the whole empire in this way, O Bharata, adore the gods in a Horse-sacrifice as the virtuous Indra did in days of old. It is not proper for us to grieve for those high-souled Kshatriyas, O bull of thy order (that have fallen in battle). Stupefied by the power of the destroyer, they have perished in the observance of the duties of their own order. Thou hast discharged the duties of a Kshatriya and obtained the earth without a thorn in it. Observe thy own duties, O son of Kunti, for then, O Bharata, thou shalt be able to obtain happiness in the other world.' "

SECTION XXXIV-XXXV

"Yudhishthira said, 'After doing what acts does a man become liable to perform expiation? And what are those acts which he must do for being freed from sin? Tell me this, O grandsire.'

"Vyasa said, 'Having omitted to do those acts that have been ordained, and done those that have been interdicted, and having behaved deceitfully, a man becomes liable to perform expiation. The person in the observance of the *Brahmacharya* vow, who rises from bed after the sun has risen or goes to bed while the sun is setting, one who has a rotten nail or black teeth, one whose younger brother weds first, one who weds before his elder brother is wedded, one who has been guilty of the slaughter of a Brahmana, one who speaks ill of others, one who weds a younger sister before the elder sister has been wedded, one who weds an elder sister after having wedded a younger one, one who falls away from a vow, one who slays any one of the regenerate classes, one who imparts a knowledge of the Vedas to a person unworthy of it, one who does not impart a knowledge thereof to a person that is worthy of it, one who takes many lives, one who sells flesh, one who has abandoned his (sacred) fire, one who sells a knowledge of the Vedas,[1] one who slays his preceptor or a woman, one born in a sinful family, one who slays an animal wilfully,[2] one who sets fire to a dwelling house, one who lives by deceit, one who acts in opposition to his preceptor, and one who has violated a compact, —these all are guilty of sins requiring expiation. I shall now mention other acts that men should not do, *viz.*, acts that are interdicted by both the world and the Vedas. Listen to me with concentrated attention. The rejection of

[1] *i.e.*, charges his pupils a fee for teaching them the scriptures.
[2] *i.e.*, not in a sacrifice.

one's own creed, the practice of other people's creed, assisting at the sacrifice or the religious rites of one that is not worthy of such assistance, eating of food that is forbidden, deserting one that craves protection, neglect in maintaining servants and dependants, selling salt and treacle (and similar other substances), killing of birds and animals, refusal, though competent, to procreate upon a soliciting woman, omission to present the daily gifts (of handfuls of grass to kine and the like), omission to present the *dakshina*, humiliating a Brahmana,—these all have been pronounced by persons conversant with duty to be acts that no one should do. The son that quarrels with the father, the person that violates the bed of his preceptor, one that neglects to produce offspring in one's wedded wife, are all sinful, O tiger among men! I have now declared to thee, in brief as also in detail, those acts and omissions by which a man becomes liable to perform expiation. Listen now to the circumstances under which men, by even committing these acts, do not become stained with sin. If a Brahmana well acquainted with the Vedas takes up arms and rushes against thee in battle for killing thee, thou mayst proceed against him for taking his life. By such an act the slayer does not become guilty of the slaughter of a Brahmana.[1] There is a *mantra* in the Vedas, O son of Kunti, that lays this down. I declare unto thee only those practices that are sanctioned by the authority of the Vedas. One who slays a Brahmana that has fallen away from his own duties and that advances, weapon in hand, with intent to slaughter, does not truly become the slayer of a Brahmana. In such a case it is the wrath of the slayer that proceeds against the wrath of the slain. A person by drinking alcoholic stimulants in ignorance or upon the advice of a virtuous physician when his life is at peril, should have the regenerating ceremonies performed once more in his case. All that I have told thee, O son of Kunti, about the eating of interdicted food, may be cleansed by such expiatory rites. Connection with the preceptor's wife at the preceptor's command does not stain the pupil. The sage Uddalaka caused his son Swetaketu to be begotten by a disciple. A person by committing theft for the sake of his preceptor in a season of distress is not stained with sin. One, however, that takes to thieving for procuring enjoyments for himself becomes stained. One is not stained by stealing from other than Brahmanas (in a season of distress and for the sake of one's preceptor). Only one that steals under such circumstances without himself appropriating any portion thereof is untouched by sin. A falsehood may be spoken for saving one's own life or that of another, or for the sake of one's preceptor, or for gratifying a woman, or for bringing about a marriage. One's vow of *Brahmacharya* is not broken by having wet dreams. In such cases the expiation laid down consists in the pouring of libations of clarified butter on the blazing fire. If the elder brother be fallen or has renounced the world, the younger brother does not incur sin by marrying. Solicited by a woman, connection with her is not destructive of virtue. One should not slay or cause to be slain an animal except in a sacrifice. Animals have become sacred (fit for sacrifice) through the kindness manifested towards them by

[1] *Jighansiat* is *Jighansi* and *iat*, *i.e.*, may proceed with intention to slay.

the Creator himself in the ordinance laid down by him. By making a gift in ignorance to an undeserving Brahmana one does not incur sin. The omission (through ignorance) to behave with liberality towards a deserving person does not lead to sin. By casting off an adulterous wife one does not incur sin. By such treatment the woman herself may be purged while the husband may avoid sin. One who knows the true use of the *Soma* juice, does not incur sin by selling it.[1] By dismissing a servant who is incompetent to render service one is not touched by sin. I have now said unto thee those acts by doing which one does not incur sin. I shall now speak to thee of expiation in detail.' "

SECTION XXXVI

"Vyasa said, 'By penances, religious rites, and gifts, O Bharata, a man may wash off his sins if he does not commit them again. By subsisting upon only one meal a day, and that procured by mendicancy, by doing all his acts himself (without relying on the aid of a servant), by making his round of mendicancy with a human skull in one hand and a *khattanga* in another, by becoming a Brahmacharin and always ready for exertion, by casting off all malice, by sleeping on the bare ground, by publishing his offence to the world, by doing all this for full twelve years, a person can cleanse himself from the sin of having slain a Brahmana. By perishing upon the weapon of a person living by the use of arms, of one's own will and upon the advice of persons learned in the scriptures, or by throwing one's self down, for three times, with head downwards, upon a blazing fire, or by walking a hundred *Yojanas* all the while reciting the Vedas, or by giving away one's whole property to a Brahmana conversant with the Vedas, or at least so much as would secure to him a competence for life, or a house properly furnished, and by protecting kine and Brahmanas, one may be cleansed of the sin of having slain a Brahmana. By living upon the scantiest meal every day for a space of six years, a person may be cleansed of that sin.[2] By observing a harder vow with regard to food one may be cleansed in three years.[3] By living upon one meal a month, one may be cleansed in course of only a year. By observing, again, an absolute fast, one may be cleansed within a very short time. There is no doubt again that one is cleansed by a Horse-sacrifice. Men that have been guilty of having slain

[1] *i.e.*, one who knows that the *Soma* is used in sacrifices for gratifying the gods.

[2] The rule laid down is that he should eat in the morning for the first three days, in the evening for the second three days, eat nothing but what is got without soliciting, for the next three days, and fast altogether for the three days that follow. This is called *Krischara-bhojana*. Observing this rule for six years, one may be cleansed of the sin of slaying a Brahmana.

[3] The harder rule referred to is eating in the morning for seven days; in the evening for the next seven days; eating what is got without soliciting, for the next seven days; and fasting altogether for the next seven.

a Brahmana and that have succeeded in taking the final bath at the completion of the Horse-sacrifice, become cleansed of all their sins. This is an injunction of great authority in the *Srutis*. One again, by slaying down his life in a battle undertaken for the sake of a Brahmana, becomes cleansed of the sin of having slain a Brahmana. By giving away a hundred thousand kine unto persons deserving of gifts, one becomes cleansed of the sin of having slain a Brahmana as also, indeed, of all his sins. One that gives away five and twenty thousand kine of the *Kapila* species and while all of them have calved, becomes cleansed of all his sins. One who, at the point of death, gives away a thousand kine with calves unto poor but deserving persons, becomes freed from sin. That man, O king, who gives away a hundred steeds of the Kamvoja breed unto Brahmanas of regulated behaviour, becomes freed from sin. That man, O Bharata, who gives unto even one person all that he asks for, and who, having given it, does not speak of his act to any one, becomes freed from sin. If a person who has once taken alcohol drinks (as expiation) hot liquor, he sanctifies himself both here and hereafter. By falling from the summit of a mountain or entering a blazing fire, or by going on an everlasting journey after renouncing the world, one is freed from all sins. By performing the sacrifice laid down by Vrihaspati, a Brahmana who drinks alcoholic liquors may succeed in attaining to the region of Brahman. This has been said by Brahman himself. If a person, after having drunk alcoholic liquor, becomes humble and makes a gift of land, and abstains from it ever afterwards, he becomes sanctified and cleansed. The person that has violated his preceptor's bed, should lie down on a sheet of iron having heated it, and having cut off the emblem of his sex should leave the world for a life in the woods, with eyes always turned upwards. By casting off one's body, one becomes cleansed of all his evil acts. Women, by leading a regulated life for one year, become cleansed of all their sins. The person who observes a very rigid vow, or gives away the whole of his wealth, or perishes in a battle fought for the sake of his preceptor, becomes cleansed of all his sins. One who uses falsehood before one's preceptor or acts in opposition to him, becomes cleansed of that sin by doing something agreeable to one's preceptor. One who has fallen off from the vow (of *Brahmacharya*), may become cleansed of that sin by wearing the hide of a cow for six months and observing the penances laid down in the case of the slaughter of a Brahmana. One who has been guilty of adultery, or of theft, may become cleansed by observing rigid vows for a year. When one steals another's property, one should, by every means in his power, return to that other property of the value of what has been stolen. One may then be cleansed of the sin (of theft). The younger brother who has married before the marriage of the elder brother, as also the elder brother whose younger brother has married before him, becomes cleansed by observing a rigid vow, with collected soul, for twelve nights. The younger brother, however, should wed again for rescuing his deceased ancestors. Upon such second wedding, the first wife becomes cleansed and her husband himself would not incur sin by taking her. Men conversant with the scriptures declare that women may be cleansed of even the greatest sins by observing the vow of *chatur-*

masya, all the while living upon scanty and cleansing food. Persons conversant with the scriptures do not take into account the sins that women may commit at heart. Whatever their sins (of this description), they are cleansed by their menstrual course like a metallic plate that is scoured with ashes. Plates (made of the alloy of brass and copper) stained by a Sudra eating off it, or a vessel of the same metal that has been smelt by a cow, or stained by a Brahmana's *Gandusha*, may be cleansed by means of the ten purifying substances.[1] It has been laid down that a Brahmana should acquire and practise the full measure of virtue. For a person at the kingly order it has been laid down that he should acquire and practise a measure of virtue less by a fourth part. So, a Vaisya should acquire a measure less (than a Kshatriya's) by a fourth and a Sudra less (than a Vaisya's) by a fourth. The heaviness or lightness of sins (for purposes of expiation) of each of the four orders, should be determined upon this principle. Having slain a bird or an animal, or cut down living trees, a person should publish his sin and fast for three nights. By having intercourse with one with whom intercourse is prohibited, the expiation for one is wandering in wet clothes and sleeping on a bed of ashes. These, O king, are the expiations for sinful acts, according to precedent and reason and scriptures and the ordinances. A Brahmana may be cleansed of all sins by reciting the *Gayatri* in a sacred place, all the while living upon frugal fare, casting off malice, abandoning wrath and hate, unmoved by praise and blame, and abstaining from speech. He should during the day-time be under shelter of the sky and should lie down at night even at such a place. Thrice during the day, and thrice during the night, he should also plunge with his clothes into a stream or lake for performing his ablutions. Observant of rigid vows, he should abstain from speech with women, Sudras, and fallen persons. A Brahmana by observing such regulations may be cleansed of all sins unconsciously committed by him. A person obtains in the other world the fruits, good or bad, of his acts here which are all witnessed by the elements. Be it virtue or be it vice, according to the true measure that one acquires of either, one enjoys or suffers the consequences (even here). By knowledge, by penances, and by righteous acts, therefore, one enhances his weal (even here). One, therefore may similarly enhance his misery by committing unrighteous acts. One should, therefore, always achieve acts that are righteous and abstain altogether from those that are unrighteous. I have now indicated what the expiations are of the sins that have been mentioned. There is expiation for every sin except those that are called *Mahapatakas* (highly heinous sins). As regards sins in respect of unclean food and the like, and improper speeches, etc., they are of two classes, *viz.*, those committed consciously and those that are committed unconsciously. All sins that are committed consciously are grave, while those that are committed unconsciously are trivial or light. There is expiation for both. Indeed sin is capable of being washed away by (observance of) the ordinances spoken of. Those ordinances, however, have been laid down only for believers (in God) and those that have faith. They

[1] These are the five products of the cow, besides earth, water, ashes, acids and fire.

are not for atheists or those that have no faith, or those in whom pride and malice predominate. A person, O tiger among men, that is desirous of weal both here and hereafter, should, O foremost of virtuous men, have recourse to righteous behaviour, to (the counsels of) men that are righteous, and to the duties that have been ordained for him. Therefore, for the reasons already advanced (by me), thou, O king, shalt be cleansed of all thy sins for thou hast slain thy foes in the discharge of thy duties as a king and for the protection of thy life-breath and thy inheritance. Or, if not withstanding this, thou still regardest thyself to be sinful, perform expiation. Do not cast away thy life in consequence of such grief that is not becoming a wise man.'

"Vaisampayana continued, 'Thus addressed by the holy *Rishi*, king Yudhishthira the just, having reflected for a short while, said these words unto the sage.' "

SECTION XXXVII

"Yudhishthira said, 'Tell me, O grandfather, what food is clean and what unclean, what gift is praiseworthy, and who should be considered deserving and who undeserving (of gifts).'

"Vyasa said, 'In this connection is cited the old account of a discourse between the ascetics and that lord of creation, *viz.*, Manu. In the *Krita* age, an assembly of *Rishis*, of rigid vows, having approached the great and puissant lord of creation, Manu, while seated at his ease, solicited him to discourse on duties, saying, 'What food should be taken, who is to be regarded a deserving person (for gifts), what gifts should be made, how should a person study, and what penances should one perform and how, and what acts should be done and what acts should not be done, O lord of creation, tell us everything about all this.' Thus addressed by them, the divine and self-born Manu said unto them, 'Listen to me as I expound the duties in brief and in detail. In regions which have not been interdicted, silent recitation (of sacred *mantras*, *homa*), fasts, knowledge of self, sacred rivers, regions inhabited by men devoted to this pious acts,—these have been laid down as acts and objects that are cleansing. Certain mountains also are cleansing, as also the eating of gold and bathing in waters into which have been dipped gems and precious stones. Sojourn to holy places, and eating of sanctified butter—these also, without doubt speedily cleanse a man. No man would ever be called wise if he is indulged in pride. If he wishes to be long-lived, he should for three nights drink hot water (as an expiation for having indulged in pride). Refusal to appropriate what is not given, gift, study (of scriptures), penance, abstention from injury, truth, freedom from wrath, and worship of the gods in sacrifices,—these are the characteristics of virtue. That again which is virtue may, according to time and place, be sin. Thus appropriation (of what belongs to others), untruth,

and injury and killing, may under special circumstances, become virtue. With respect to persons capable of judging, acts are of two kinds, *viz.*, virtuous and sinful. From the worldly and the Vedic points of view again, virtue and sin are good or bad (according to their consequences). From the Vedic point of view, virtue and sin (*i.e.*, everything a man may do or not do), would be classed under *action* and *inaction*. Inaction (*i.e.*, abstention from Vedic rites and adoption of a life of contemplation) leads to emancipation (from rebirth); while the consequences of action (*i.e.*, practice of Vedic rites) are repeated death and rebirth. From the worldly point of view, acts that are evil lead to evil and those that are good to consequences that are good. From the worldly point of view, therefore, virtue and sin are to be distinguished by the good and the evil character of their consequences.[1] Acts that are (apparently) evil, when undertaken from considerations connected with the gods, the scriptures, life itself, and the means by which life is sustained, produce consequences that are good. When an act is undertaken from the expectation, however doubtful, that it will produce mischief (to some one) in the future, or when an act is done whose consequence is visibly mischievous, expiation has been laid down. When an act is done from wrath or clouded judgment, then expiation should be performed by giving pain to the body, guided by precedent, by scriptures, and by reason. When anything, again, is done for pleasing or displeasing the mind, the sin arising therefrom may be cleansed by sanctified food and recitation of *mantras*. The king who lays aside (in a particular case) the rod of chastisement, should fast for one night. The priest who (in a particular case) abstains from advising the king to inflict punishment, should fast for three nights as an expiation. The person who, from grief, attempts to commit suicide by means of weapons, should fast for three nights. There is no expiation for them that cast off the duties and practices of their order and class, country, and family, and that abandon their very creed. When an occasion for doubt respecting what should be done arises, that should be regarded as the injunction of the scriptures which ten persons versed in Vedic scriptures or three of those that frequently recite them may declare.[2] The bull, earth, little ants, worms generated in dirt, and poison, should not be eaten by Brahmanas. They should not also eat fishes that have no scales, and four-footed aquatic animals like frogs and others, except the tortoise. Water-fowls called *Bhasas*, ducks, *Suparnas*, *Chakravakas*, diving ducks, cranes, crows, shags, vultures, hawks, owls, as also all four-footed animals that are carnivorous and that have sharp and long teeth, and birds, and animals having two teeth and those having four teeth, as also the milk of the sheep, the she-ass, the she-camel, the newly-calved cow, woman and deer, should not be taken by a Brahmana.

[1] *Appropriation* etc., as in the case of the king imposing fines on offenders and appropriating them to the uses of the state. *Untruth*, as that of the loyal servant or follower for protecting the life of his master. Killing, as that of an offender by the king, or in the exercise of the right of self-defence.

[2] There were, as now, persons with whom the reading or recitation of the scriptures was a profession. The functions of those men were not unlike those of the rhapsodists of ancient Greece.

Besides this, the food that has been offered to the man, that which has been cooked by a woman who has recently brought forth a child, and food cooked by an unknown person, should not be eaten. The milk also of a cow that has recently calved should not be taken. If a Brahmana takes food that has been cooked by a Kshatriya, it diminishes his energy; if he takes the food provided by a Sudra, it dims his Brahmanic lustre; and if he takes the food provided by a goldsmith or a woman who has neither husband nor children it lessens the period of his life. The food provided by a usurer is equivalent to dirt, while that provided by a woman living by prostitution is equivalent to semen. The food also provided by persons that tolerate the unchastity of their wives, and by persons that are ruled by their spouses, is forbidden. The food provided by a person selected (for receiving gifts) at a certain stage of a sacrifice, by one who does not enjoy his wealth or make any gifts, that provided by one who sells *Soma*, or one who is a shoe-maker, by an unchaste woman, by a washerman, by a physician, by persons serving as watchmen, by a multitude of persons, by one who is pointed at by a whole village, by one deriving his support from keep of dancing girls, by persons wedding before their elder brothers are wedded, by professional panegyrists and bards, and by those that are gamblers, the food also which is brought with the left hand or which is stale, the food which is mixed with alcohol, the food a portion of which has been already tasted, and the food that forms the remnant of a feast, should not be taken (by a Brahmana). Cakes, sugarcanes, potherbs, and rice boiled in sugared milk, if they have lost their relish, should not be taken. The powder of fried barley and of other kinds of fried grain, mixed with curds, if become stale with age, should not be taken. Rice boiled in sugared milk, food mixed with the *tila* seed, meat, and cakes, that have not been dedicated to the gods, should not be taken by Brahmanas leading a domestic mode of life. Having first gratified the gods, *Rishis*, guests, *Pitris*, and the household deities, a Brahmana leading a domestic mode of life should then take his food. A householder by living thus in his own house becomes like a person of the *Bhikshu* order that has renounced the world. A man of such behaviour, living with his wives in domesticity, earns great religious merit. No one should make a gift for the sake of acquiring fame, or from fear (of censure and the like) or unto a benefactor. A virtuous man would not make gifts unto persons living by singing and dancing or unto those that are professional jesters, or unto a person that is intoxicated, or unto one that is insane, or unto a thief, or unto a slanderer, or unto an idiot, or unto one that is pale of hue, or unto one that is defective of a limb, or unto a dwarf, or unto a wicked person, or unto one born in a low and wicked family, or unto one that has not been sanctified by the observance of vows. No gift should be made to a Brahmana destitute of knowledge of the Vedas. Gifts should be made unto him only that is a *Srotriya*.[1] An improper gift and an improper acceptance produce evil consequences unto both the giver and the acceptor. As a person who seeks to cross the ocean with the aid of a rock or a mass of catechu sinks along with his support, even so the giver

[1] *i.e.*, one possessed of a knowledge of the Vedas.

and the acceptor (in such a case) both sink together. As a fire that is covered with wet fuel does not blaze forth, even so the acceptor of a gift who is bereft of penances and study and piety cannot confer any benefit (upon the giver). As water in a (human skull and milk in a bag made of dog-skin become unclean in consequence of the uncleanliness of the vessels in which they are kept even so the Vedas become fruitless in a person who is not of good behaviour. One may give from compassion unto a low Brahmana who is without *mantras* and vows, who is ignorant of the scriptures and who harbours envy. One may, from compassion, give unto a person that is poor or afflicted or ill. But he should not give unto such a person in the belief that he would derive any (spiritual) benefit from it or that he would earn any religious merit by it. There is no doubt that a gift made to Brahmana bereft of the Vedas becomes perfectly fruitless in consequence of the fault of the recipient. As an elephant made of wood or an antelope made of leather, even so is a Brahmana that has not studied the Vedas. All the three have nothing but names.[1] As a eunuch is unproductive with women, as a cow is unproductive with a cow, as a bird lives in vain that is featherless, even so is a Brahmana that is without *mantras*. As grain without kernel, as a well without water, as libations poured on ashes, even so is a gift to a Brahmana void of learning. An unlearned Brahmana is an enemy (to all) and is the destroyer of the food that is presented to the gods and *Pitris*. A gift made to such a person goes for nothing. He is, therefore, like unto a robber (of other people's wealth). He can never succeed in acquiring regions of bliss hereafter. I have now told thee in brief, O Yudhishthira, all that was said (by Manu on that occasion). This high discourse should be listened to by all, O bull of Bharata's race.' "

SECTION XXXVIII

"Yudhishthira said, 'O holy and great ascetic, I desire to hear in detail what the duties of kings are and what the duties, in full, of all the four orders. I desire also to hear, O foremost of Brahmanas, what behaviour should be adopted in seasons of distress, and how I may subjugate the world by treading along the path of morality. This discourse on expiation, treating (at the same time) of fasts and capable of exciting great curiosity, fills me with joy. The practice of virtue and the discharge of kingly duties are always inconsistent with each other. For always thinking of how one may reconcile the two, my mind is constantly stupefied.'

"Vaisampayana continued, 'Then Vyasa, O monarch, that foremost of all persons conversant with the Vedas, casting his eyes upon that ancient

[1]With very slight verbal alterations, this verse, as also the first half of the next, like many others, occurs in Manu, Vide *Manu*, Ch. II, V, 157-58.

and all-knowing person, *viz.*, Narada, said, If, O king, thou wishest to hear of duties and morality in full, then ask Bhishma, O mighty-armed one, that old grandsire of the Kurus. Conversant with all duties and possessed of universal knowledge, that son of Bhagirathi will remove all the doubts in thy heart on the difficult subject of duties. That goddess, *viz.*, the genius of the celestial river of three courses brought him forth. He saw with his physical eyes all the gods with Indra at their head. Having gratified with his dutiful services the celestial *Rishis* having Vrihaspati at their head, he acquired a knowledge of the duties of kings. That foremost one among the Kurus obtained a knowledge also of that science, with its interpretations, with Usanas and that regenerate one who is the preceptor of the celestials know. Having practised rigid vows, that mighty-armed one acquired a knowledge of all the Vedas and their branches, from Vasishtha and from Chyavana of Bhrigu's race. In olden days he studied under the eldest-born son of the Grandsire himself, *viz.*, Sanatkumara of blazing splendour, well conversant with the truths of mental and spiritual science. He learnt the duties in full of the *Yatis* from the lips of Markandeya. The bull among men obtained all weapons from Rama and Sakra. Although born among human beings, his death itself is still under his own control. Although childless, yet he has many regions of bliss hereafter as heard by us. Regenerate Rishis of great merit were always his courtiers. There is nothing among objects that should be known that is unknown to him. Conversant with all duties and acquainted with all the subtle truths of morality, even he will discourse to thee upon duty and morality. Go unto him before he abandons his life breath. Thus addressed by him, the high-souled son of Kunti, of great wisdom, said the following words unto Satyavati's son Vyasa, that first of eloquent men.'

"Yudhishthira said, 'Having caused a great and horrid slaughter of kinsmen, I have become an offender against all and a destroyer of the earth. Having caused that Bhishma himself, that warrior who always fought fairly, to be slain by the aid of deceit, how shall I approach him for asking him (about duties and morality)?'

"Vaisampayana continued, 'Moved by the desire of benefiting all the four orders, the mighty armed and high-souled chief of Yadu's race once more addressed that foremost of kings (in the following words).'

"Vasudeva said, 'It behoveth thee not to show such pertinacity in grief. Do that, O best of kings, which the holy Vyasa has said. The Brahmanas, O mighty-armed one, and these thy brothers of great energy, stand before thee beseechingly like persons beseeching the deity of the clouds at the close of summer. The unslain remnant of the assembled kings, and the people belonging to all the four orders of thy kingdom of Kurujangala, O king, are here. For the sake of doing what is agreeable to these high-souled Brahmanas, in obedience also to the command of thy revered senior Vyasa of immeasurable energy, and at the request of ourselves that are thy well-wishers, and of Draupadi, O scorcher of foes, do what is agreeable to us, O slayer of foes, and what is beneficial to the world.'

"Vaisampayana continued. 'Thus addressed by Krishna, the high-

souled king (Yudhishthira) of eyes like lotus petals, rose from his seat for the good of the whole world. The tiger among men, *viz.*, Yudhishthira of great fame, besought by Krishna himself, by the Island-born (Vyasa), by Devasthana, by Jishnu, by these and many others, cast off his grief and anxiety. Fully conversant with the declarations of the Srutis, with the science that treats of the interpretation of those declarations, and with all that men usually hear and all that deserve to be heard, the son of Pandu obtained peace of mind and resolved upon that he should next do. Surrounded by all of them like the moon by the stars, the king, placing Dhritarashtra at the head of the train, set out for entering the city. Desirous of entering the city, Kunti's son Yudhishthira, conversant with every duty, offered worship unto the gods and thousands of Brahmanas. He then ascended a new and white car covered with blankets and deerskins, and unto which were yoked sixteen white bullocks possessed of auspicious marks, and which had been sanctified with Vedic *mantras*. Adored by panegyrists and bards, the king mounted upon that car like Soma riding upon his own ambrosial vehicle. His brother Bhima of terrible prowess took the reins. Arjuna held over his head a white umbrella of great effulgence. That white umbrella held upon the car looked beautiful like a star-decked white cloud in the firmament. The two heroic sons of Madri, *viz.*, Nakula and Sahadeva, took up two yak-tails white as the rays of the moon and adorned with gems for fanning the king. The five brothers decked with ornaments, having ascended the car, O king, looked like the five elements (that enter into the composition of everybody). Riding upon another white car unto which were yoked steeds fleet as thought, Yuyutsu, O king, followed the eldest son of Pandu behind. Upon his own brilliant car of gold unto which were yoked Saivya and Sugriva, Krishna, with Satyaki, followed the Kurus. The eldest uncle of Pritha's son, O Bharata, accompanied by Gandhari, proceeded at the head of the train, upon a vehicle borne on the shoulders of men. The other ladies of the Kuru household, as also Kunti and Krishna, all proceeded on excellent vehicles, headed by Vidura. Behind followed a large number of cars and elephants decked with ornaments, and foot-soldiers and steeds. His praises chanted by sweet-voiced panegyrists and bards, the king proceeded towards the city called after the elephant. The progress, O mighty-armed one, of king Yudhishthira, became so beautiful that its like had never been on earth. Teeming with healthy and cheerful men, thy busy hum of innumerable voices was heard there. During the progress of Pritha's son, the city and its streets were adorned with gay citizens (all of whom had come out for honouring the king). The spot through which the king passed had been decked with festoons of flowers and innumerable banners. The streets of the city were perfumed with incense. The place was overlaid with powdered perfumes and flowers and fragrant plants, and hung over with garlands and wreaths. New metallic jars, full of water to the brim, were kept at the door of every house, and bevies of beautiful maidens of the fairest complexion stood at the particular spots. Accompanied by his friends, the son of Pandu, adored with sweet speeches, entered the city through its well-adorned gate.' "

SECTION XXXIX

"Vaisampayana said, 'At the time the Parthas entered the city, thousands upon thousands of the citizens came out to behold the sight. The well-adorned squares and streets, with crowd swelling at each moment looked beautiful like the ocean swelling at the rise of the moon. The large mansions that stood on the street-sides, decked with every ornament and full of ladies, seemed to shake, O Bharata, with their weight. With soft and modest voices they uttered the praises of Yudhishthira, of Bhima and Arjuna, and of the two sons of Madri. And they said, 'Worthy of all praise art thou. O blessed princess of Panchala, that waitest by the side of those foremost of men even like Gautami by the side of the (seven) *Rishis*. Thy acts and vows have borne their fruits, O lady!' In this strain, O monarch, the ladies praised the princess Krishna. In consequence of those praises, O Bharata, and their speeches with one another, and the shouts of joy (uttered by the men), the city became filled with a loud uproar. Having passed through the streets with such behaviour as befitted him, Yudhishthira then entered the beautiful palace (of the Kurus) adorned with every ornament. The people belonging to the city and the provinces, approaching the palace, uttered speeches that were agreeable to his ears, 'By good luck, O foremost of kings, thou hast vanquished thy enemies, O slayer of foes! By good luck, thou hast recovered thy kingdom through virtue and prowess. Be, O foremost of kings, our monarch for a hundred years, and protect thy subjects virtuously like Indra protecting the denizens of heaven.' Thus adored at the palace-gate with blessed speeches, and accepting the benedictions uttered by the Brahmanas from every side, the king, graced with victory and the blessings of the people, entered the palace that resembled the mansion of Indra himself, and then descended from his car. Entering the apartments, blessed Yudhishthira approached the household gods and worshipped them with gems and scents and floral wreaths. Possessed of great fame and prosperity, the king came out once more and beheld a number of Brahmanas waiting with auspicious articles in their hands (for pronouncing benedictions on him). Surrounded by those Brahmanas desirous of uttering benedictions on him, the king looked beautiful like the spotless moon in the midst of the stars. Accompanied by his priest Dhaumya and his eldest uncle, the son of Kunti cheerfully worshipped, with due rites, those Brahmanas with (gift of) sweets, gems, and gold in profusion, and kine and robes, O monarch, and with diverse other articles that each desired. Then loud shouts of '*This is a blessed day*' arose, filling the entire welkin, O Bharata. Sweet to the ear, that sacred sound was highly gratifying to the friends and well-wishers (of the Pandavas). The king heard that sound uttered by those learned Brahmanas and that was as loud and clear as the sound of a flock of swans. He listened also to the speeches, fraught with melodious words and grave import, of those persons well conversant with the Vedas. Then, O king, the peal of drums and the delightful blare of conchs, indicative of triumph, arose. A little while after when the Brahmanas had become silent, a Rakshasa of the

name of Charvaka, who had disguised himself as a Brahmana, addressed the king. He was a friend of Duryodhana and stood there in the garb of a religious mendicant. With a rosary, with a tuft of hair on his head, and with the triple staff in his hand, he stood proudly and fearlessly in the midst of all those Brahmanas that had come there for pronouncing benedictions (upon the king), numbering by thousands, O king, and all of whom were devoted to penances and vows. That wicked wight, desirous of evil unto the high-souled Pandavas and without having consulted those Brahmanas, said these words unto the king.'

"Charvaka said, 'All these Brahmanas, making me their spokesman, are saying, 'Fie on thee! Thou art a wicked king. Thou art a slayer of kinsmen. What shalt thou gain, O son of Kunti, by having thus exterminated thy race? Having slain also thy superiors and preceptor, it is proper for thee to cast away thy life.' Hearing these words of that wicked *Rakshasa* the Brahmanas there became deeply agitated. Stung by that speech, they made a loud uproar. And all of them, with king Yudhishthira, O monarch, became speechless from anxiety and shame.'

"Yudhishthira said, 'I bow down to you and beseech you humbly, be gratified with me. It doth not behove you to cry fie on me. I shall soon lay down my life.'[1]

"Vaisampayana continued, 'Then all those Brahmanas, O king, loudly said, 'These are not our words. Prosperity to thee, O monarch!' Those high-souled persons, conversant with the Vedas, with understanding rendered clear by penances, then penetrated the disguise of the speaker by means of their spiritual sight.' And they said, 'This is the Rakshasa Charvaka, the friend of Duryodhana. Having put on the garb of a religious mendicant, he seeks the good of his friend Duryodhana. We have not, O thou of righteous soul, said anything of the kind. Let this anxiety of thine be dispelled. Let prosperity attend upon thee with thy brothers.'

"Vaisampayana continued, 'These Brahmanas then, insensate with rage, uttered the sound *Hun*. Cleansed of all sins, they censured the sinful Rakshasa and slew him there (with that very sound). Consumed by the energy of those utterers of *Brahma*, Charvaka fell down dead, like a tree with all its sprouts blasted by the thunder of Indra. Duly worshipped, the Brahmanas went away, having gladdened the king with their benedictions. The roval son of Pandu also, with all his friends, felt great happiness.' "

[1] *Pratyasanna-vyasaninam* is explained by Nilakantha as 'I stand near these distressed brothers of mine' (for whose sake only I am for accepting sovereignty). This is certainly very fanciful. The plain meaning is, 'I am about to lay down my life.'

SECTION XL

"Vaisampayana said, 'Then Devaki's son Janardana of universal knowledge addressed king Yudhishthira who stood there with his brothers, saying, 'In this world, O sire, Brahmanas are always the objects of worship with me. They are gods on earth having poison in their speech, and are exceedingly easy to gratify. Formerly, in the Krita age, O king, a Rakshasa of the name of Charvaka, O mighty-armed one, performed austere penances for many years in Vadari. Brahman repeatedly solicited him to ask for boons. At last the Rakshasa solicited the boon, O Bharata, of immunity from fear at the hand of every being in the universe. The Lord of the universe gave that high boon of immunity from fear at the hands of all creatures, subject to the only limitation that he should be careful of how he offended the Brahmanas. Having obtained that boon, the sinful and mighty Rakshasa of fierce deeds and great prowess began to give pain to the gods. The gods, persecuted by the might of the Rakshasa, assembling together, approached Brahman, for compassing their foe's destruction. The eternal and unchangeable god answered them, O Bharata, saying, 'I have already arranged the means by which the death of this Rakshasa may soon be brought about. There will be a king of the name of Duryodhana. Among men, he will be the friend of this wight. Bound by affection towards him, the Rakshasa will insult the Brahmanas. Stung by the wrong he will inflict upon them, the Brahmanas, whose might consists in speech, will in wrath censure him at which he will meet with destruction. Even that Rakshasa Charvaka, O foremost of kings, slain by the curse of the Brahmanas, lies there deprived of life. Do not, O bull of Bharata's race, give way to grief. The kinsmen, O king, have all perished in the observance of Kshatriya duties. Those bulls among Kshatriyas, those high-souled heroes, have all gone to heaven. Do thou attend to thy duties now. O thou of unfading glory, let no grief be thine. Slay thy foes, protect thy subjects, and worship the Brahmanas.' "

SECTION XLI

"Vaisampayana said, 'The royal son of Kunti, freed from grief and the fever of his heart, took his seat, with face eastwards, on excellent seat made of gold. On another seat, beautiful and blazing and made of gold, sat with face directed towards him, those two chastisers of foes, *viz.*, Satyaki and Vasudeva. Placing the king in their midst, on his two sides sat Bhima and Arjuna upon two beautiful seats adorned with gems. Upon a white throne of ivory, decked with gold, sat Pritha with Sahadeva and Nakula. Sudharman,[1]

[1]The priest of the Kauravas.

and Vidura, and Dhaumya, and the Kuru king Dhritarashtra, each sat separately on separate seats that blazed with the effulgence of fire. Yuyutsu and Sanjaya and Gandhari of great fame, all sat down where king Dhritarashtra had taken his seat. The righteous-souled king, seated there, touched the beautiful white flowers, *Swastikas*, vessels full of diverse articles, earth, gold, silver, and gems, (that were placed before him). Then all the subjects, headed by the priest, came to see king Yudhishthira, bringing with them diverse kinds of auspicious articles. Then earth, and gold, and many kinds of gems, and all the things in profusion that were necessary for the performance of the coronation rite, were brought there. There were golden jars full to the brim (with water), and those made of copper and silver and earth, and flowers, and fried paddy, and *Kusa* grass, and cow's milk, and (sacrificial) fuel consisting of the wood of *Sami*, *Pippala*, and *Palasa*, and honey and clarified butter and (sacrificial) ladles made of *Udumvara*, and conches adorned with gold.[1] Then the priest Dhaumya, at the request of Krishna, constructed, according to rule, an altar gradually inclining towards the east and the north. Causing the high-souled Yudhishthira then, with Krishna the daughter of Drupada, to be seated upon a handsome seat, called *Sarvatobhadra*, with firm feet and covered with tiger-skin and blazing with effulgence, began to pour libations of clarified butter (upon the sacrificial fire) with proper *mantras*. Then he of Dasaratha's race, rising from his seat, took up the sanctified conch, poured the water it contained upon the head of that lord of earth, *viz.*, Yudhishthira, the son of Kunti. The royal sage Dhritarashtra and all the subjects also did the same at the request of Krishna. The son of Pandu then, with his brothers, thus bathed with the sanctified water of the conch, looked exceedingly beautiful. Then *Panavas* and *Anakas* and drums were beaten. King Yudhishthira the just duly accepted the gifts made unto him by the subjects. Always giving away presents in profusion in all his sacrifices, the king honoured his subjects in return. He gave a thousand *nishkas* unto the Brahmanas that uttered (especial) benedictions on him. All of them had studied the Vedas and were endued with wisdom and good behaviour. Gratified (with gifts), the Brahmanas, O king, wished him prosperity and victory, and with voice melodious like that of swans, uttered his praises, saying, 'O Yudhishthira of mighty arms, by good luck, O son of Pandu, victory has been thine. By good luck, O thou of great splendour, thou hast recovered thy position through prowess. By good luck, the wielder of *Gandiva*, and Bhimasena, and thyself, O king, and the two sons of Madri, are all well, having slain your foes and escaped with life from the battle, so destructive of heroes. Do thou, O Bharata, attend without delay to those acts that should next be done.' Thus adored by those pious men, king Yudhishthira the just, with his friends, became installed on the throne of a large kingdom, O Bharata!' "

[1]Sami is the Acacia suma; Pippala is the Piper longum; and Palasa is the Butea frondosa. Udumvara is the Ficus glomerata.

SECTION XLII

"Vaisampayana said, 'Having heard those words, suitable to time and place, of his subjects, king Yudhishthira answered them in the following words, 'Great must be the sons of Pandu, in sooth, whose merits, true or false, are thus recited by such foremost of Brahmanas assembled together. Without doubt, we are all objects of favour with you since you so freely describe us to be possessed of such attributes. King Dhritarashtra, however, is our father and god. If ye desire to do what is agreeable to me, always render your obedience to him and what is agreeable to him. Having slaughtered all my kinsmen, I live for him alone. My great duty is to always serve him in every respect with watchfulness. If ye, as also my friends, think that I should be an object of favour with you and them, let me then request you all to show the same behaviour towards Dhritarashtra as ye used to show before. He is the lord of the world, of yourselves, and of myself. The whole world, with the Pandavas, belongs to him. Ye should always bear these words of mine in your minds.' The king then told them to go whithersoever they liked. Having dismissed the citizens and the people of the provinces, the delighter of the Kurus appointed his brother Bhimasena as *Yuvaraja*. And he cheerfully appointed Vidura of great intelligence for assisting him with his deliberations and for overlooking the sixfold requirements of the state.[1] And he appointed Sanjaya of mature years and possessed of every accomplishment, as general director and supervisor of the finances. And the king appointed Nakula for keeping the register of the forces, for giving them food and pay and for supervising other affairs of the army. And king Yudhishthira appointed Phalguna for resisting hostile forces and chastising the wicked. And he appointed Dhaumya, the foremost of priests, to attend daily to the Brahmanas and all rites in honour of the gods and other acts of a religious kind. And he appointed Sahadeva to always remain by his side, for the king thought, O monarch, that he should under all circumstances be protected by that brother of his. And the king cheerfully employed others in other acts according as he deemed them fit. That slayer of hostile heroes, *viz.*, the righteous-souled king Yudhishthira, ever devoted to virtue, commanded Vidura and the high-souled Yuyutsu, saying, 'You should always with alacrity and attention do everything that my royal father Dhritarashthra wishes. Whatever also should be done in respect of the citizens and the residents of the provinces should be accomplished by you in your respective departments, after taking the king's permission.' "

[1]These are peace, war, marching, halting, sowing dissensions, and defence of the kingdom by seeking alliances and building forts, &c.

SECTION XLIII

"Vaisampayana said, 'After this king Yudhishthira of magnanimous soul caused the *Sraddha* rites to be performed of every one of his kinsmen slain in battle. King Dhritarashtra also of great fame, gave away, for the good of his sons in the other world, excellent food, and kine, and much wealth, and many beautiful and costly gems (unto the Brahmanas). Yudhishthira accompanied by Draupadi, gave much wealth for the sake of Drona and the high-souled Karna, of Dhrishtadyumna and Abhimanyu, of the *Rakshasa* Ghatotkacha, the son of Hidimva, and of Virata, and his other well-wishers that had served him loyally, and of Drupada and the five sons of Draupadi. For the sake of each of these, the king gratified thousands of Brahmanas with gifts of wealth and gems and kine and clothes. The king performed the *Sraddha* rite for the good in the next world, of every one of those kings also who had fallen in the battle without leaving kinsmen or friends behind. And the king also, for the good of the souls of all his friends, caused houses to be founded for the distribution of food, and places for the distribution of water, and tanks to be excavated in their names. Thus paying off the debt he owed to them and avoiding the chance of censure in the world,[1] the king became happy and continued to protect his subjects religiously. He showed due honour, as before, unto Dhritarashtra, and Gandhari, and Vidura, and unto all the superior Kauravas and unto all the officers. Full of kindness, the Kuru king honoured and protected all those ladies also who had, in consequence of the battle, been deprived of their heroic husbands and sons. The puissant king, with great compassion, extended his favours to the destitute and the blind and the helpless by giving them food, clothes and shelter. Freed from foes and having conquered the whole Earth, king Yudhishthira began to enjoy great happiness.' "

SECTION XLIV

"Vaisampayana said, 'Having got back the kingdom, king Yudhishthira of great wisdom and purity, after the ceremony of installation had been over, joining his hands together, addressed the lotus-eyed Krishna of Dasarha's race, saying, 'Through thy grace, O Krishna, through thy policy and might and intelligence and prowess, O tiger among the Yadus, I have got back this ancestral kingdom of mine. O thou of eyes like lotus leaves, I repeatedly bow to thee, O chastiser of foes! Thou hast been called the One only Being. Thou hast been said to be the refuge of all worshippers. The regenerate ones adore

[1]For if he had acted otherwise, he would have been called ungrateful.

thee under innumerable names.[1] Salutations to thee, O Creator of the Universe! Thou art the soul of the Universe and the Universe hath sprung from thee. Thou art Vishnu, thou art Jishnu, thou art Hari, thou art Krishna, thou art Vaikuntha, and thou art the foremost of all beings. Thou hast, as said in the *Puranas*, taken thy birth seven times in the womb of Aditi. It was thou that tookest birth in the womb of Prishni.[2] The learned say that thou art the three *Yugas*.[3] All thy achievements are sacred. Thou art the lord of our senses. Thou art the great Lord worshipped in sacrifices. Thou art called the great swan. Thou art three-eyed Sambhu. Thou art One, though known as Vibhu and Damodara. Thou art the great Boar, thou art Fire, thou art the Sun, thou hast the bull for the device on thy banner, and thou hast Garuda also as thy device. Thou art the grinder of hostile hosts, thou art the Being that pervadest every form in the universe and thou art of irresistible prowess. Thou art the foremost of all things, thou art fierce, thou art the generalissimo in battle, thou art the Truth, thou art the giver of food, and thou art Guha (the celestial generalissimo); Thyself unfading, thou causest thy foes to fade and waste. Thou art the Brahmana of pure blood, and thou art those that have sprung from intermixture. Thou art great. Thou walkest on high, thou art the mountains, and thou art called *Vrishadarbha* and *Vrishakapi*. Thou art the Ocean, thou art without attributes, thou hast three humps, thou hast three abodes, and thou takest human forms on earth, descending from heaven. Thou art Emperor, thou art *Virat*, and thou art *Swarat*.[4] Thou art the Chief of the celestials, and thou art the cause whence the Universe has sprung. Thou art Almighty, thou art existence in every form, thou art without form, thou art Krishna, and thou art fire. Thou art the Creator, thou art the sire of the celestial physicians, thou art (the sage) Kapila, and thou art the Dwarf.[5] Thou art Sacrifice embodied, thou art Dhruva,[6] thou art Garuda, and thou art called *Yajnasena*. Thou art Sikhandin, thou art Nahusha, and thou art Vabhru. Thou art the constellation *Punarvasu* extended in the firmament. Thou art exceedingly tawny in hue, thou art the sacrifice known by the name of *Uktha*, thou art Sushena, thou art the drum (that sends forth its sound on every side). The track of thy car-wheels is light. Thou art the lotus of Prosperity, thou art the cloud called *Pushkara*, and thou art decked with floral wreaths. Thou art affluent, thou art puissant, thou art the most subtle, and it is thou whom the Vedas describe. Thou art the great receptacle of waters, thou art Brahman, thou art the sacred refuge, and thou knowest the abodes of all. Thou art called *Hiranyagarbha*, thou art the sacred mantras *swadha*

[1]The literal meaning of *Purusha*, as applied to the Supreme Being, is 'One that pervades all forms in the Universe.'

[2]*i.e.*, Aditi and of Aditi's self as born in different shapes at different times.

[3]*Yugas* may mean either the three ages *Krita*, *Treta* and *Dwapara*, or, the three pairs such as Virtue and Knowledge, Renunciation and Lordship, and Prosperity and Fame.

[4]Virat is one superior to an Emperor and Swarat is one superior to a Virat.

[5]Vishnu, assuming the form of a dwarf, deluded the Asura Vali into giving away unto him three worlds which he forthwith restored to Indra.

[6]The son of Uttanapada, who in the *Krita* age had adored Vishnu at a very early age and obtained the most valuable boons.

and *swaha*, thou art Kesava. Thou art the cause whence all this hath sprung, and thou art its dissolution. In the beginning it is thou that createst the universe. This universe is under thy control, O Creator of the universe! Salutations to thee, O wielder of *Sarnga*, discus and sword!' Thus hymned by king Yudhishthira the just in the midst of the court, the lotus-eyed Krishna became pleased. That foremost one of the Yadavas then began to gladden the eldest son of Pandu with many agreeable speeches."

SECTION XLV

"Vaisampayana said, 'The king dismissed all his subjects, who, commanded by the monarch, returned to their respective homes. Comforting his brothers, Yudhishthira, blazing with beauty, then addressed his brothers Bhima of terrible prowess and Arjuna and the twins, saying, 'Your bodies have, in the great battle, been mangled with diverse kinds of weapons by the foe. Ye are greatly fatigued, grief and anger have scorched your hearts. Through my fault, ye bulls of Bharata's race, ye have suffered the miseries of an exile in the forests like vulgar men. In delight and in happy ease enjoy this victory (that ye have won). After resting yourselves and regaining the full use of your faculties, meet me again in the morning.' After this, the mighty-armed Vrikodara like Maghavat entering his own beautiful fane, entered the palace of Duryodhana, that was adorned with many excellent buildings and rooms, that adorned with gems of diverse kinds, that teemed with servants, male and female, and that Yudhishthira assigned to him with the approval of Dhritarashtra. The mighty-armed Arjuna also, at the command of the king, obtained the palace of Dussasana which was not inferior to Duryodhana's and which consisted of many excellent structures and was adorned with a gate-way of gold, and which abounded in wealth and was full of attendants of both sexes. The palace of Durmarshana was even superior to that of Dussasana. Looking like the mansion of Kuvera himself, it was adorned with gold and every kind of gem. King Yudhishthira gladly gave it to Nakula who deserved it best and who had been emaciated (with the miseries of a life) in the great forest. The foremost of palaces belonging to Durmukha was exceedingly beautiful and adorned with gold. It abounded in beds and beautiful women, with eyes like lotus-petals. The king gave it unto Sahadeva who was ever employed in doing what was agreeable to him. Obtaining it, Sahadeva became delighted as the Lord of treasures upon obtaining Kailasa. Yuyutsu and Vidura and Sanjaya, O monarch, and Sudharman and Dhaumya, proceeded to the abodes they had owned before.[1] Like a tiger entering his cave in the hills, that tiger among

[1]Sudharman was the priest of the Kurus. How came Dhaumya, who was the priest of the Pandavas, to have from before an abode in the Kuru capital?

men, *viz.*, Saurin, accompanied by Satyaki, entered the palace of Arjuna. Feasting on the viands and drinks (that had been kept ready for them), the princes passed the night happily. Awaking in the morning with well pleased hearts, they presented themselves before king Yudhishthira.' "

SECTION XLVI

"Janamejaya said, 'It behoveth thee, O learned Brahmana, to tell me what was next done by Yudhishthira the mighty-armed son of Dharma after he had regained his kingdom. It behoveth thee to tell me also, O *Rishi*, what the heroic Hrishikesa, the supreme master of the three worlds did after this.'

"Vaisampayana said, 'Listen to me, O king, as I narrate in detail, O sinless one, what the Pandavas, headed by Vasudeva, did after this. Having obtained his kingdom, O monarch, Kunti's son Yudhishthira appointed each of the four orders of men to their respective duties. The (eldest) son of Pandu gave unto a thousand high-souled Brahmanas of the *Snataka* order a thousand *Nishkas* each. He then gratified the servants that were dependant on him and the guests that came to him, including persons that were undeserving and those that held heterodox views, by fulfilling their wishes. Unto his priest Dhaumya he gave kine in thousands and much wealth and gold and silver and robes of diverse kinds. Towards Kripa, O monarch, the king behaved in the way one should towards one's preceptor. Observant of vows, the king continued to honour Vidura greatly. That foremost of charitable men gratified all persons with gifts of food and drink and robes of diverse kinds and beds and seats. Having restored peace to his kingdom, the king, O best of monarchs, possessed of great fame, paid due honour unto Yuyutsu and Dhritarashtra. Placing his kingdom, at the disposal of Dhritarashtra, of Gandhari, and of Vidura, king Yudhishthira continued to pass his days happily. Having gratified everybody, including the citizens, in this way, Yudhishthira, O bull of Bharata's race, then proceeded with joined hands to the presence of the high-souled Vasudeva. He beheld Krishna, of the hue of a blue cloud, seated on a large sofa adorned with gold and gems. Attired in yellow robes of silk and decked with celestial ornaments, his person blazed with splendour like a jewel set on gold. His bosom adorned with the *Kaustubha* gem, he looked like the Udaya mountain that decked the rising Sun. So beautiful did he look that there is no simile in the three worlds. Approaching the high-souled one who was Vishnu himself in incarnate form, king Yudhishthira addressed him sweetly and smilingly, saying, 'O foremost of intelligent men, hast thou passed the night happily? O thou of unfading glory, are all thy faculties in their full vigour? O foremost of intelligent persons, is it all right with thy understanding? We have got back our kingdom and the whole earth has come under our control, O divine lord, through thy grace, O refuge of the

three worlds and, O thou of three steps,[1] through thy grace have we won victory and obtained great fame and have not fallen away from the duties of our order!' Unto that chastiser of foes, *viz.*, king Yudhishthira the just who addressed him in that strain the divine Krishna said not a word, for he was then rapt in meditation."

SECTION XLVII

"Yudhishthira said, 'How wonderful is this, O thou of immeasurable prowess, that thou art rapt in meditation! O great refuge of the universe, is it all right with the three worlds? When thou hast, O God, withdrawn thyself (from the world), having, O bull among men, adopted the fourth, state, my mind has been filled with wonder.[2] The five life-breaths that act within the body have been controlled by thee into stillness. Thy delighted senses thou hast concentrated within thy mind. Both speech and mind, O Govinda, have been concentrated within thy understanding. All thy senses, indeed, have been withdrawn into thy soul.[3] The hair on thy body stands erect. Thy mind and understanding are both still. Thou art as immobile now, O Madhava, as a wooden post or a stone. O illustrious God, thou art as still as the flame of a lamp burning in a place where there is no wind. Thou art as immobile as a mass of rock. If I am fit to hear the cause, if it is no secret of thine, dispel, O god, my doubt for I beg of thee and solicit it as a favour. Thou art the Creator and thou art the Destroyer. Thou art destructible and thou art indestructible. Thou art without beginning and thou art without end. Thou art the first and the foremost of Beings. O foremost of righteous persons, tell me the cause of this *(Yoga)* abstraction. I solicit thy favour, and am thy devoted worshipper, and bow to thee, bending my head.' Thus addressed, the illustrious younger brother of Vasava, recalling his mind, understanding, and the senses to their usual sphere, said these words with a soft smile.'

"Vasudeva said, 'That tiger among men, Bhishma, who is now lying on a bed of arrows, and who is now like unto a fire that is about to go out, is thinking of me. Hence my mind also was concentrated on him. My mind

[1]This is an allusion to Krishna's having covered the three worlds with three of his steps for deluding the Asura Vali and depriving him of universal sovereignty.

[2]There are three states of consciousness in the case of ordinary men, *viz.*, waking, dream, and sound sleep. The fourth state, realisable by *Yogins* alone, is called *Turiya*. It is the state of perfect unconsciousness of this world, when the soul, abstracted within itself, is said to be fixed upon the Supreme Being or some single object.

[3]Mind, as used generally in Hindu philosophy, is the seat of the senses and the feelings. *Buddhi* is the Understanding or the cognitive faculties of the Kantian school. The Bombay reading of the second line is correct. It is *Gunadevah Kshetrajne* etc. Nilakantha correctly explains it as *Savdadiguna-bhajodevah*, i.e., the senses.

was concentrated upon him, the twang of whose bowstring and the sound of whose palms Indra himself was unable to bear. I was thinking of him who having vanquished in a trice all the assembled kings (at the Self-choice of the daughters of the king of Kasi) abducted the three princesses for the marriage of his brother Vichitravirya. I was thinking of him who fought continually for three and twenty days with Rama himself of Bhrigu's race and whom Rama was unable to overcome. Collecting all his senses and concentrating his mind by the aid of his understanding, he sought my refuge (by thinking of me). It was for this that I had centered my mind upon him. I was thinking of him whom Ganga conceived and brought forth according to ordinary human laws and whom Vasishtha took as a pupil. I was thinking of that hero of mighty energy and great intelligence who possesses a knowledge of all the celestial weapons as also of the four Vedas with all their branches. I was thinking of him, O son of Pandu, who is the favourite disciple of Rama, the son of Jamadagni, and who is the receptacle of the sciences. I was thinking of that foremost of all persons conversant with morality and duty, of him, O bull of Bharata's race, who knows the Past, the Future, and the Present. After that tiger among kings shall have, in consequences of his own achivements, ascended to heaven, the earth, O son of Pritha, will look like a moonless night. Therefore, O Yudhishthira, submissively approaching Ganga's son, *viz.*, Bhishma of terrible prowess, question him about what thou mayst desire to learn. O lord of the earth, enquire of him about the four branches of knowledge (in respect of morality, profit, pleasure and salvation), about the sacrifices and the rites laid down for the four orders, about the four modes of life, and about the kingly duties in full. When Bhishma, that foremost one of Kuru's race, will disappear from the world, every kind of knowledge will disappear with him. It is for this that I urge thee (to go to him now).' Hearing these beneficial words of high import from Vasudeva, the righteous Yudhishthira, with voice choked in tears, answered Janardana, saying, 'What thou hast said, O Madhava, about the eminence of Bhishma, is perfectly true. I have not the slightest doubt regarding it. Indeed, I had heard of the high blessedness, as also the greatness, of the illustrious Bhishma from high-souled Brahmanas discoursing upon it. Thou, O slayer of foes, art the Creator of all the worlds. There cannot, therefore, O delighter of the Yadavas, be the slightest doubt in what thou sayest. If thy heart be inclined to show grace, O Madhava, then we shall go unto Bhishma with thyself at our head. When the divine Surya shall have turned towards the north, Bhishma will leave (this world) for those regions of bliss that he has won. That descendant of Kuru's race, therefore, O mighty-armed one, deserves to have a sight of thee. (If thou grantest my prayer), Bhishma will then obtain a sight of thee that art the first of Gods, of thee that art destructible and indestructible. Indeed, O lord, thou it is that art the vast receptacle of *Brahma*.' "

"Vaisampayana continued, 'Hearing these words of king Yudhishthira the just, the slayer of Madhu addressed Satyaki who was sitting beside him, saying, 'Let my car be yoked.' At this, Satyaki quickly left Kesava's presence and going out, commanded Daruka, saying, 'Let Krishna's car be made

ready.' Hearing the words of Satyaki, Daruka speedily yoked Krishna's car. That foremost of vehicles, adorned with gold, decked with a profusion of emeralds, and moon-gems and sun-gems, furnished with wheels covered with gold, possessed of effulgence, fleet as the wind, set in the middle with diverse other kinds of jewels, beautiful as the morning sun, equipped with a beautiful standard topped by Garuda, and gay with numerous banners, had those foremost of steeds, fleet as thought, *viz.*, Sugriva and Saivya and the other two, in trappings of gold, yoked unto it. Having yoked it, O tiger, among kings, Daruka, with joined hands, informed Krishna of the fact.' "

SECTION XLVIII

"Janamejaya said, 'How did the grandsire of the Bharatas, who lay on a bed of arrows, cast off his body and what kind of *Yoga* did he adopt?'

"Vaisampayana said, 'Listen, O king, with pure heart and concentrated attention, as to how, O tiger among the Kurus, the high-souled Bhishma cast off his body. As soon as the Sun, passing the solstitial point, entered in his northerly course, Bhishma, with concentrated attention, caused his soul (as connected with and independent of the body) to enter his soul (in its independent and absolute state). Surrounded by many foremost of Brahmanas, that hero, his body pierced with innumerable arrows, blazed forth in great beauty like Surya himself with his innumerable rays. Surrounded by Vyasa conversant with the Vedas by the celestial *Rishi* Narada, by Devasthana, by Asmaka Sumantu, by Jaimini, by the high-souled Paila, by Sandilya, by Devarata, by Maitreya of great intelligence, by Asita and Vasishtha and the high-souled Kausika, by Harita and Lomasa and Atri's son of great intelligence, by Vrihaspati and Sukra and the great sage Chyavana, by Sanatkumara and Kapila and Valmiki and Tumvuru and Kuru, by Maudgalya and Rama of Bhrigu's race, and the great sage Trinavindu, by Pippalada and Vayu and Samvarta and Pulaha and Katha, by Kasyapa and Pulastya and Kratu and Daksha and Parasara, by Marichi and Angiras and Kasmya and Gautama and the sage Galava, by Dhaumya and Vibhanda and Mandavya and Dhaumra and Krishnanubhautika, by Uluka, that foremost of Brahmanas and the great sage Markandeya, by Bhaskari and Purana and Krishna and Suta,—that foremost of virtuous persons, surrounded by these and many other highly-blessed sages of great souls and possessed of faith and self-restraint and tranquillity of mind, the Kuru hero looked like the Moon in the midst of the planets and the stars. Stretched on his bed of arrows, that tiger among men, Bhishma, with pure heart and joined palms, thought of Krishna in mind, word, and act. With a cheerful and strong voice he hymned the praise of the slayer of Madhu, that master of *yoga*, with the lotus in his navel, that lord of the universe, called Vishnu and Jishnu. With joined hands, that foremost of

eloquent men, that puissant one, *viz.*, Bhishma of highly virtuous soul, thus praised Vasudeva.

"Bhishma said, 'O Krishna, O foremost of Beings, be thou pleased with these words which I utter, in brief and in detail, from desire of hymning thy praises. Thou art pure and purity's self. Thou transcendest all. Thou art what people say to be THAT. Thou art the Supreme Lord. With my whole heart I seek thy refuge, O universal Soul and Lord of all creatures![1] Thou art without beginning and without end. Thou art the highest of the high and *Brahma*. Neither the gods nor the *Rishis* know thee. The divine Creator, called Narayana or Hari, alone knows thee. Through Narayana, the *Rishis*, the Siddhas, the great Nagas, the gods, and the celestial *Rishis* know a little of thee. Thou art the highest of the high and knowest no deterioration. The gods, the Danavas, the Gandharvas, the Yakshas, the Pannagas, do not know who thou art and whence art thou. All the worlds and all created things live in thee, and enter thee (when the dissolution comes). Like gems strung together in a thread, all things that have attributes reside in thee, the Supreme Lord.[2] Having the universe for thy work and the universe for thy limbs, this universe consisting of mind and matter resides in thy eternal and all-pervading soul like a number of flowers strung together in a strong thread. Thou art called Hari, of a thousand heads, a thousand feet, a thousand eyes, a thousand arms, a thousand crowns, and a thousand faces of great splendour. Thou art called Narayana, divinity, and the refuge of the universe. Thou art the subtlest of the subtle, grossest of the gross, the heaviest of the heavy and the highest of the high. In the Vaks, the Anuvaks, the Nishads, and Upanishads, thou art regarded as the Supreme Being of irresistible force. In the Samans also, whose declarations are always true, thou art regarded as Truth's self![3] Thou art of quadruple soul. Thou art displayed in only the understanding (of all creatures). Thou art the Lord of those that are bound to thee in faith. O God, thou art adored (by the faithful) under four excellent, high, and secret names.[4] Penances are ever present in thee. Performed (by other creatures for gratifying thee), penances live in thy form. Thou art the Universal Soul. Thou art of universal knowledge. Thou art the universe. Thou art omniscient.

[1]The Supreme Being is called here and elsewhere *Hansa*, *i.e.*, swan, because as the swan is supposed to transcend all winged creatures in the range of its flight, so the Supreme Being transcends all creatures in the universe. He is called *That*, as in the Vedic formula of praise, "Thou art *That*," meaning, "Thou art inconceivable and incapable of being described in words."

[2]Created things have attributes. It is Brahma only that has no attributes, in the sense that no attributes with which we are familiar can be affirmed of him.

[3]The Vaks are the *mantras*; the *Anuvaks* are those portions of the Vedas which are called Brahmanas; the *Nishads* are those portions of the Vedic ritual which lead to an acquaintance with the gods. The Upanishads are those portions which treat exclusively of the knowledge of the Soul.

[4]Quadruple soul, *i.e.*, *Brahma*, *Jiva*, Mind, and Consciousness. The four names under which the Supreme Being is adored by the faithful are Vasudeva, Sankarsana, Pradyumna, and Aniruddha.

Thou art the creator of everything in the universe.[1] Like a couple of sticks generating a blazing fire, thou hast been born of the divine Devaki and Vasudeva for the protection of *Brahma* on earth.[2] For this eternal salvation, the devout worshipper, with mind withdrawn from everything else and casting off all desires, beholds thee, O Govinda, that art the pure Soul, in his own soul. Thou transcendest Surya in glory. Thou art beyond the ken of the senses and the understanding. O Lord of all creatures, I place myself in thy hands. In the Puranas thou hast been spoken as *Purusha* (all-pervading spirit). On occasions of the commencement of the *Yugas*, thou art said to be Brahma, while on occasions of universal dissolution thou art spoken of as Sankarshana. Adorable thou art, and therefore I adore thee. Though one, thou hast yet been born in innumerable forms. Thou hast thy passions under complete control. Thy devout worshippers, faithfully performing the rites laid down in the scriptures, sacrifice to thee, O giver of every wish! Thou art called the sheath within which the universe lies. All created things live in thee. Like swans and ducks swimming on the water, all the worlds that we see float in thee. Thou art Truth. Thou art One and undeteriorating. Thou art Brahma, Thou art That which is beyond Mind and Matter. Thou art without beginning, middle, and end. Neither the gods nor the *Rishis* know thee. The gods, the Asuras, the Gandharvas, the Siddhas, the *Rishis*, and the great Uragas with concentrated souls, always adore thee. Thou art the great panacea for all sorrow. Thou art without birth and death. Thou art Divine. Thou art self-created. Thou art eternal. Thou art invisible and beyond ken. Thou art called Hari and Narayana, O puissant one. The Vedas declare thee to be the Creator of the universe and the Lord of everything existing in the universe. Thou art the Supreme protector of the universe. Thou knowest no deterioration and thou art that which is called the highest. Thou art of the complexion of gold. Thou art the slayer of Asuras. Though One, Aditi brought thee forth in twelve forms.[3] Salutations to thee that art the soul of the Sun. Salutations to thee in thy form of Soma that is spoken of as the chief of all the regenerate ones and that gratifies with nectar the gods in the lighted fortnight and the *Pitris* in the dark fortnight. Thou art the One Being of transcendent effulgence dwelling on the other side of thick darkness. Knowing thee one ceases to have any fear of death. Salutations to thee in that form which is an object of knowledge.[4] In the grand *Uktha* sacrifice, the Brahmanas adore thee as the great *Rich*. In the great fire-sacrifice, they sing thee as the chief *Adhyaryu* (priest). Thou

[1] *Penances are ever present in thee*, in the sense thou art never without them, penances constituting thy essence. *Performed by creatures, they live in thy limbs*, in the sense that penances performed are never lost.

[2] In ancient India, the *Rishis* living in the woods got their fire by rubbing two sticks together. These they called *Arani*. Brahma on earth is explained by Nilakantha to mean the Vedas, the Brahmanas, and the Sacrifices.

[3] These are the twelve Adityas or chief gods.

[4] Thou art pure Knowledge and resident beyond the darkness of ignorance. I bow to thee not in any of those forms in which thou art ordinarily adored but in that form of pure light which *Yogins* only can behold by spiritual sight.

art the soul of the Vedas. Salutations to thee. The *Richs*, the *Yajus*, and the *Samans* are thy abode. Thou art the five kinds of sanctified libations (used in sacrifices). Thou art the seven woofs used in the Vedas. Salutations to thee in thy form of Sacrifice.[1] Libations are poured on the *Homa* fire in accompaniment with the seventeen monosyllabic sounds. Thou art the soul of the Homa. Salutations to thee! Thou art that *Purusha* whom the Vedas sing. Thy name is *Yajus*. The Vedic metres are thy limbs. The sacrifices laid down in the three Vedas are thy three heads. The great sacrifice called *Rathantara* is thy voice expressive of gratification. Salutation to thee in thy form of sacred hymns! Thou art the *Rishi* that hadst appeared in the great sacrifice extending for a thousand years performed by the creators of the universe. Thou art the great swan with wings of gold. Salutations to thee in thy form of a swan.[2] Roots with all kinds of affixes and suffixes are thy limbs. The *Sandhis* are thy joints. The consonants and the vowels are thy ornaments. The Vedas have declared thee to be the divine word. Salutations to thee in thy form as the word![3] Assuming the form of a boar whose limbs were constituted by sacrifice, thou hadst raised the submerged earth for the benefit of the three worlds. Salutations to thee in thy form of infinite prowess! Thou sleepest in *Yoga* on thy snake-decked sofa constituted by the thousand hoods (of the Naga). Salutations to thee in thy form of sleep! Thou buildest the bridge for the good (to cross the sea of life) with Truth, with those means by which emancipation may be obtained, and with the means by which the senses may be controlled. Salutations to thee in thy form of Truth! Men practising diverse creeds, actuated by desire of diverse fruits worship thee with diverse rites. Salutations to thee in thy form of Creed! From thee have all things sprung. It is thou that excitest all creatures having physical frames containing the principle of desire. Salutations to thee in thy form of Excitement. The great *Rishis* seek thy unmanifest self within the manifest. Called *Kshetrajna*, thou sittest in *Kshetra*. Salutations to thee in thy form of *Kshetra*![4] Thou always conscious and present in self, the Sankhyas still describe thee as existing in the three states of wakefulness, dream, and sound sleep. They further speak of thee as possessed of sixteen attributes and representing the number seventeen. Salutations to thy form as conceived by the Sankhyas![5] Casting off sleep, restraining

[1]The five libations are *Dhana*, *Karambha*, *Parivapa*, and water. The seven woofs are the seven *mantras* (*Cchandas*) predominating in the Vedic hymns, such as *Gayatri*, etc.

[2]The *Prajapatis* who are the creators of the universe performed a sacrifice extending for a thousand years. The Supreme Being appeared in that sacrifice as an act of grace to the sacrificers.

[3]*Sandhis* are those changes of contiguous vowels (in compounding two words) that are required by the rules of euphony. *Akshara* is literally a character or letter; word made up of characters or letters.

[4]The manifest is the body. The *Rishis* seek thy unmanifest self within the body, *i.e.*, in their own hearts. *Kshetra* is *buddhi* or intelligence. The Supreme Being is called *Kshetrajna* because he knows every mind. Intelligence or mind is one of his forms.

[5]The sixteen attributes are the eleven senses and the five elements in their subtle forms called *Mahabhutas*. Added to this is Infinity. The Supreme Being, according to the *Sankhya* doctrine, is thus the embodiment of the number seventeen. *Thy form as conceived by the Sankhyas, i.e., thy form as Number.*

breath, withdrawn into their own selves, *Yogins* of restrained senses behold thee as eternal light. Salutations to thee in thy Yoga form! Peaceful Sannyasins, freed from fear of rebirth in consequence of the destruction of all their sins and merits, obtain thee. Salutations to thee in thy form of emancipation![1] At the end of a thousand Yugas, thou assumest the form of a fire with blazing flames and consumest all creatures. Salutations to thee in thy form of fierceness! Having consumed all creatures and making the universe one vast expanse of water, thou sleepest on the waters in the form of a child. Salutations to thee in thy form as Maya (illusion)! From the navel of the Self-born of eyes like lotus leaves, sprang a lotus. On that lotus is established this universe. Salutations to thee in thy form as lotus! Thou hast a thousand heads. Thou pervadest everything. Thou art of immeasurable soul. Thou hast subjugated the four kinds of desire that are as vast as the four oceans. Salutations to thee in thy form of Yoga-sleep! The clouds are in the hair of thy head. The rivers are in the several joints of thy limbs. The four oceans are in thy stomach. Salutations to thee in thy form as water! Birth and the change represented by death spring from thee. All things, again, at the universal dissolution dissolve away in thee. Salutations to thy form as cause! Thou sleepest not in the night. Thou art occupied in day time also. Thou observest the good and the bad actions (of all). Salutations to thee in thy form of (universal) observer! There is no act which thou canst not do. Thou art, again, ever ready to accomplish acts that are righteous. Salutations to thee in thy form of Work, the form, *viz.*, which is called Vaikuntha! In wrath thou hadst, in battle, exterminated thrice seven times the Kshatriyas who had trampled virtue and authority under their feet. Salutations to thee in thy form of Cruelty! Dividing thyself into five portions thou hast become the five vital breaths that act within everybody and cause every living creature to move. Salutations to thee in thy form of air! Thou appearest in every Yuga in the form called month and season and half-year and year, and art the cause of both creation and dissolution. Salutations to thee in thy form of Time! Brahmanas are thy mouth, Kshatriyas are thy two arms, Vaisyas are thy stomach and thighs, and Sudras live in thy feet. Salutations to thee in thy form of caste! Fire constitute thy mouth. The heavens are the crown of thy head. The sky is thy navel. The earth is thy feet. The Sun is thy eye. The points of the compass are thy ears. Salutations to thee in thy form as the (three) worlds! Thou art superior to Time. Thou art superior to Sacrifice. Thou art higher than the highest. Thyself without origin, thou art the origin of the universe. Salutations to thee in thy form as Universe! Men of the world, according to the attributes ascribed to thee by the Vaiseshika theory, regard thee as the Protector of the world. Salutations to thee in thy form of Protector! Assuming the forms of food, drink, and fuel, thou increasest the humours and the life-breaths of creatures and upholdest their existence. Salutations to thee in thy

[1] In cases of those that are reborn, there is always a residuum of sin and merit for which they have, in their earthly life, to suffer and enjoy. In the case, however, of those that have betaken themselves to a life of renunciation the great endeavour is to exhaust this residuum.

form of life! For supporting the life-breaths thou eatest the four kinds of food.[1] Assuming also the form of *Agni* within the stomach, thou digestest that food. Salutations to thee in the form of digesting heat! Assuming the form of half-man and half-lion, with tawny eyes and tawny manes, with teeth and claws for thy weapons, thou hadst taken the life of the chief of the Asuras. Salutations to thee in thy form of swelling might! Neither the gods, nor the Gandharvas, nor the Daityas, nor the Danavas, know thee truly. Salutations to thy form of exceeding subtility! Assuming the form of the handsome, illustrious, and puissant Ananta in the nether region, thou upholdest the world. Salutations to thy form of Might! Thou stupefiest all creatures by the bonds of affection and love for the continuance of the creation. Salutations to thee in thy form of stupefaction.[2] Regarding that knowledge which is conversant with the five elements to be the true Self-knowledge (for which *yogins* strive), people approach thee by knowledge! Salutations to thee in thy form of Knowledge! Thy body is immeasurable. Thy understanding and eyes are devoted to everything. Thou art infinite, being beyond all measures. Salutations to thee in thy form of vastness! Thou hadst assumed the form of a recluse with matted locks on head, staff in hand, a long stomach, and having thy begging bowl for thy quiver. Salutations to thee in thy form of *Brahma*.[3] Thou bearest the trident, thou art the lord of the celestials, thou hast three eyes, and thou art high-souled. Thy body is always besmeared with ashes, and thy phallic emblem is always turned upwards. Salutations to thee in thy form of *Rudra*! The half-moon forms the ornament of thy forehead. Thou hast snakes for the holy thread circling thy neck. Thou art armed with *Pinaka* and trident. Salutations to thy form of Fierceness! Thou art the soul of all creatures. Thou art the Creator and the Destroyer of all creatures. Thou art without wrath, without enmity, without affection. Salutations to thee in thy form of Peace! Everything is in thee. Everything is from thee. Thyself art Everything. Everywhere art thou. Thou art always the All. Salutations to thee in thy form as Everything! Salutations to thee whose work is the universe, to thee that art the soul of the universe, to thee from whom hath sprung the universe, to thee that art the dissolution of all things, to thee that are beyond the five (elements that constitute all things)! Salutations to thee that art the three worlds, to thee that art above the three worlds! Salutations to thee that art all the directions! Thou art all and thou art the one receptacle of All. Salutations to thee, O divine Lord, O Vishnu, and O eternal origin of all the worlds! Thou, O Hrishikesa, art the Creator, thou art the Destroyer, and thou art invincible. I cannot behold that heavenly form in which thou art displayed in the Past, Present, and the Future. I can, however, behold truly thy eternal form (as manifest in thy works). Thou hast filled heaven with thy head, and the earth

[1] *i.e.* that which is chewed, that which is sucked, that which is licked, and that which is drunk.

[2] All creatures are stupefied by love and affection. The great end which the *Yogins* propose to themselves is to tear those bonds rising superior to all the attractions of the flesh to effect their deliverance or emancipation from rebirth.

[3] *i.e. Brahmacharin.*

with thy feet: with thy prowess thou hast filled the three worlds. Thou art Eternal and thou pervadest everything in the universe. The directions are thy arms, the Sun is thy eye, and prowess is thy vital fluid. Thou art the lord of all creatures. Thou standest, shutting up the seven paths of the Wind whose energy is immeasurable. They are freed from all feats that worship thee, O Govinda of unfading prowess, thee that art attired in yellow robes of the colour of the *Atasi* flower.[1] Even one bending of the head unto thee, O Krishna, is equal to the completion of ten Horse-sacrifices. The man that has performed ten Horse-sacrifices is not freed from the obligation of rebirth. The man, however, that bows to Krishna escapes rebirth. They that have Krishna for their vow, they that think of Krishna in the night, and upon rising from sleep, may be said to have Krishna for their body. Those people (after death) enter Krishna's self even as libations of clarified butter sanctified with *mantras* enter the blazing fire. Salutations to thee that dispellest the fear of hell, to thee, O Vishnu, that art a boat unto them that are plunged amid the eddies of the ocean represented by worldly life! Salutations to thee, O God, that art the Brahmana's self, to thee that art the benefactor of Brahmanas and kine, to thee that art the benefactor of the universe, to thee that art Krishna and Govinda! The two syllables *Hari* constitute the pecuniary stock of those that sojourn through the wilderness of life and the medicine that effectually cures all worldly, predilections, besides being the means that alleviate sorrow and grief.[2] As truth is full of Vishnu, as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu and my sins be destroyed! I seek thy protection and am devoted to thee, desirous of obtaining a happy end O thou of eyes like lotus petals, O best of gods, do thou think of what will be for my good! Thyself without origin, O Vishnu, thou art the origin of Knowledge and Penances. Thus art thou praised! O Janardana, thus worshipped by me in the Sacrifice constituted by speech (alone), be, O god, gratified with me! The Vedas are devoted to Narayana. Penances are devoted to Narayana. The gods are devoted to Narayana. Everything is always Narayana!' "

Vaisampayana continued, "Having uttered these words, Bhishma, with mind concentrated upon Krishna, said, 'Salutations to Krishna!' and bowed unto him. Learning by his *Yoga* prowess of the devotion of Bhishma, Madhava, otherwise called Hari, (entering his body) bestowed upon him heavenly knowledge compassing the Past, the Present, and the Future, and went away. When Bhishma became silent, those utterers of *Brahma* (that sat around him), with voices choked in tears, adored that high-souled chief of the Kurus in excellent words. Those foremost of Brahmanas uttered the praises of Krishna also, that first of Beings, and then continued in soft voices to commend Bhishma repeatedly. Learning (by his *Yoga* powers) of the devotion of Bhishma towards him, that foremost of Beings, *viz.*, Madhava, suddenly

[1] *Linum usitatissimun.*

[2] *Samsara* is the world or worldly life characterised by diverse attachments. Reflection on Hari frees one from those attachments. Or, *Samsara* may mean the repeated deaths and births to which the unemancipated soul is subject. Contemplation of the divine Being may prevent such repeated births and deaths by leading to emancipation.

rose from his seat and ascended on his car, Kesava and Satyaki proceeded on one car. On another proceeded those two illustrious princes, *viz.*, Yudhishthira and Dhananjaya. Bhimasena and the twins rode on a third; while those bulls among men, Kripa and Yuyutsu, and that scorcher of foes, Sanjaya of the *Suta* caste, proceeded on their respective cars, each of which looked like a town. And all of them proceeded, causing the earth to tremble with the rattle of their chariot-wheels. That foremost of men, as he proceeded, cheerfully listened to the speeches, fraught with his praise, that were uttered by the Brahmanas. The slayer of Kesi, with gladdened heart, saluted the people that waited (along the streets) with joined hands and bent heads."

SECTION XLIX

Vaisampayana said, "Then Hrishikesa and king Yudhishthira, and all those persons headed by Kripa, and the four Pandavas, riding on those cars looking like fortified cities and decked with standards and banners, speedily proceeded to Kurukshetra with the aid of their fleet steeds. They descended on that field which was covered with hair and marrow and bones and where millions of high-souled Kshatriyas had cast away their bodies. It abounded also with many a hill formed of the bodies and bones of elephants and steeds, and human heads and skulls lay stretched over it like conch-shells. Variegated with thousands of funeral pyres and teeming with heaps of armour and weapons, the vast plain looked like the drinking garden of the Destroyer himself used and abandoned recently. The mighty car-warriors quickly proceeded, viewing the field of battle haunted by crowds of spirits and thronged with Rakshasas. While proceeding, the mighty-armed Kesava, that delighter of all the Yadavas, spoke unto Yudhishthira about the prowess of Jamadagni's son, 'Yonder, at a distance, O Partha, are seen the five lakes of Rama! There Rama offered oblations of Kshatriya blood unto the manes of his ancestors. It was hither that the puissant Rama, having freed the earth of Kshatriya for thrice seven times, gave up his task."

"Yudhishthira said,—'I have great doubts in what thou sayest about Rama's having thrice seven times exterminated the Kshatriyas in days of old. When the very Kshatriya seed was burnt by Rama, O bull among the Yadus, how was the Kshatriya order revived, O thou of immeasurable prowess? How, O bull of the Yadus, was the Kshatriya order exterminated by the illustrious and high-souled Rama, and how did it again grow? In frightful car-encounters millions of Kshatriyas were slain. The earth, O foremost of eloquent men, was strewn with the corpses of Kshatriyas. For what reason was the Kshatriya order thus exterminated in days of yore by Rama, the high-souled descendant of Bhrigu, O tiger among the Yadus? O thou of Vrishni's race, remove this doubt of mine, O bird-bannered hero! O Krishna, O

younger brother of Baladeva, the highest knowledge is from thee.' "

Vaisampayana said,—"The puissant elder brother of Gada then narrated unto Yudhishthira of incomparable prowess everything that happened, in full detail, as to how the earth had become filled with Kshatriyas."

SECTION L

"Vasudeva said, 'Listen, O son of Kunti, to the story of Rama's energy and powers and birth as heard by me from great *Rishis* discoursing upon the subject. Listen to the story of how millions of Kshatriyas were slain by Jamadagni's son and how those that sprung again in the diverse royal races in Bharata were again slaughtered. Jadu had a son named Rajas. Rajas had a son named Valakaswa. King Valakaswa had a son named Kusika of righteous behaviour. Resembling the thousand-eyed Indra on earth, Kusika underwent the austerest of penances from desire of attaining the chief of the three worlds for a son. Beholding him engaged in the austerest of penances and competent to beget a son, the thousand-eyed Purandara himself inspired the king (with his force). The great lord of the three worlds, the chastiser of Paka, O king, then became Kusika's son known by the name of Gadhi. Gadhi had a daughter, O monarch, of the name of Satyavati. The puissant Gadhi gave her (for wife) unto Richika, a descendant of Bhrigu. Her lord of Bhrigu's race, O delighter of the Kurus, became highly gratified with her for the purity of her behaviour. He cooked the sacrificial food consisting of milk and rice for giving unto Gadhi (her sire) a son. Calling his wife, Richika of Bhrigu's race said, 'This portion of the sanctified food should be taken by thee, and this (other) portion by thy mother. A son will be born of her that will blaze with energy and be a bull among Kshatriyas. Invincible by Kshatriyas on earth, he will be the slayer of the foremost of Kshatriyas. As regards thee, O blessed lady, this portion of the food will give thee a son of great wisdom, an embodiment of tranquillity, endued with ascetic penances, and the foremost of Brahmanas. Having said these words unto his wife, the blessed Richika of Bhrigu's race, setting his heart on penances, proceeded to the woods. About this time, king Gadhi, resolved upon a pilgrimage to the holy waters, arrived with his queen at the retreat of Richika. Satyavati, upon this, O king, taking the two portions of the sanctified food, cheerfully and in great haste, represented the worlds of her lord unto her mother. The queen-mother, O son of Kunti, gave the portion intended for herself unto her daughter, and herself took from ignorance the portion intended for the latter. Upon this, Satyavati, her body blazing with lustre, conceived a child of terrible form intended to become the exterminator of the Kshatriyas. Beholding a Brahmana child lying within her womb, that tiger among the Bhrigus said unto his wife of celestial beauty these words : 'Thou hast been deceived by the mother, O blessed lady, in conse-

quence of the substitution of the sanctified morsels. Thy son will become a person of cruel deeds and vindictive heart. Thy brother again (born of thy mother) will be a Brahmana devoted to ascetic penances. Into the sanctified food intended for thee had been placed the seed of the supreme and universal *Brahma*, while into that intended for thy mother had been placed the sum total of Kshatriya energy. In consequence, however, of the substitution of the two portions, O blessed lady, that which had been intended will not happen. Thy mother will obtain a Brahmana child while thou wilt obtain a son that will become a Kshatriya.' Thus addressed by her lord, the highly blessed Satyavati prostrated herself and placing her head at his feet, trembling, said, 'It behoveth thee not, O holy one, to speak such words unto me, *viz.*, 'Thou shalt obtain a wretch among Brahmanas (for thy son).'

"Richika said, 'This was not intended by me, O blessed lady, in respect of thee. A son of fierce deeds has been conceived by thee simply in consequence of the substitution of the sanctified morsels.'

"Satyavati replied saying, 'If thou wishest, O sage, thou canst create other worlds, what need then be said of a child? It behoveth thee, O puissant one, to give me a son that shall be righteous and devoted to peace.'

"Richika said, 'Never was falsehood spoken by me before, O blessed lady, even in jest. What need then be said of (such a solemn occasion as) preparing sanctified food with the aid of Vedic formulae after igniting a fire? It was ordained of yore by Destiny, O amiable one! I have ascertained it all by my penances. All the descendants of thy father will be possessed of Brahmanic virtues.'

"Satyavati said, 'O puissant one, let our *grandson* be such, but, O foremost of ascetics, let me have a *son* of tranquil pursuits.'

"Richika said, 'O thou of the fairest complexion, there is no distinction, I conceive, between a son and a grandson. It will be, O amiable one, as thou sayest.'

"Vasudeva continued, 'Then Satyavati brought forth a son in Bhrigu's race who was devoted to penances and characterised by tranquil pursuits, *viz.*, Jamadagni of regulated vows. Kusika's son Gadhi begot a son named Viswamitra. Possessed of every attribute of a Brahmana, that son (though born in the Kshatriya order) was equal to a Brahmana. Richika (thus) begot Jamadagni, that ocean of penances. Jamadagni begot a son of fierce deeds. The foremost of men, that son mastered the sciences, including the science of arms. Like unto a blazing fire, that son was Rama, the exterminator of the Kshatriyas. Having gratified Mahadeva on the mountains of Gandhamadana, he begged weapons of that great god, especially the axe of fierce energy in his hands. In consequence of that unrivalled axe of fiery splendour and irresistible sharpness, he became unrivalled on earth. Meanwhile the mighty son of Kritavirya, *viz.*, Arjuna of the Kshatriya order and ruler of the Haihayas, endued with great energy, highly virtuous in behaviour, and possessed of a thousand arms through the grace of (the great *Rishi*) Dattatreya, having subjugated in battle, by the might of his own arms, the whole earth with her mountains and seven islands, became a very powerful emperor and (at last)

gave away the earth unto the Brahmanas in a horse-sacrifice. On a certain occasion, solicited by the thirsty god of fire, O son of Kunti, the thousand-armed monarch of great prowess gave alms unto that deity. Springing from the point of his shafts, the god of fire, possessed of great energy, desirous of consuming (what was offered), burnt villages and towns and kingdoms and hamlets of cowherds. Through the prowess of that foremost of men, *viz.*, Kritavirya of great energy, the god of fire burnt mountains and great forests. Assisted by the king of the Haihayas, the god of fire, caused by the wind to blaze forth with energy consumed the uninhabited but delightful retreat of the high-souled Apava. Possessed of great energy, Apava, O mighty-armed king, seeing his retreat consumed by the powerful Kshatriya, cursed that monarch in wrath, saying, 'Since, O Arjuna, without excepting these my specious woods, thou hast burnt them, therefore, Rama (of Bhrigu's race) will lop off thy (thousand) arm. The mighty Arjuna, however, of great prowess, always devoted to peace, ever regardful of Brahmanas and disposed to grant protection (unto all class), and charitable and brave, O Bharata, did not think of that curse denounced on him by that high-souled *Rishis*. His powerful sons, always haughty and cruel, in consequence of that course, became the indirect cause of his death. The princes, O bull of Bharata's race, seize and brought away the calf of Jamadagni's *homa* cow, without the knowledge of Kritavirya, the ruler of the Haihayas. For this reason a dispute took place between the high-souled Jamadagni (and the Haihayas). The puissant Rama, the son of Jamadagni, filled with wrath, lopped off the arms of Arjuna and brought back, O monarch, his sire's calf which was wandering within the inner enclosures of the king's palace. Then the foolish son of Arjuna, repairing together to the retreat of the high-souled Jamadagni, felled with the points of their lances, O king, the head of the *Rishi* from off his trunk while the celebrated Rama was out for fetching sacred fuel and grass. Inflamed with wrath at the death of his father and inspired with vengeance, Rama vowed to free the earth of Kshatriyas and took up arms. Then that tiger among the Bhrigus, possessed of great energy, putting forth his prowess, speedily slaughtered all the sons and grandsons of Kritavirya. Slaughtering thousands of Haihayas in rage, the descendent of Bhrigu, O king, made the earth miry with blood. Possessed of great energy, he quickly reft the earth of all Kshatriyas. Filled then with compassion, he retired into the woods. Afterwards, when some thousands of years had passed away, the puissant Rama, who was wrathful by nature, had imputations cast upon him (of cowardice). The grandson of Viswamitra and son of Raivya, possessed of great ascetic merit, named Paravasu, O monarch, began to cast imputations on Rama in public, saying, 'O Rama, were not those righteous men, *viz.*, Pratardana and others, who were assembled at a sacrifice at the time of Yayati's fall, Kshatriyas by birth? Thou art not of true vows, O Rama! Thine is an empty boast among people. Through fear of Kshatriya heroes thou hast betaken thyself to the mountains. The descendant of Bhrigu, hearing these words of Paravasu, once more took up arms and once more strewed the earth with hundreds of Kshatriya bodies. Those Kshatriyas, however, O king, counting by hundreds, that were spared by Rama, multiplied (in time) and

became mighty monarchs on earth. Rama once more slaughtered them quickly, not sparing the very children, O king! Indeed, the earth became once more strewn with the bodies of Kshatriya children of premature birth. As soon as Kshatriya children were born, Rama slaughtered them. Some Kshatriya ladies, however, succeeded in protecting their children (from Rama's wrath). Having made the earth destitute of Kshatriyas for thrice seven times, the puissant Bhargava, at the completion of a horse-sacrifice, gave away the earth as sacrificial present unto Kasyapa. For preserving the remnant of the Kshatriyas, Kasyapa, O king, pointing with his hand that still held the sacrificial ladle, said these words, O great sage, repair to the shores of the southern ocean. It behoveth thee not, O Rama, to reside within (what is) my dominion.' At these words, Ocean suddenly created for Jamadagni's son, on his other shore, a region called Surparaka. Kasyapa also, O monarch, having accepted the earth in gift, and made a present of it unto the Brahmanas, entered the great forest. Then Sudras and Vaisyas, acting most wilfully, began to unite themselves, O bull of Bharata's race, with the wives of Brahmanas. When anarchy sets in on earth, the weak are oppressed by the strong, and no man is master of his own property. Unprotected duly by Kshatriyas observant of virtue, and oppressed by the wicked in consequence of that disorder, the earth quickly sank to the lowest depths. Beholding the earth sinking from fear, the high-souled Kasyapa held her on his lap ; and since the great *Rishi* held her on his lap (*uru*) therefore is the earth known by the name of *Urvi*. The goddess earth, for protection's sake, gratified Kasyapa and begged of him a king.

"The Earth said, 'There are, O regenerate one, some foremost of Kshatriyas concealed by me among women. They were born in the race of Haihayas. Let them, O sage, protect me. There is another person of Puru's race, *viz.*, Viduratha's son, O puissant one, who has been brought up among bears in the Rikshavat mountains. Another, *viz.*, the son of Saudasa, has been protected, through compassion, by Parasara of immeasurable energy and ever engaged in sacrifices. Though born in one of the regenerate orders, yet like a Sudra he does everything for that *Rishi* and has, therefore, been named *Sarvakarman* (servant of all work). Sivi's son of great energy, *viz.*, Gopati by name, has been brought up in the forest among kine. Let him, O sage, protect me. Pratardana's son, named Vatsa of great might, has been brought up among calves in a cowpen. Let that one of the royal order protect me. Dadhivahana's grandson and Diviratha's son was concealed and protected on the banks of Ganga by the sage Gautama. His name is Vrihadratha. Possessed of great energy and adorned with numerous blessed qualities, that blessed prince has been protected by wolves and the mountains of Gridhrakuta. Many Kshatriyas belonging to the race of Marutta have been protected. Equal unto the lord of Maruts in energy, they have been brought up by Ocean. These children of the Kshatriya order have been heard of as existing in different places. They are living among artisans and goldsmiths. If they protect me I shall then stay unmoved. Their sires and grandsires have been slain for my sake by Rama of great prowess. It is my duty, O great sage, to see that their funeral rites are duly performed. I do not desire that I should be protected by my present

rulers. Do thou, O sage, speedily make such arrangements that I may exist (as before).'

"Vasudeva continued, 'The sage Kasyapa then, seeking out those Kshatriyas of great energy whom the goddess had indicated, installed them duly as kings (for protecting her). Those Kshatriya races that are now extent are the progeny of those princes. That which thou hast questioned me, O son of Pandu, happened in days of yore even thus.'

"Vaisampayana continued, 'Conversing thus with Yudhishthira, that foremost of righteous persons, the high-souled Yadava hero proceeded quickly on that car, illumining all the points of the compass like the divine Surya himself.' "

SECTION LI

"Vaisampayana said, 'King Yudhishthira, hearing of those feats of Rama, became filled with wonder and said unto Janardana, O thou of Vrishni's race, the prowess of the high-souled Rama, who in wrath had freed the earth of Kshatriyas, was like that of Sakra himself. The scions of Kshatriyas, troubled with the fear of Rama, were concealed (and brought up) by kine, Ocean, leopards, bears and apes. Worthy of every praise is this world of men and fortunate are they that reside in it where a feat, that, was again so righteous, was accomplished by a Brahmana.' After this discourse was ended, those two illustrious persons, *viz.*, Krishna of unfading glory and Yudhishthira proceeded thither where the puissant son of Ganga lay on his bed of arrows. They then beheld Bhishma stretched on his arrowy bed and resembling in splendour the evening Sun covered with his own rays. The Kuru hero was surrounded by many ascetics like he of a hundred sacrifices by the deities of heaven. The spot on which he lay was highly sacred, being situate on the banks of the river Oghavati. Beholding him from a distance, Krishna and Dharma's royal son, and the four Pandavas, and the other headed by Saradwat, alighted from their vehicles and collecting their restless minds and concentrating all their senses, approached the great *Rishis*. Saluting those foremost of *Rishis* headed by Vyasa. Govinda and Satyaki and the others approached the son of Ganga. Beholding Ganga's son of great ascetic merit, the Yadu and Kuru princes, those foremost of men, took their seats, surrounding him. Seeing Bhishma looking like a fire about to die out, Kesava with a rather cheerless heart addressed him as follows.'

"Kesava said, 'Are thy perceptions now as clear as before? I hope thy understanding, O foremost of eloquent men, is not clouded. I hope thy limbs are not tortured by the pain arising from the wounds by shafts. From mental grief also the body becomes weak. In consequences of the boon granted to thee by thy sire, the righteous Santanu, thy death, O puissant

hero, depends on thy own will. I myself have not that merit in consequence of which thou hast obtained this boon. The minutest pin (inserted) within the body produces pain. What need then be said, O king, of hundreds of arrows that have pierced thee? Surely, pain cannot be said to afflict thee. Thou art competent, O Bharata, to instruct the very gods regarding the origin and dissolution of living creatures. Possessed of great knowledge, everything belonging to the Past, the Future, and the Present, is well known to thee. The dissolution of created beings and the reward of righteousness are well known to thee, O thou of great wisdom, for thou art an ocean of virtue and duty. While living in the enjoyment of swelling sovereignty, I beheld thee forgo female intercourse though sound of limbs and perfectly hale and though surrounded by female companions. Except Santanu's son Bhishma of great energy and firmly devoted to righteousness, possessed of heroism and having virtue for the only object of his pursuit, we have never heard of any other person in the three worlds that could, by his ascetic power, though lying on a bed of arrows and at the point of death, still have such a complete mastery over death (as to keep it thus at bay). We have never heard of anybody else that was so devoted to truth, to penances, to gifts, to the performances of sacrifices, to the science of arms, to the Vedas, and to the protection of persons soliciting protection, and that was so harmless to all creatures, so pure in behaviour, so self-restrained, and so bent upon the good of all creatures, and that was also so great a car-warrior as thee. Without doubt, thou art competent to subjugate, on a single car, the gods, *Gandharvas*, *Asuras*, *Yakshas*, and *Rakshasas*. O mighty-armed Bhishma, thou art always spoken of by the Brahmanas as the ninth of the Vasus. By thy virtues, however, thou hast surpassed them all and art equal unto Vasava himself. I know, O best of persons, that thou art celebrated for thy prowess, O foremost of beings, among even the very gods. Among men on earth, O foremost of men, we have never seen nor heard of any one possessed of such attributes as thee. O thou of the royal order, thou surpassest the gods themselves in respect of every attribute. By thy ascetic power thou canst create a universe of mobile and immobile creatures. What need then be said of thy having acquired many blessed regions by means of thy foremost of virtues? Dispel now the grief of the eldest son of Pandu who is burning with sorrow on account of the slaughter of his kinsmen. All the duties that have been declared in respect of the four orders about the four modes of life are well known to thee. Everything again that is indicated in the four branches of knowledge, in the four *Hotras*, O Bharata, as also those eternal duties that are laid down in *Yoga* and Sankhya philosophy, the duties too of the four orders and these duties that are not inconsistent with their declared practices,—all these, along with their interpretations, O son of Ganga, are known to thee. The duties that have been laid down for those sprung from an intermixture of the four orders and those laid down for particular countries and tribes and families, and those declared by the Vedas and by men of wisdom, are all well known to thee. The subjects of histories and the Puranas are all known to thee. All the scriptures treating of duty and practice dwell in thy mind. Save thee, O bull among men, there is

no other person that can remove the doubts that may arise in respect of those subjects of knowledge that are studied in the world. With the aid of thy intelligence, do thou, O prince of men, drive the sorrow felt by the son of Pandu. Persons possessed of so great and such varied knowledge live only for comforting men whose minds have been stupefied.'

"Vaisampayana said, 'Hearing those words of Vasudeva of great intelligence, Bhishma, raising his head a little, said these words with joined hands.'

"Bhishma said, 'Salutations to thee, O divine Krishna! Thou art the origin and thou art the dissolution of all the worlds. Thou art the Creator and thou art the Destroyer. Thou, O Hrishikesa, art incapable of being vanquished by any one. The universe is the handiwork. Thou art the soul of the universe and the universe hath sprung from thee. Salutations to thee! Thou art the end of all created things. Thou art above the five elements. Salutations to thee that art the three worlds and that art again above the three worlds. O lord of *Yogins*, salutations to thee that art the refuge of everything. O foremost of beings, those words which thou hast said regarding me have enabled me to behold thy divine attributes as manifest in the three worlds. (In consequence of that kindness), O Govinda, I also behold thy eternal form. Thou standest shutting up the seven paths of the Wind possessed of immeasurable energy. The firmament is occupied by thy head, and the earth by thy feet. The points of the compass are thy two arms, and the Sun is thy eye, and Sakra constitutes thy prowess. O thou of unfading glory, thy person, attired in yellow robes that resemble the hue of the *Atasi* flower, seem to us to be like a cloud charged with flashing of lightning. Think of that, O best of gods, which would be good, O thou of lotus eyes, for my humble self, that am devoted to thee, that seek thy protection, and that am desirous of obtaining a blissful end.'

"Vasudeva said, 'Since, O bull among men, thy devotion to me is very great, for this, O prince, I have displayed my celestial form to thee. I do not, O foremost of kings, display myself unto one that is not devoted to me, or unto a devotee that is not sincere, or unto one, O Bharata, that is not of restrained soul. Thou art devoted to me and art always observant of righteousness. Of a pure heart, thou art always self-restrained and ever observant of penances and gifts. Through thy own penances, O Bhishma, thou art competent to behold me. Those regions, O king, are ready for thee whence there is no return.[1] Six and fifty days, O foremost one of Kuru's race, still remain for thee to live! Casting off thy body, thou shalt then, O Bhishma, obtain the blessed reward of thy acts. Behold, those deities and the Vasus, all endued with forms of fiery splendour, riding on their cars, are waiting for thee invisibly till the moment of the sun's entering on northerly course. Subject to universal time, when the divine *Surya* turns to his northerly course, thou, O foremost of men, shalt go to those regions whence no man of knowledge ever returns to this earth! When thou, O Bhishma, wilt leave this world for that, all Know-

[1] *i.e.* One that goes thither is not subject to rebirth.

ledge, O hero, will expire with thee. It is for this, that all these persons, assembled together, have approached thee for listening to discourses on duty and morality. Do thou then speak words of truth, fraught with morality and *Yoga*, unto Yudhishthira who as firm in truth but whose learning has been clouded by grief on account of the slaughter of his kinsmen, and do thou, by this, quickly dispel that grief of his!' "

SECTION LII

"Vaisampayana said, 'Hearing these words of Krishna fraught with morality and profit, Santanu's Bhishma, answered him in the following words.

"Bhishma said, 'O master of all the worlds, O mighty-armed one, O Siva, O Narayana, O thou of unfading glory, hearing the words spoken by thee I have been filled with joy. But what words (of instruction), O master of speech, can I say in thy presence, when especially in all the subjects of speech have been dealt with in the speech?[1] Whatever in either world should be done or is done, proceeds from thy intelligent self, O god! That person who is competent to discourse on the subject of heaven in the presence of the chief of the gods himself is competent to discourse on the interpretation of morality and pleasure and profit and salvation in thy presence. My mind, O slayer of Madhu, is exceedingly agitated by the pain of arrow-wounds. My limbs are weak. My understanding is not clear. I am so afflicted, O Govinda, by these shafts resembling poison or fire that I have not power to utter anything. My strength is abandoning me. My life-breaths are hastening to leave me. The very vitals of my body are burning. My understanding is clouded. From weakness my utterance is becoming indistinct. How then can I venture to speak? O enhancer of (the glory of) Dasarha's race, be gratified with me. O mighty-armed one, I will not say anything. Pardon me (for my unwillingness). The very master of speech (Vrihaspati), in speaking in thy presence, will be overcome by hesitation. I cannot any longer distinguish the points of the compass, nor the sky from the earth! Through thy energy, O slayer of Madhu, I am only barely alive. Do thou, therefore, thyself speak for the good of king Yudhishthira the just, for thou art the ordainer of all the ordinances. How, O Krishna, when thou, the eternal creator of the universe, art present, can one like me speak (on such subjects) like a disciple in the presence of the preceptor?'

"Vasudeva said, 'The words spoken by thee are worthy of thee that art the foremost one of Kuru's race, thee that art endued with great energy, thee that art of great soul, and thee that art possessed of great patience and

[1]The Vedas constitute the speech of the Supreme Being. Everything about morality occurs in them.

conversant with every subject. Regarding what hast thou said unto me about the pain of thy arrow-wounds, receive, O Bhishma, this boon that I grant thee, O puissant one, from my grace. Discomfort and stupefaction and burning and pain and hunger and thirst shall not, O son of Ganga, overcome thee, O thou of unfading glory! Thy perceptions and memory, O sinless one, shall be unclouded.[1] The understanding shall not fail thee. The mind, O Bhishma, freed from the qualities of passion and darkness, will always be subject to the quality of goodness, like the moon emerged from the clouds. Thy understanding will penetrate whatever subject connected with duty, morality, or profit, thou wilt think upon. O tiger among kings, obtaining celestial vision, thou wilt, O thou of immeasurable prowess, succeed in beholding the four orders of created things. Endued with the eye of knowledge, thou wilt, O Bhishma, behold, like fishes in a limpid stream, all created things that thou mayst endeavour to recollect!'

"Vaisampayana continued, 'Then those great *Rishis*, with Vyasa amongst them, adored Krishna with hymns from the *Richs*, the *Yajuses*, and the *Samans*. A celestial shower of flowers belonging to every season fell on that spot where he of Vrishni's race, with Ganga's son and the son of Pandu were. Celestial instruments of every kind played in the welkin and the tribes of *Apsaras* began to sing. Nothing of evil and no portent of any evil kind were seen there. An auspicious, pleasant, and pure breeze, bearing every kind of fragrance, began to blow. All the points of the compass became clear and quiet, and all the animals and birds began to rove in peace. Soon after, like a fire at the extremity of a great forest, the divine Surya of a thousand rays was seen to descend to the west. The great *Rishis* then, rising up, saluted Janardana and Bhishma and king Yudhishthira. Upon this, Kesava, and the sons of Pandu, and Satyaki, and Sanjaya, and Saradwata's son Kripa, bowed in reverence to those sages. Devoted to the practice of righteousness, those sages, thus worshipped by Kesava and others, speedily proceeded to their respective abodes, saying, 'We will return tomorrow.' After this, Kesava and the Pandavas, saluting Bhishma and circumambulating him, ascended their handsome cars. Those heroes then proceeded, accompanied by many other cars decked with golden *Kuvaras*, and infuriated elephants looking like mountains and steeds fleet as Garudas, and foot-soldiers armed with bows and weapons. That army, moving with great speed, proceeded in two divisions, one in the van and the other in the rear of those princes. The scene resembled the two currents of the great river Narmada at the point where it is divided by the Rikshavat mountains standing across it. Gladdening that great host, the divine Chandramas rose before it in the firmament, once more inspiring with moisture, by his own force, the terrestrial herbs and plants whose juice had been sucked up by the Sun. Then that bull of Yadu's race and the sons of Pandu, entering the (Kuru) city whose splendour resembled that of the city of Indra itself, proceeded

[1]Literally, 'Everything thou knowest shall appear to thee by inward light.'

to their respective mansions like tired lions seeking their caves.' "

SECTION LIII

"Vaisampayana said, 'The slayer of Madhu, retiring to his bed, slept happily. Awaking when half a *Yama* was wanting to usher in the day, he addressed himself to contemplation. Fixing all his senses, he meditated on the eternal *Brahma*. Then a batch of well-trained and sweet-voiced persons, conversant with hymns and the *Puranas*, began to utter the praises of Vasudeva, that lord of all creatures and creator of the universe. Others, marking time by clapping of hands, began to recite sweet hymns, and vocalists began to sing. Conch-shells and drums were blown and beaten by thousands. The delightful sound of *Vinas*, *Panavas*, and bamboo flutes was heard. The spacious mansion of Krishna, in consequence thereof, seemed to laugh with music. In the palace of king Yudhishthira also sweet voices were heard, uttering auspicious wishes, and the sound of songs too and musical instruments. Then he of Dasarha's race performed his ablutions. Joining his hands, the mighty-armed hero of unfading glory silently recited his secret *mantras*, and kindling a fire poured libations of clarified butter upon it. Giving away a thousand kine unto a thousand Brahmanas all of whom were fully conversant with the four Vedas, he caused them to utter benedictions upon him. Touching next diverse kinds of auspicious articles and beholding himself in a clear mirror, Krishna addressed Satyaki, saying, 'Go, O descendant of Sini, and repairing to Yudhishthira's abode, ascertain whether that king of great energy is dressed for visiting Bhishma.' At these words of Krishna, Satyaki, proceeding quickly to the royal son of Pandu, said unto him, 'The foremost of cars, belonging to Vasudeva of great intelligence, stands ready, O king, for Janardana will go to see Ganga's son. O righteous king of great splendour, he is waiting for thee. It behoveth thee now to do what should be done next.' Thus addressed, Dharma's son Yudhishthira answered as follows.'

"Yudhishthira said, 'O Phalguna of unrivalled splendour, let my foremost of cars be made ready. We should not be accompanied (today) by the soldiers, but we shall proceed ourselves. That foremost of righteous persons, Bhishma, should not be vexed. Let the guards, therefore, O Dhananjaya, stop today. From this day Ganga's son will speak of things that are great mysteries. I do not therefore, O son of Kunti, wish that there should be a miscellaneous gathering (in Bhishma's presence).'

"Vaisampayana continued, 'Hearing these words of the king, Kunti's son Dhananjaya, that foremost of men (went out and coming back) represented unto him that his best of cars stood harnessed for him. King Yudhishthira, and the twins, and Bhima and Arjuna, the five resembling the five elements, then proceeded towards Krishna's abode. While the high-souled

Pandavas were coming, Krishna of great intelligence, accompanied by the grandson of Sini, mounted on his car. Saluting one another from their cars and each enquiring of the other whether the night had been passed happily by him, those bulls among men proceeded, without stopping on those foremost of cars whose rattle resembled the roar of the clouds. Krishna's steeds, *viz.*, Valahaka and Meghapushpa and Saivya and Sugriva were urged by Daruka. The animals, urged by him, O king, proceeded, indenting the earth with their hoofs. Endued with great strength and great speed, they flew onwards, devouring the very skies. Traversing the sacred field of Kuru, the princes proceeded to that spot where the puissant Bhishma on his bed of arrows was lying, surrounded by those great *Rishis*, like Brahman himself in the midst of the gods. Then Govinda and Yudhishthira and Bhima and the wielder of Gandiva and the twins and Satyaki, alighting from their vehicles, saluted the Rishis by raising their right hands. Surrounded by them, king Yudhishthira like the moon in the midst of the stars approached Ganga's son like Vasava proceeding towards Brahman. Overcome with fear, the king timidly cast his eyes on the mighty-armed hero lying on his bed of arrows like the Sun himself dropped from the firmament.' "

SECTION LIV

"Janamejaya said, 'When that tiger among men, of righteous soul and great energy, firmly adhering to truth and with passions under complete control, *viz.*, the son of Santanu and Ganga, named Devavrata or Bhishma of unfading glory, lay on a hero's bed with the sons of Pandu sitting around him, tell me, O great sage, what converse ensued in that meeting of heroes after the slaughter of the troops.'

"Vaisampayana said, 'When Bhishma that chief of the Kurus, lay on his bed of arrows, many *Rishis* and *Siddhas*, O king, headed by Narada, came to that spot. The unslain remnant of the (assembled) kings with Yudhishthira at their head, and Dhritarashtra and Krishna and Bhima and Arjuna and the twins also came there. Those high-souled persons, approaching the grandsire of the Bharatas who looked like the Sun himself dropped from the firmament, indulged in lamentations for him. Then Narada of godlike features reflecting for a short while, addressed all the Pandavas and the unslain remnant of the kings saying., 'The time, I think, has come for you to question Bhishma (on subject of morality and religion), for Ganga's son is about to expire like the Sun that is on the point of setting. He is about to cast off his life-breaths. Do you all, therefore, solicit him to discourse to you? He is acquainted with the varied duties of all the four orders. Old in years, after abandoning his body he will obtain high regions of bliss. Solicit him, therefore, without delay, to clear the doubts that exists in your minds.' Thus addressed by Narada, those

princes approached Bhishma, but unable to ask him anything, looked at one another. Then Yudhishthira the son of Pandu, addressing Hrishikesa said, "There is no one else than Devaki's son that can question the grandsire. O foremost one of Yadu's race, do thou, therefore, O slayer of Madhu, speak first. Thou, O sire, art the foremost of us all and thou art conversant with every duty and practice." Thus addressed by the son of Pandu, the illustrious Kesava of unfading glory, approaching the unconquerable Bhishma, spoke unto him as follows.'

"Vasudeva said, 'Hast thou, O best of kings, passed the night happily? Has thy understanding become unclouded? Does thy knowledge, O sinless one, shine in thee by inward light? I hope thy heart no longer feels pain and thy mind is no longer agitated.'

"Bhishma said, 'Burning, stupefaction, fatigue, exhaustion, illness, and pain, through thy grace, O thou of Vrishni's race, have all left me in a single day. O thou of incomparable splendour, all that is past, all that is future, and all that is present, I behold as clearly as a fruit placed in my hands. All the duties declared in the Vedas, all those laid down in the *Vedantas*, I behold clearly, O thou of unfading glory, in consequence of the boon thou hast granted to me. The duties that have been declared by persons of learning and righteous behaviour, dwell in my remembrance. I am conversant also, O Janardana, with the duties and practices prevailing in particular countries and among particular tribes and families. Everything relating again to the four modes of life has come back to my recollection. I am acquainted also, O Kesava, with the duties that relate to king-craft. Whatever should at whatever time be said, I would say, O Janardana! Through thy grace, I have acquired an auspicious understanding. Strengthened by meditation on thee, feel as if I have become a young man again. Through thy favour, O Janardana, I have become competent to discourse on what is beneficial (for the world). Why, however, O holy one, dost thou not thyself discourse to Pandu's son upon all that is good? What explanation hast thou to give in respect of this? Tell me quickly, O Madhava!'

"Vasudeva said, 'Know, O thou of Kuru's race, that I am the root of fame and of everything that leads to good. All things, good or bad, proceed from me. Who on earth will wonder if the moon be said to be of cool rays? Similarly, who will wonder if I were described as one possessed of the full measure of fame?[1] I have, however, resolved to enhance thy fame, O thou of great splendour! It is for this, O Bhishma, that I have just inspired thee with great intelligence. As long, O lord of earth, as the earth will last, so long will thy fame travel with undiminished lustre through all the worlds. Whatever, O Bhishma, thou wilt say unto the inquiring son of Pandu, will be regarded on earth to be as authoritative as the declarations of that Vedas. That person who will conduct himself here according to the authority of thy declarations, will obtain hereafter the reward of every meritorious act. For

[1]The sense is, I who have already the full measure of fame can scarcely add to my fame by doing or saying anything.

this reason, O Bhishma, I have imparted to thee celestial understanding so that thy fame may be enhanced on earth. As long as a man's fame lasts in the world, so long are his achievements said to live. The unslain remnant of the (assembled) kings are sitting around thee, desirous of listening to thy discourses on morality and duty. Do thou speak unto them, O Bharata! Thou art old in years and thy behaviour is consistent with the ordinance of the *Srutis*. Thou art well conversant with the duties of kings and with every other science of duty. No one has ever noticed the slightest transgression in thee from thy every birth. All the kings know thee to be conversant with all the sciences of morality and duty. Like a sire unto his sons do thou, therefore, O king, discourse unto them of high morality. Thou hast always worshipped the *Rishis* and the gods. It is obligatory on thee to discourse on these subjects in detail unto persons desirous of listening to discourse on morality and duty. A learned person, especially when solicited by the righteous, should discourse on the same. The sages have declared this to be a duty. O puissant one, if thou dost not speak on such subjects, thou wilt incur sin. Therefore, questioned by thy sons and grandsons, O learned one, about the eternal duties (of men), do thou, O bull among the Bharatas, discourse upon them on the subject.' "

SECTION LV

"Vaisampayana said, 'Endued with great energy, the delighter of the Kurus (*viz.*, Bhishma), said, 'I shall discourse on the subject of duty. My speech and mind have become steady, through thy grace, O Govinda, since thou art the eternal soul of every being. Let the righteous-souled Yudhishthira question me about morality and duty. I shall then be much gratified and shall speak of all duties. Let the son of Pandu, that royal sage of virtuous and great soul, upon whose birth all the Vrishnis were filled with joy, question me. Let the son of Pandu, who has no equal among all the Kurus, among all persons of righteous behaviour, and among men of great celebrity, put questions to me. Let the son of Pandu, in whom are intelligence, self-restraint, *Brahmacharya*, forgiveness, righteousness, mental vigour and energy, put questions to me. Let the son of Pandu, who always by his good offices honours his relatives and guests and servants and others that are dependent on him, put questions to me. Let the son of Pandu, in whom are truth and charity and penances, heroism, peacefulness, cleverness, and fearlessness, put questions to me. Let the righteous-souled son of Pandu, who would never commit a sin influenced by desire of Pleasure or Profit or from fear put questions to me. Let the son of Pandu, who is ever devoted to truth, to forgiveness, to knowledge and to guests, and who always makes gifts unto the righteous, put questions to me. Let the son of Pandu, who is ever engaged in sacrifices and study of the Vedas and the practice of morality and duty who is ever peaceful

and who has heard all mysteries, put qestions to me.'

"Vasudeva said, 'King Yudhishthira the just, overcome with great shame and fearful of (thy) curse, does not venture to approach thee. That lord of earth, O monarch, having caused a great slaughter, ventures not to approach thee from fear of (thy) curse. Having pierced with shafts those that deserved his worship, those that were devoted to him, those that were his preceptors, those that were his relatives and kinsmen and those that were worthy of his highest regard, he ventures not to approach thee.'

"Bhishma said, 'As the duty of the Brahmanas consists of the practice of charity, study, and penances, so the duty of Kshatriyas is to cast away their bodies, O Krishna, in battle. A Kshatriya should slay sires and grandsires and brothers and preceptors and relatives and kinsmen that may engage with him in unjust battle. This is their declared duty. That Kshatriya, O Kesava, is said to be acquainted with his duty who slays in battle his very preceptors if they happen to be sinful and covetous and disregardful of restraints and vows. That Kshatriya is said to be acquainted with his duty who slays in battle the person that from covetousness disregards the eternal barriers of virtue.[1] That Kshatriya is said to be acquainted with duty who in battle makes the earth a lake of blood, having the hair of slain warriors for the grass and straw floating on it, and having elephants for its rocks, and standards for the trees on its banks. A Kshatriya, when challenged, should always fight in battle, since Manu has said that a righteous battle (in the case of a Kshatriya) leads to both heaven and fame on earth.'

"Vaisampayana continued, 'After Bhishma had spoken thus, Dharma's son Yudhishthira, with great humility, approached the Kuru hero and stood in his sight. He seized the feet of Bhishma who in return gladdened him with affectionate words. Smelling his head, Bhishma asked Yudhishthira to take his seat. Then Ganga's son, that foremost of bowmen, addressed Yudhishthira, saying, 'Do not fear, O best of the Kurus! Ask me, O child, without any anxiety.' "

SECTION LVI

"Vaisampayana said, 'Having bowed unto Hrishikesa, and saluted Bhishma, and taken the permission of all the seniors assembled there, Yudhishthira began to put questions unto Bhishma.'

"Yudhishthira said, 'Persons conversant with duty and morality say that kingly duties constitute the highest science of duty. I also think that the burden of those duties is exceedingly onerous. Do thou, therefore, O king, discourse on those duties. O grandsire, do thou speak in detail on the duties

[1]Literally,—'the eternal bridge of virtue.'

of kings. The science of kingly duties is the refuge of the whole world of life. O thou of Kuru's race, Morality, Profit, and Pleasure are dependent on kingly duties. It is also clear that the practices that lead to emancipation are equally dependent on them. As the reins are in respect of the steed or the iron hook in respect of the elephant, even so the science of kingly duties constitutes the reins for checking the world. If one becomes stupefied in respect of the duties observed by royal sages, disorder would set in on the earth and everything will become confused. As the Sun, rising, dispels inauspicious darkness, so this science destroys every kind of evil consequence in respect of the world. Therefore, O grandsire, do thou, for my sake, discourse on kingly duties in the first instance, for thou, O chief of the Bharatas, art the foremost of all persons conversant with duties. O scorcher of foes, Vasudeva regards thee as the first of all intelligent persons. Therefore, all of us expect the highest knowledge from thee.'

"Bhishma said, 'Bowing unto Dharma who is Supreme, unto Krishna who is *Brahma* in full, and unto the Brahmanas, I shall discourse on the eternal duties (of men). Hear from me, O Yudhishthira, with concentrated attention, the whole range of kingly duties described with accurate details, and other duties that you mayst desire to know. In the first place, O foremost one of Kuru's race, the king should, from desire of pleasing (his subjects), wait with humility upon the gods and the Brahmanas, always bearing himself agreeably to the ordinance. By worshipping the deities and the Brahmanas, O perpetuator of Kuru's race, the king pays off his debt to duty and morality, and receives the respect of his subjects. O son, thou shouldst always exert with promptitude, O Yudhishthira, for without promptitude of exertion mere destiny never accomplishes the objects cherished by kings. These two, *viz.*, exertion and destiny, are equal (in their operation). Of them, I regard exertion to be superior, for destiny is ascertained from the results of what is begun with exertion. Do not indulge in grief if what is commenced ends disastrously, for thou shouldst then exert thyself in the same act with redoubled attention. This is the high duty of kings. There is nothing which contributes so much to the success of kings as Truth. The king who is devoted to Truth finds happiness both here and hereafter. As regards *Rishis* also, O king, Truth is their great wealth. Similarly, as regards kings, there is nothing that so much inspires confidence in them as Truth. The king that is possessed of every accomplishment and good behaviour, that is self-restrained, humble, and righteous, that has his passions under control, that is of handsome features and not too enquiring,[1] never loses prosperity. By administering justice, by attending to these three, *viz.*, concealment of his own weaknesses, ascertainment of the weaknesses of foes, and keeping his own counsels, as also by the observance of conduct that is straightforward, the king, O delighter of the Kurus, obtains prosperity. If the king becomes mild, everybody disregards him. On the other hand, if he becomes fierce, his subjects then become troubled.

[1]In the sense of being liberal. A king should not too minutely enquire into what is done with the things belonging to him.

Therefore, do thou observe both kinds of behaviour. O foremost of liberal men, the Brahmanas should never be punished by thee, for the Brahmana, O son of Pandu, is the foremost of beings on the Earth. The high-souled Manu, O king of kings, that sung two *Slokas*. In respect of thy duties, O thou of Kuru's race, thou shouldst always bear them in mind. Fire hath sprung from water, the Kshatriya from the Brahmana, and iron from stone. The three (*viz.*, fire, Kshatriya and iron) can exert their force on every other thing, but coming into contact with their respective progenitors, their force becomes neutralised. When iron strikes stone, or fire battles with water, or Kshatriya cherishes enmity towards Brahmana, these three soon become weak. When this is so, O monarch, (you will see that) the Brahmanas are worthy of worship. They that are foremost among the Brahmanas are gods on earth. Duly worshipped, they uphold the Vedas and the Sacrifices. But they, O tiger among kings, that desire to have such honour however much they may be impediments to the three worlds, should ever be repressed by the might of thy arms. The great *Rishi* Usanas, O son, sang two *Slokas* in days of old. Listen to them, O king, with concentrated attention. The righteous Kshatriya, mindful of his duties, should chastise a Brahmana that may be a very master of the Vedas if he rushes to battle with an uplifted weapon. The Kshatriya, conversant with duties, that upholds righteousness when it is trespassed against, does not, by that act, become a sinner, for the wrath of the assailant justifies the wrath of the chastiser. Subject to these restrictions, O tiger among kings, the Brahmanas should be protected. If they become offenders, they should then be exiled beyond thy dominions. Even when deserving of punishment, thou shouldst, O kings, show them compassion. If a Brahmana becomes guilty of Brahmanicide, or of violating the bed of his preceptor or other revered senior, or of causing miscarriage, or of treason against the king, his punishment should be banishment from thy dominions. No corporal chastisement is laid down for them. Those persons that show respect towards the Brahmanas should be favoured by thee (with offices in the state). There is no treasure more valuable to kings than that which consists in the selection and assemblage of servants. Among the six kinds of citadels indicated in the scriptures, indeed among every kind of citadel, that which consists of (the ready service and the love of the) subjects is the most impregnable. Therefore, the king who is possessed of wisdom should always show compassion towards the four orders of his subjects. The king who is of righteous soul and truthful speech succeeds in gratifying his subjects. Thou must not, however, O son always behave with forgiveness towards everybody, for the king that is mild is regarded as the worst of his kind like an elephant that is reft of fierceness. In the scriptures composed by Vrihaspati, a *Sloka* was in days of old applicable to the present matter. Hear it, O king as I recite it. 'If the king happens to be always forgiving, the lowest of persons prevails over him, even as the driver who sits on the head of the elephant he guides.' The king, therefore, should not always be mild. Nor should he always be fierce. He should be like the vernal Sun, neither cold nor so hot as to produce perspiration. By the direct evidence of the senses, by conjecture, by comparisons, and by the canons

of the scriptures O monarch, the king should study friends and foes. O thou of great liberality, thou shouldst avoid all those evil practices that are called *Vyasanas*. It is not necessary that thou shouldst never indulge in them. What, however, is needed is that thou shouldst not be attached to them. He that is attached to those practices is prevailed over by everyone. The king who cherishes no love for his people inspires the latter with anxiety. The king should always bear himself towards his subjects as a mother towards the child of her womb. Hear, O monarch, the reason why this becomes desirable. As the mother, disregarding those objects that are most cherished by her, seeks the good of her child alone, even so, without doubt, should kings conduct themselves (towards their subjects). The king that is righteous, O foremost one of Kuru's race, should always behave in such a manner as to avoid what is dear to him, for the sake of doing that which would benefit his people. Thou shouldst not ever, O son of Pandu, abandon fortitude. The king that is possessed of fortitude and who is known to inflict chastisement on wrong-doers, has no cause of fear. O foremost of speakers, thou shouldst not indulge in jests with thy servants. O tiger among kings, listen to the faults of such conduct. If the master mingles too freely with them, dependents begin to disregard him. They forget their own position and most truly transcend that of the master. Ordered to do a thing, they hesitate, and divulge the master's secrets. They ask for things that should not be asked for, and take the food that is intended for the master. They go to the length of displaying their wrath and seek to outshine the master. They even seek to predominate over the king, and accepting bribes and practising deceit, obstruct the business of the state. They cause the state to rot with abuses by falsifications and forgeries. They make love with the female guards of the palace and dress in the same style as their master. They become so shameless as to indulge in eructations and the like, and expectorate in the very presence of their master, O tiger among kings, and they do not fear to even speak of him with levity before others. If the king becomes mild and disposed to jest, his servants, disregarding him, ride on steeds and elephants and cars as good as the king's.[1] His counsellors, assembled in court, openly indulge in such speeches as: 'This is beyond thy power. This is a wicked attempt.' If the king becomes angry, they laugh; nor are they gladdened if favours be bestowed upon them, though they may express joy for other reasons. They disclose the secret counsels of their master and bruit his evil acts. Without the least anxiety they set at naught the king's commands. If the king's jewels, or food, or the necessaries of his bath, or unguents, be not forthcoming, the servants, in his very presence, do not show the least anxiety. They do not take what rightfully belongs to them. On the other hand, without being content with what has been assigned to them, they appropriate what belongs to the king. They wish to sport with the king as with a bird tied with a string, and always give the people to understand that the king is very intimate with them and loves them dearly. If the king becomes mild and disposed to jest, O Yudhishthira, these and many other

[1]Literally, 'worthy of being used by the king.'

evils spring from it.' "

SECTION LVII

"Bhishma said, 'The king, O Yudhishthira, should always be ready for action. That king is not worth of praise who, like a woman, is destitute of exertion. In this connection, the holy Usanas has sung a *Sloka*, O monarch. Listen to it with attention, O king, as I recite it to thee: 'Like a snake swallowing up mice, the earth swallows up these two, *viz.*, the king that is averse to battle and the Brahmana that is exceedingly attached to wives and children.[1] It behoveth thee, O tiger among kings, to bear this always in thy heart. Make peace with those foes with whom (according to the ordinance) peace should be made, and wage war with them with whom war should be waged. Be he thy preceptor or be he thy friend, he that acts inimically towards thy kingdom consisting of seven limbs, should be slain.[2] There is an ancient *Sloka* sung by king Marutta, agreeable to Vrihaspati's opinion, O monarch, about the duty of kings. According to the eternal provision, there is punishment for even the preceptor if he becomes haughty and disregardful of what should be done and what should not, and if he transgresses all restraints. Jadu's son, king Sagara, of great intelligence, from desire of doing good to the citizens, exiled his own eldest son Asamanjas. Asamanjas, O king, used to drown the children of the citizens in the Sarayu. His sire, therefore, rebuked him and sent him to exile. The *Rishi* Uddalaka cast off his favourite son Swetaketu (afterwards) of rigid penances, because the latter used to invite Brahmanas with deceptive promises of entertainment. The happiness of their subjects, observance of truth, and sincerity of behaviour are the eternal duty of kings. The king should not covet the wealth of others. He should in time give what should be given. If the king becomes possessed of prowess, truthful in speech, and forgiving in temper, he would never fall away from prosperity. With soul cleansed of vices, the king should be able to govern his wrath, and all his conclusions should be conformable to the scriptures. He should also always pursue morality and profit and pleasure and salvation (judiciously). The king should always conceal his counsels in respect of these three, (*viz.*, morality, profit, and pleasure). No greater evil can befall the king than the disclosure of his counsels. Kings should protect the four orders in the discharge of their duties. It is the eternal duty of kings to prevent a confusion of duties in respect of the different orders. The king should not repose confidence (on others than his own servants), nor should he repose full confidence (on even his servants).

[1]Literally 'the Brahmana that would not leave his home.' The verse has been quoted in this very *Parvan* previously.

[2]These seven limbs are the king, army, counsellors, friends, treasury, territory, and forts.

He should, by his own intelligence, look after the merits and defects of the six essential requisites of sovereignty.[1] The king who is observant of the *laches* of his foes, and judicious in the pursuit of morality, profit, and pleasure, who sets clever spies for ascertaining secrets and seeks to wean away the officers of his enemies by presents of wealth, deserves applause. The king should administer justice like *Yama* and amass wealth like *Kuvera*. He should also be observant of the merits and defects of his own acquisitions and losses and of his own dominions. He should feed those that have not been fed, and enquire after those that have been fed. Possessed of sweet speech, he could speak with a smiling (and not with a sour) countenance. He should always wait upon those that are old in years and repress procrastination. He should never covet what belongs to others. He should firmly follow the behaviour of the righteous and, therefore, observe that behaviour carefully. He should never take wealth from those that are righteous. Taking the wealth of those that are not righteous he should give it unto them that are righteous. The king should himself be skilful in smiting. He should practise liberality. He should have his soul under control. He should dress himself with splendour. He should make gifts in season and regular in his meals. He should also be of good behaviour. The king desirous of obtaining prosperity should always bind to his service men that are brave, devoted, incapable of being deceived by foes,[2] well-born, healthy, well-behaved, and connected with families that are well-behaved, respectable, never inclined to insult others, conversant with all the sciences, possessing a knowledge of the world and its affairs, unmindful of the future state of existence, always observant of their duties, honest, and steadfast like mountains. There should be no difference between him and them as regards objects of enjoyment. The only distinction should consist in his umbrella and his power of passing orders. His conduct towards them, before or behind, should be the same. The king who behaves in this way never comes to grief. That crooked and covetous king who suspects everybody and who taxes his subjects heavily, is soon deprived of life by his own servants and relatives. That king, however, who is of righteous behaviour and who is ever engaged in attracting the hearts of his people, never sinks when attacked by foes. If overcome, he soon regains his position. If the king is not wrathful, if he is not addicted to evil practices and not severe in his punishments, if he succeeds in keeping his passions under control, he then becomes an object of confidence unto all like the Himavat mountains (unto all creatures). He is the best of kings who hath wisdom, who is possessed of liberality, who is ready to take advantage of the *laches* of foes, who has agreeable features, who is conversant with what is bad for each of the four orders of his subjects, who is prompt in action, who has his wrath under control, who

[1]These six are peace (with a foe that is stronger), war (with one of equal strength), marching (to invade the dominions of one who is weaker), halting, seeking protection (if weak in one's own fort), and sowing dissensions (among the chief officers of the enemy).

[2]*Asambhayan* is explained by Nilakantha as 'incapable of being overreached by foes.'

is not vindictive, who is high-minded, who is not irascible by disposition, who is equal engaged in sacrifices and other religious acts, who is not given to boasting, and who vigorously prosecutes to completion all works commenced by him. He is the best of kings in whose dominions men live fearlessly like sons in the house of their sire. He is the best of kings whose subjects have not to hide their wealth and are conversant with what is good and what is bad for them. He, indeed, is a king whose subjects are engaged in their respective duties and do not fear to cast off their bodies when duty calls for it; whose people, protected duly, are all of peaceful behaviour, obedient, docile, tractable, unwilling to be engaged in disputes, and inclined to liberality. That king earns eternal merit in whose dominions there is no wickedness and dissimulation and deception and envy. That king truly deserves to rule who honours knowledge, who is devoted to the scriptures and the good of his people, who treads in the path of the righteous, and who is liberal. That king deserves to rule, whose spies and counsels and acts, accomplished and unaccomplished, remain unknown to his enemies. The following verse was sung in days of old by Usanas of Bhrigu's race, in the narrative called Ramacharita, on the subject, O Bharata, of kingly duties: 'One should first select a king (in whose dominions to live). Then should he select a wife, and then earn wealth. If there be no king, what would become of his wife and acquisition?' Regarding those that are desirous of kingdom, there is no other eternal duty more obligatory than the protection (of subjects). The protection the king grants to his subjects upholds the world.[1] Manu, the son of Prachetas, sang these two verses respecting the duties of kings. Listen to them with attention: 'These six persons should be avoided like a leaky boat on the sea, *viz.*, a preceptor that does not speak, a priest that has not studied the scriptures, a king that does not grant protection, a wife that utters what is disagreeable, a cow-herd that likes to rove within the village, and a barber that is desirous of going to the woods.' "[2]

SECTION LVIII

"Bhishma said, 'Protection of the subject, O Yudhishthira, is the very cheese of kingly duties. The divine Vrihaspati does not applaud any other duty (so much as this one). The divine Kavi (Usanas) of large eyes and

[1]In the sense that without royal protection, the world soon comes to grief.

[2]The duties of the cow-herd should lead him to the fields. If without manifesting any inclination for going to the fields he likes to loiter within the village he should not be employed. Similarly the barber's duties require his presence within the village. If without being present there he likes to wander in the woods, he should never be employed, for it may then be presumed that he is wanting in that skill which experience and habit bring. These two verses are often quoted in conversation by both the learned and unlearned equally.

austere penances, the thousand-eyed Indra, and Manu the son of Prachetas, the divine Bharadwaja, and the saga Gaurasiras, all devoted to *Brahma* and utterers of *Brahma*, have composed treatises on the duties of kings. All of them praise the duty of protection, O foremost of virtuous persons, in respect of kings. O thou of eyes like lotus leaves and of the hue of copper, listen to the means by which protection may be secured. Those means consist of the employment of spies and servants, giving them their just dues without haughtiness, the realisation of taxes with considerateness, never taking anything (from the subject) capriciously and without cause, O Yudhishthira, the selection of honest men (for the discharge of administrative functions), heroism, skill, and cleverness (in the transaction of business), truth, seeking the good of the people, producing discord and disunion among the enemy by fair or unfair means, the repair of buildings that are old or on the point of falling away, the infliction of corporal punishments and fines regulated by observance of the occasion, never abandoning the honest, granting employment and protection to persons of respectable birth, the storing of what should be stored, companionship with persons of intelligence, always gratifying the soldiery, supervision over the subjects, steadiness in the transaction of business, filling the treasury, absence of blind confidence on the guards of the city, producing disloyalty among the citizens of a hostile town, carefully looking after the friends and allies living in the midst of the enemy's country, strictly watching the servants and officers of the state, personal observation of the city, distrust of servants, comforting the enemy with assurances, steadily observing the dictates of policy, readiness for action, never disregarding an enemy, and casting off those that are wicked. Readiness for exertion in kings is the root of kingly duties. This has been said by Vrihaspati. Listen to the verses sung by him: 'By exertion the *amrita* was obtained; by exertion the *Asuras* were slain; by exertion Indra himself obtained sovereignty in heaven and on earth. The hero of exertion is superior to the heroes of speech. The heroes of speech gratify and worship the heroes of exertion.[1]' The king that is destitute of exertion, even if possessed of intelligence, is always overcome by foes like a snake that is bereft of poison. The king, even if possessed of strength, should not disregard a foe, however weak. A spark of fire can produce a conflagration and a particle of poison can kill. With only one kind of force, an enemy from within a fort, can afflict the whole country of even a powerful and prosperous king. The secret speeches of a king, the amassing of troops for obtaining victory, the crooked purposes in his heart, similar intents for accomplishing particular objects, and the wrong acts he does or intends to do, should be concealed by putting on an appearance of candour. He should act righteously for keeping his people under subjection. Persons of crooked minds cannot bear the burden of extensive empire. A king who is mild cannot obtain superior rank, the acquisition of which depends upon labour.

[1]Eloquent Brahmanas learned in the scriptures are heroes of speech, Great Kshatriya kings are heroes of exertion.

A kingdom, coveted by all like meat, can never be protected by candour and simplicity. A king, O Yudhishthira, should, therefore, always conduct himself with both candour and crookedness. If in protecting his subjects a king falls into danger, he earns great merit. Even such should be the conduct of kings. I have now told thee a portion only of the duties of kings. Tell me, O best of the Kurus, what more you wish to know."

Vaisampayana continued, "The illustrious Vyasa and Devasthana and Aswa, and Vasudeva and Kripa and Satyaki and Sanjaya, filled with joy, and with faces resembling full-blown flowers, said, 'Excellent! Excellent!' and hymned the praises of that tiger among men, *viz.*, Bhishma, that foremost of virtuous persons. Then Yudhishthira, that chief of Kuru's race, with a cheerless heart and eyes bathed in tears, gently touched Bhishma's feet and said, 'O grandsire, I shall to-morrow enquire after those points about which I have my doubts, for today, the sun, having sucked the moisture of all terrestrial objects, is about to set.' Then Kesava and Kripa and Yudhishthira and others, saluting the Brahmanas (assembled there) and circumambulating the son of the great river, cheerfully ascended their cars. All of them observant of excellent vows then bathed in the current of the Drishadwati. Having offered oblations of water unto their ancestors and silently recited the sacred *mantras* and done other auspicious acts, and having performed the evening prayer with due rites, those scorchers of foes entered the city called after the elephant."

SECTION LIX

Vaisampayana said, "Rising from their beds the next day and performing the morning rites laid down in the scriptures, the Pandavas and the Yadavas set out (for the spot where Bhishma lay) on their cars resembling fortified towns. Proceeding to the field of Kuru and approaching the sinless Bhishma, they enquired of that foremost of car-warriors if he had passed the night happily. Saluting all the *Rishis*, and blessed by them in return, the princes took their seats around Bhishma. Then king Yudhishthira the just possessed of great energy, having worshipped Bhishma duly, said these words with joined hands.

"Yudhishthira said, 'Whence arose the word *Rajan* (King), that is used, O Bharata, on earth? Tell me this, O scorcher of foes! Possessed of hands and arms and neck like others, having understanding and senses like those of others, subject like others to the same kinds of joy and grief, endued with back, mouth, and stomach similar to those of the rest of the world, having vital fluids and bones and marrow and flesh and blood similar to those of the rest of the world, inhaling and exhaling breaths like others, possessed of life-breaths and bodies like other men, resembling others in birth and death,

in fact, similar to others in respect of all attributes of humanity, for what reason does one man, *viz.*, the king, govern the rest of the world numbering many men possessed of great intelligence and bravery? Whence is it that one man rules the wide world teeming with brave and energetic and high-born men of good behaviour? Why do all men seek to obtain his favour? Why is it that if one man becomes delighted, the whole world becomes delighted, and if that one man is troubled, the whole world becomes troubled? I desire to hear this in detail, O bull of Bharata's race! O foremost of speakers, discourse to me on this fully. O king, there cannot but be a grave reason for all this since it is seen that the whole world bows down to one man as to a god.

"Bhishma said, 'With concentrated attention, O tiger among kings, listen to it in detail as to how in the Krita age sovereignty first began. At first there was no sovereignty, no king, no chastisement, and no chastiser. All men used to protect one another righteously. As they thus lived, O Bharata, righteously protecting one another, they found the task (after some time) to be painful. Error then began to assail their hearts. Having become subject to error, the perceptions of men, O prince, came to be clouded, and thence their virtue began to decline. When their perceptions were dimmed and when men became subject to error, all of them became covetous. O chief of the Bharatas! And because men sought to obtain objects, which they did not possess, another passion called lust (of acquisition) got hold of them. When they became subject to lust, another passion, named anger, soon soiled them. Once subject to wrath, they lost all consideration of what should be done and what should not. Unrestrained sexual indulgence set in. Men began to utter what they chose. All distinctions between food that is clean and unclean and between virtue and vice disappeared. When this confusion set in amongst men, the Vedas disappeared. Upon the disappearance of the Vedas, Righteousness was lost. When both the Vedas and righteousness were lost, the gods were possessed by fear. Overcome with fear, O tiger among men, they sought the protection of Brahmana. Having gratified the divine Grandsire of the universe, the gods, afflicted with grief, said unto him, with joined hands, 'O god, the eternal Vedas have been afflicted in the world of men by covetousness and error. For this, we have been struck with fear. Through loss of the Vedas, O Supreme Lord, righteousness also has been lost. For this, O Lord of the three worlds, we are about to descend to the level of human beings. Men used to pour libations upwards while we used to pour rain downwards.[1] In consequence, however, of the cessation of all pious rites among men, great distress will be our lot. Do thou then, O Grandsire, think of that which would benefit us, so that the universe, created by thy power, may not meet with destruction.' Thus addressed, the Self-born and divine Lord said unto them, 'I shall think of what will do good to all. Ye foremost of gods, let your fears be

[1]Men, by pouring libations of clarified butter on sacrificial fires, feed the gods. The latter, fed by those libations, pour rain on the earth whence men derive their sustenance. Men, therefore are said to pour upwards and the gods pour downwards.

dispelled!' The Grandsire then composed by his own intelligence a treatise consisting of a hundred thousand chapters. In it were treated the subject of Virtue, Profit, and Pleasure. Which the Self-born designated as the triple aggregate. He treated of a fourth subject called Emancipation with opposite meaning and attributes. The triple aggregate in respect of emancipation, *viz.*, to the attributes of Goodness, Passion, and Darkness, and another, (a fourth, *viz.*, the practice of duty without hope of bliss or reward in this or the other world), were treated in it. Another triple aggregate connected with Chastisement, *viz.*, Conversation, Growth, and Destruction, was treated in it.[1] Another aggregate of six consisting of the hearts of men, place, time, means, overt acts, and alliances, and causes, were treated in it. The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (*viz.*, agriculture, trade, &c.), O bull of Bharata's race, and the very extensive branch of learning called punitive legislation, were laid down in it. The subjects also of behaviour towards counsellors, of spies, the indications of princes, of secret agents possessed of diverse means, of envoys and agents of other kinds, conciliation, fomenting discord, gifts, and chastisement, O king, with toleration as the fifth, were fully treated therein. Deliberation of all kinds, counsels for producing disunion, the errors of deliberation, the results of the success or failure of counsels, treaties of three kinds, *viz.*, bad, middling, and good, made through fear, good offices, and gifts of wealth, were described in detail. The four kinds of time for making journeys, the details of the aggregate of three, the three kinds of victory, *viz.*, that secured righteously, that won by wealth, and that obtained by deceitful ways, were described in detail. The three kinds of attributes, *viz.*, bad, middling, and good, of the aggregate of five (*viz.*, counsellors, kingdom, fort, army, and treasury,) were also treated in it. Chastisements of two kinds, *viz.*, open and secret, were indicated. The eight kinds of open chastisement, as also the eight kinds of secret chastisement, were dealt with in detail. Cars, elephants, horses, and foot-soldiers, O son of Pandu, impressed labourers, crews, and paid attendants (of armies), and guides taken from the country which is the seat of war, these are the eight instruments, O Kauravya, of open chastisement or forces acting openly. The use and administration of movable and immovable poison were also mentioned in respect of the three kinds of things, *viz.*, wearing apparel, food, and incantations. Enemies, allies, and neutrals,—these also were described. The diverse characteristics of roads (to be taken, as dependent on stars and planets, etc.), the attributes of the soil (on which to encamp), protection of self, superintendence of the construction of cars and other utensils of war and use, the diverse means for protecting and improving men, elephants, cars, and steeds, the diverse kinds of battle array, strategies, and manoeuvres in war, planetary conjunctions foreboding evil, calamitous visitations (such

[1]Conversation in respect of the wealth of traders and merchants; Growth in respect of the penances of ascetics; and Destruction in respect of thieves and wicked men. All these depend upon Chastisement.

as earthquakes), skilful methods of warfare and retreat, knowledge of weapons and their proper keep, the disorders of troops and how to get rid of them, the means of inspiring the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding foot-soldiers in battle, the methods of sounding alarms and notifying orders, inspiring the enemy with fear by display of standards, the diverse methods of afflicting the enemy's kingdom by means of robbers and fierce wild-tribes, and fire-raisers and poisoners and forgers by producing disunion among the chief officers of hostile armies, by cutting down crops and plants, by destroying the efficiency of the enemy's elephants, by producing alarms, by honouring those among the enemy's subjects that are well disposed towards the invader, and by inspiring the enemy with confidence, the waste, growth, and harmony of the seven essential requisites of sovereignty, capacity for (projected) works, the means for accomplishing them, the methods of extending the kingdom, the means of winning over persons residing in the enemy's territory, the chastisement and destruction of those that are strong, the exact administration of justice, the extermination of the wicked, wrestling, shooting and throwing and hurling of weapons, the methods of making presents and of storing requisite things, feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices called *Vyasanas*, the attributes of kings, the qualifications of military officers, the sources of the aggregate of three and its merits and faults, the diverse kinds of evil intents, the behaviour of dependents, suspicion against every one, the avoidance of heedlessness, the acquisition of objects unattained, the improving of objects already acquired, gifts to deserving persons of what has thus been improved, expenditure of wealth for pious purposes, for acquiring objects of desire, and for dispelling danger and distress, were all treated in that work. The fierce vices, O chief of the Kurus, born of temper, and those born of lust, in all of ten kinds, were mentioned in that treatise. The four kinds of vices which the learned say are born of lust, *viz*., hunting, gambling, drinking, and sexual indulgence, were mentioned by the Self-born in that work. Rudeness of speech, fierceness, severity of chastisement, infliction of pain on the body, suicide, and frustrating one's own objects, these are the six kinds of faults born of wrath, that have also been mentioned. Diverse kinds of machines and their actions have been described there. Devastation of the enemy's territories, attacks upon foes, the destruction and removal of land-marks and other indications, the cutting down of large trees (for depriving the enemy and the enemy's subjects of their refreshing shade), siege of forts, supervision of agriculture and other useful operations, the storage of necessaries, robes and attire (of troops), and the best means of manufacturing them, were all described. The characteristics and uses of *Panavas*, *Anakas*, conchs, and drums, O Yudhishthira, the six kinds of articles (*viz*., gems, animals, lands, robes, female slaves, and gold) and the means of acquiring them (for one's own self) and of destroying them (for injuring the foe), pacification of newly acquired territories, honouring the good, cultivating friendship with the learned, knowledge of the rules in respect of gifts and

religious rites such as *homa*, the touch of auspicious articles, attention to the adornment of the body, the manner of preparing and using food, piety of behaviour, the attainment of prosperity by following in one path, truthfulness of speech, sweetness of speech, observance of acts done on occasions of festivity and social gatherings and those done within the household, the open and secret acts of persons in all places of meeting, the constant supervision of the behaviour of men, the immunity of Brahmanas from punishment, the reasonable infliction of punishment, honours paid to dependants in consideration of kinship and merit, the protection of subjects and the means of extending the kingdom, the counsels that a king who lives in the midst of a dozen of kings, should pursue in respect of the four kinds of foes, the four kinds of allies, and the four kinds of neutrals, the two and seventy acts laid down in medical works about the protection, exercise, and improvements of the body, and the practices of particular countries, tribes, and families, were all duly treated in that work. Virtue, Profit, and Pleasure, and Emancipation, were also described in it. The diverse means of acquisition, the desire for diverse kinds of wealth, O giver of profuse presents, the methods of agriculture and other operations that form the chief source of the revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were laid down in it. All those means, O tiger among kings, by which men might be prevented from deviating from the path of righteousness and honesty, were all described in it. Having composed that highly beneficial treatise, the divine Lord cheerfully said unto the deities having Indra for their head, those words: 'For the good of the world and for establishing the triple aggregate (*viz.*, Virtue, Profit, and Pleasure), I have composed this science representing the very cheese of speech. Assisted by chastisement, this science will protect the world. Dealing rewards and punishments, this science will operate among men. And because men are led (to the acquisition of the objects of their existence) by chastisement, or, in other words, chastisement leads or governs everything, therefore will this science be known in the three worlds as *Dandaniti* (science of chastisement).[1] Containing the essence of all the attributes of the aggregate of six, this science will always be much regarded by all high-souled persons. Virtue, Profit, Pleasure, and Salvation have all been treated in it.' After this, the lord of Uma,—the divine and multiform Siva of large eyes, the source of all blessings, first studied and mastered it. In view, however, of the gradual decrease of the period of life of human beings, the divine Siva abridged that science of grave import compiled by Brahman. The abridgment, called *Vaisalakasha*, consisting of ten thousand lessons, was then received by Indra devoted to Brahman

[1]The Burdwan Pundits have generally been very careless in translating the *Santi Parva*. Their version is replete with errors in almost every page. They have rendered verse 78 in a most ridiculous way. The first line of the verse merely explains the etymology of the word *Dandaniti*, the verb *ni* being used first in the passive and then in the active voice. The *idam* refers to the world, *i.e.*, men in general. K.P. Singha's version of the *Santi* is better, and, of course, gives the correct sense of this verse.

and endued with great ascetic merit. The divine Indra also abridged it into a treatise consisting of five thousand lessons and called it *Vahudantaka*. Afterwards the puissant Vrihaspati, by his intelligence, further abridged the work into a treatise consisting of three thousand lessons and called it *Varhaspatya*. Next, that preceptor of *Yoga*, of great celebrity, *viz.*, *Kavi* of immeasurable wisdom, reduced it further into a work of a thousand lessons. In view of the period of men's lives and the general decrease (of everything), great *Rishis* did thus, for benefiting the world, abridge that science. The gods then, approaching that lord of creatures, *viz.*, Vishnu, said unto him, 'Indicate, O god, that one among mortals who deserves to have superiority over the rest.' The divine and puissant Narayana, reflecting a little, created, by a fiat of his will, a son born of his energy, named Virajas. The highly blessed Virajas, however, did not desire sovereignty on earth. His mind, O son of Pandu, inclined to a life of renunciation. Virajas had a son named Krittimat. He too renounced pleasure and enjoyment.[1] Krittimat had a son named Kardama. Kardama also practised severe austerities. The lord of creatures, Kardama, begot a son named Ananga. Ananga became a protector of creatures, pious in behaviour, and fully conversant with the science of chastisement. Ananga begot a son named Ativala, well versed in policy. Obtaining extensive empire after the demise of his sire, he became a slave of his passions. Mrityu, O king, had a daughter born of his mind, named Sunita and celebrated over the three worlds. She was married to Ativala and gave birth to a son named Vena. Vena, a slave of wrath and malice, became unrighteous in his conduct towards all creatures. The *Rishis*, those utterers of *Brahma*, slew him with *Kusa* blades (as their weapon) inspired with *mantras*. Uttering *mantras* the while, those *Rishis* pierced the right thigh of Vena. Thereupon, from that thigh, came out a short-limbed person on earth, resembling a charred brand, with blood-red eyes and black hair. Those utterers of *Brahma* said unto him, '*Nishida* (sit) here!' From him have sprung the *Nishadas*, *viz.*, those wicked tribes that have the hills and the forests for their abode, as also those hundreds and thousands of others called *Mlechchhas*, residing on the Vindhya mountains. The great *Rishis* then pierced the right arm of Vena. Thence sprang a person who was a second Indra in form. Clad in mail, armed with scimitars, bows, and arrows, and well-versed in the science of weapons, he was fully acquainted with the Vedas and their branches. All the ordinances of the science of chastisement, O king, (in their embodied forms) came to that best of men. The son of Vena then, with joined hands, said unto those great *Rishis*, 'I have attained an understanding that is very keen and that is observant of righteousness. Tell me in detail what I shall do with it. That useful task which you will be pleased to indicate, I shall accomplish without hesitation.' Thus addressed, the gods that were present there, as also the *Rishis*, said unto him, 'Do thou fearlessly accomplish all those tasks in which righteousness even resides.

[1]Literally, rose above the five in the sense of having renounced the world. The Burdwan Pundits erroneously render it "died."

Disregarding what is dear and what not so, look upon all creatures with an equal eye. Cast off at a distance lust and wrath and covetousness and honour, and, always observing the dictates of righteousness, do thou punish with thy own hands the man, whoever he may be, that deviates from the path of duty. Do thou also swear that thou wouldst, in thought, word, and deed, always maintain the religion inculcated on earth by the Vedas. Do thou further swear that thou wouldst fearlessly maintain the duties laid down in the Vedas with the aid of the science of chastisement, and that thou wouldst never act with caprice. O puissant one, know that Brahmanas are exempt from chastisement, and pledge further that thou wouldst protect the world from an intermixture of castes.' Thus addressed, Vena's son replied unto the deities headed by the Rishis, saying, 'Those bulls among men, *viz.*, the highly blessed Brahmanas, shall ever be worshipped by me.' Those utterers of *Brahma* then said unto him, 'Let it be so!' Then Sukra, that vast receptacle of Brahma, became his priest. The Valakhilyas became his counsellors, and the Saraswatas his companions. The great and illustrious Rishi Garga became his astrologer. This high declaration of the Srutis is current among men that Prithu is the eighth from Vishnu. A little before, the two persons named Suta and Magadha had come into existence. They became his bards and panegyrists. Gratified, Prithu, the royal son of Vena, possessed of great prowess, gave unto Suta the land lying on the sea-coast, and unto Magadha the country since known as Magadha. We have heard that the surface of the earth had before been very uneven. It was Prithu who made the terrestrial surface level. In every *Manwantara*, the earth becomes uneven.[1] Vena's son removed the rocks and rocky masses lying all around, O monarch, with the horn of his bow. By this means the hills and mountains became enlarged. Then Vishnu, and the deities of Indra, and the Rishis, and the Regents of the world, and the Brahmanas, assembled together for crowning Prithu (as the king of the world). The earth herself, O son of Pandu, in her embodied form, came to him, with a tribute of gems and jewels. Ocean, that lord of rivers, and Himavat, the king of mountains, and Sakra, O Yudhishthira, bestowed upon him inexhaustible wealth. The great Meru, that mountain of gold, gave unto him heaps of that precious metal. The divine Kuvera, borne on the shoulders of human beings, that lord of *Yakshas* and *Rakskasas*, gave him wealth enough for gratifying the needs of religion, profit, and pleasure. Steeds, cars, elephants, and men, by millions, O son of Pandu, started into life as soon as Vena's son thought of them. At that time there was neither decrepitude, nor famine, nor calamity, nor disease (on earth). In consequence of the protection afforded by that king, nobody had any fear from reptiles and thieves or from any other source. When he proceeded to the sea, the waters used to be solidified. The mountains gave him way, and his standard was never obstructed anywhere. He drew from the earth, as a milcher from a cow, seven and ten kinds of crops for the food of Yakshas, and Rakshasas, and Nagas, and

[1] A *Manwantara* is a very long period of time, not unequal to a geological age.

other creatures. That high-souled king caused all creatures to regard righteousness as the foremost of all things; and because he gratified all the people, therefore, was he called *Rajan* (king). And because he also healed the wounds of Brahmanas, therefore, he earned the name of *Kshatriya*. And because the earth (in his region) became celebrated for the practice of virtue, therefore, she came to be called by many as *Prithvi*. The eternal Vishnu himself, O Bharata, confirmed his power, telling him, 'No one, O king, shall transcend thee.' The divine Vishnu entered the body of that monarch in consequence of his penances. For this reason, the entire universe offered divine worship unto Prithu, numbered among human gods.[1] O king, thy kingdom should always be protected by the aid of the science of chastisement. Thou shouldst also, by careful observation made through the movements of thy spies, protect it in such a way that no one may be able to injure it.[2] All good acts, O king, lead to the good (of the monarch). The conduct of a king should be regulated by his own intelligence, as also by the opportunities and means that may offer themselves.[3] What other cause is there in consequence of which the multitude live in obedience to one, save the divinity of the monarch? At that time a golden lotus was born from Vishnu's brow. The goddess Sree was born of that lotus. She became the spouse of Dharma of great intelligence. Upon Sree, O son of Pandu, dharma begot *Artha*. All the three, *viz.*, Dharma, and Artha and Sree, were established in sovereignty. A person upon the exhaustion of his merit, comes down from heaven to earth, and takes birth as a king conversant with the science of chastisement. Such a person becomes endued with greatness and is really a portion of Vishnu on earth. He becomes possessed of great intelligence and obtains superiority over others. Established by the gods, no one transcends him. It is for this reason that everybody acts in obedience to one, and it is for this that the world cannot command him. Good acts, O king, lead to good. It is for this that the multitude obey his words of command, though he belongs to the same world and is possessed of similar limbs. He who once beheld Prithu's amiable face became obedient to him. Thenceforth he began to regard him as handsome, wealthy, and highly blessed.[4] In consequence of the might of his sceptre, the practice of morality and just behaviour became so visible on earth. It is through that reason that the earth became overspread with virtue.'

"Thus, O Yudhishthira, the histories of all past events, the origin of the

[1]"Numbered among human gods," *i.e.*, among kings.

[2]The correct reading is *charanishpanda* as given in the Bombay edition.

[3]In both the vernacular versions the second line of 130 has been rendered wrongly. The two lines are quite unconnected with each other. Nilakantha rightly supposes that *Karyam* is understood after *Mahikshitah*. *Karana*, however, is not *kriya* as explained by Nilakantha but opportunities and means.

[4]Nilakantha explains this verse erroneously. He thinks that the meaning is—"The king becomes obedient to that person who beholds his face to be amiable, etc., etc." It should be borne in mind that Bhishma is answering Yudhishthira's query as to why the whole world adores one man. One of the reasons is a mysterious influence which induces every man who beholds the amiable face of the king to render him homage.

great Rishis, the holy waters, the planets and stars and asterisms, the duties in respect of the four modes of life, the four kinds of *Homa*, the characteristics of the four orders of men, and the four branches of learning, were all treated of in that work (of the Grandsire). Whatever objects or things, O son of Pandu, there are on earth, were all included in that treatise of the Grandsire. Histories and the Vedas and the science of *Nyaya* were all treated in it, as also penances, knowledge, abstention from injury in respect of all creatures, truth, falsehood, and high morality. Worship of persons old in years, gifts, purity of behaviour, readiness for exertion, and compassion towards all creatures, were very fully described in it. There is no doubt in this. Since that time, O monarch, the learned have begun to say that there is no difference between a god and a king. I have now told thee everything about the greatness of kings. What other subject is there, O chief of the Bharatas, upon which I shall next have to discourse?"

SECTION LX

Vaisampayana said, "After this, Yudhishthira, saluted his grandsire, *viz.* the son of Ganga, and with joined hands and concentrated attention, once more asked him, saying, 'What are the general duties of the four orders of men, and what the special duties of each order? What mode of life should be adopted by which order? What duties are especially called the duties of kings? By what means does a kingdom grow, and what are those means by which the king himself grows? How also, O bull of Bharata's race, do the citizens and the servants of the king grow? What sorts of treasuries, punishments, forts, allies, counsellors, priests, and preceptors, should a king avoid?[1] Whom should the king trust in what kinds of distress and danger? From what evils should the king guard himself firmly? Tell me all this, O grandsire!'

"Bhishma said, 'I bow down to Dharma who is great, and to Krishna who is *Brahma*. Having bowed down also unto the Brahmanas (assembled here), I shall discourse on duties that are eternal. The suppression of wrath, truthfulness of speech, justice, forgiveness, begetting children upon one's own wedded wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependants, these nine duties belong to all the four orders (equally). Those duties, however, which belong exclusively to Brahmanas, I shall now tell thee. Self-restraint, O king, has been declared to be the first duty of Brahmanas. Study of the Vedas, and patience in undergoing austerities, (are also their other duties). By practising these two, all their acts are

[1] The difference between a *Ritwija* and a *Purohita* is that the former is engaged on special occasions, while the services of the latter are permanent and constant.

accomplished. If while engaged in the observance of his own duties, without doing any improper act, wealth comes to a peaceful Brahmana possessed of knowledge, he should then marry and seek to beget children and should also practise charity and perform sacrifices. It has been declared by the wise that wealth thus obtained should be enjoyed by distributing it (among deserving persons and relatives). By his study of the Vedas all the pious acts (laid down for the Brahmana) are accomplished. Whether he does or does not achieve anything else, if he devotes himself to the study of the Vedas, he becomes (by that) known as a Brahmana or the friend of all creatures. I shall also tell thee, O Bharata, what the duties are of a Kshatriya. A Kshatriya, O king, should give but not beg, should himself perform sacrifices but not officiate as a priest in the sacrifices of others. He should never teach (the Vedas) but study (them with a Brahmana preceptor). He should protect the people. Always exerting himself for the destruction of robbers and wicked people, he should put forth his prowess in battle. Those among Kshatriya rulers who perform great sacrifices, who are possessed of a knowledge of the Vedas, and who gain victories in battle, become foremost of those that acquire many blessed regions hereafter by their merit. Persons conversant with the old scriptures do not applaud that Kshatriya who returns unwounded from battle. This has been declared to be the conduct of a wretched Kshatriya.[1] There is no higher duty for him than the suppression of robbers. Gifts, study, and sacrifices, bring prosperity to kings. Therefore, a king who desires to acquire religious merit should engage in battle.[2] Establishing all his subjects in the observance of their respective duties, a king should cause all of them to do everything according to the dictates of righteousness. Whether he does or does not do any other act, if only he protects his subjects, he is regarded to accomplish all religious acts and is called a Kshatriya and the foremost of men. I shall now tell thee, O Yudhishthira, what the eternal duties of the Vaisya are. A Vaisya should make gifts, study the Vedas, perform sacrifices, and acquire wealth by fair means. With proper attention he should also protect and rear all (domestic) animals as a sire protecting his sons. Anything else that he will do will be regarded as improper for him. By protecting the (domestic) animals, he would obtain great happiness. The Creator, having created the (domestic) animals, bestowed their care upon the Vaisya. Upon the Brahmana and the Kshatriya he conferred (the care of) all creatures. I shall tell thee what the Vaisya's profession is and how he is to earn the means of his sustenance. If he keeps (for others) six kine, he may take the milk of one cow as his remuneration; and if he keeps (for others) a hundred kine, he may take a single pair as such fee. If he trades with other's wealth, he may take a seventh part of the profits (as his share). A seventh also is his share in the profits arising from the trade in horns, but he should take a sixteenth if the trade

[1] *viz.*, returning unwounded from battle.

[2] For without battle, he cannot extend his kingdom and acquire wealth to give away and meet the expenses of sacrifices.

be in hoofs. If he engages in cultivation with seeds supplied by others, he may take a seventh part of the yield. This should be his annual remuneration. A Vaisya should never desire that he should not tend cattle. If a Vaisya desires to tend cattle, no one else should be employed in that task. I should tell thee, O Bharata, what the duties of a Sudra are. The Creator intended the Sudra to become the servant of the other three orders. For this, the service of the three other classes is the duty of Sudra. By such service of the other three, a Sudra may obtain great happiness. He should wait upon the three other classes according to their order of seniority. A Sudra should never amass wealth, lest, by his wealth, he makes the members of the three superior classes obedient to him. By this he would incur sin. With the king's permission, however, a Sudra, for performing religious acts, may earn wealth. I shall now tell thee the profession he should follow and the means by which he may earn his livelihood. It is said that Sudras should certainly be maintained by the (three) other orders. Worn-out umbrellas, turbans, beds and seats, shoes, and fans, should be given to the Sudra servants.[1] Torn clothes which are no longer fit for wear, should be given away by the regenerate classes unto the Sudra. These are the latter's lawful acquisitions. Men conversant with morality say that if the Sudra approaches any one belonging to the three regenerate orders from desire of doing menial service, the latter should assign him proper work. Unto the sonless Sudra his master should offer the funeral cake. The weak and the old amongst them should be maintained.[2] The Sudra should never abandon his master, whatever the nature or degree of the distress into which the latter may fall. If the master loses his wealth, he should with excessive zeal be supported by the Sudra servant. A Sudra cannot have any wealth that is his own. Whatever he possesses belongs lawfully to his master.[3] Sacrifice has been laid down as a duty of the three other orders. It has been ordained for the Sudra also, O Bharata! A Sudra, however, is not competent to utter *swaha* and *swadha* or any other Vedic *mantra*. For this reason, the Sudra, without observing the vows laid down in the Vedas, should worship the gods in minor sacrifices called *Paka-yajnas*. The gift called *Purna-patra* is declared to be the *Dakshina* of such sacrifices.[4] It has been heard by us that in days of old a Sudra of the name of Paijavana gave a *Dakshina* (in one of his sacrifices) consisting of a hundred thousand

[1]A *Beshtana* is literally a cloth tied round (the head); hence, a turban or *pagree*. The word *Ousira* is applied to both beds and seats. The Hindu *Upanaha* had wooden soles.

[2]The Burdwan Pundits understand this verse to mean that the Sudra should offer the funeral cake unto his sonless master and support masters if old and weak. There can be little doubt that they are wrong.

[3]*Atirekena* evidently means 'with excessive zeal.' Nilakantha explains it as 'with greater zeal than that which is shown in supporting his own relations.' It cannot mean, as K.P. Sinha puts it, 'with the surplus left after supporting his own relations.'

[4]A *Paka-vajna* is a minor sacrifice, such as the propitiation of a planet forebodi.g evil, or worship offered to the inferior deities called Viswadevas. A *Purnapatra* is literally a la.ge dish or basket full of rice. It should consist of 256 handfuls. Beyond a *Purnapatra*, the Sudra should not give any other *Dakshina* in any sacrifice of his.

Purnapatras, according to the ordinance called *Aindragni*.[1] Sacrifice (as has been already said), is as much laid down for the Sudra as for the three other classes. Of all sacrifices, devotion has been laid down to be the foremost.[2] Devotion is a high deity. It cleanses all sacrificers. Then again Brahmanas are the foremost of gods unto their respective Sudra attendants. They worship the gods in sacrifices, for obtaining the fruition of various wishes. The members of the three other classes have all sprung from the Brahmanas.[3] The Brahmanas are the gods of the very gods. Whatever they would say would be for thy great good. Therefore, all kinds of sacrifices naturally appertain to all the four orders. The obligation is not one whose discharge is optional. The Brahmana, who is conversant with *Richs*. *Yajuses*. and *Samans*, should always be worshipped as a god. The Sudra, who is without *Ricks* and *Yajuses* and *Samans*, has *Prajapati* for his god.[4] Mental sacrifice, O sire, is laid down for all the orders, O Bharata! It is not true that the gods and other (superior) persons do not manifest a desire to share the offerings in such sacrifices of even the Sudra.[5] For, this reason, the sacrifice that consists in devotion is laid down for all the classes.[6] The Brahmana is the foremost of gods. It is not true that they that belong to that order do not perform the sacrifices of the other orders. The fire called *Vitana*, though procured from Vaisyas and inspired with *mantras*, is still inferior.[7] The Brahmana is the performer of the sacrifices of the three other orders. For this reason all the four orders are holy. All the orders bear towards one another to relation of consanguinity, through the intermediate classes. They have all sprung from Brahmanas. In ascertaining (the priority or subsequence of men in respect of their creation) it will appear that amongst all the orders the Brahmana was created first. Originally *Saman*

[1]This ordinance lays down that the *Dakshina* should be a hundred thousand animals such as kine or horses. In the case of this particular Sudra, that ordinance (without its *mantras*) was followed, and a hundred thousand *Purnapatras* were substituted for kine or horses of that number.

[2]Hence the Sudra, by devotion to the members of the three other classes, may earn the merit of sacrifices though he is not competent to utter *mantras*.

[3]For this reason the Sudra earns the merit of the sacrifices performed by their Brahmana masters and progenitors.

[4]The Brahmana conversant with the Vedas is himself a god. The Sudra, though incompetent to read the Vedas and utter Vedic *mantras*, has *Prajapati* for his god whom he can worship with rites other than those laid down in the Vedas. The Brahmanas have *Agni* for their god, and the Kshatriyas, *Indra*. *Upadravah* means a servant or attendant, hence, a Sudra.

[5]Sacrifices are performed by the body, by words, and by the mind. The Brahmana can perform sacrifices by all the three. The Kshatriya and the Vaisya cannot perform sacrifices by means of their bodies. They must employ Brahmanas in their sacrifices. These two orders, however, can utter *mantras* and perform mental sacrifices. The Sudra alone cannot employ his body or utter *mantras* in sacrifices. The holy sacrifice in his case is the mental sacrifice. A mental sacrifice is a resolve to give away in honour of the gods or unto the gods without the aid of the Vedic ritual. The resolve must be followed by actual gifts.

[6]*i.e.*, for the Sudras also.

[7]All sacrificial fires, as a rule, are procured from the houses of Vaisyas. The sacrificial fire of the Sudra is called *Vitana*.

was one; *Yajus* was one, and *Rich* was one.[1] In this connection, persons conversant with ancient histories cite a verse, O king, sung in praise of sacrifice by the Vaikhanasa *Munis* on the occasion of performing a sacrifice of theirs. Before or after sunrise a person of subdued senses, with heart filled with devotion, poureth libations on the (sacrificial) fire according to the ordinance. Devotion is a mighty agent. With regard to *homas* again, that variety which is called *skanna* is the initial one, while that which is called *askanna* is the last (but foremost in point of merit). Sacrifices are multifarious. Their rites and fruits again are multifarious. The Brahmana possessed of devotion who, endued with scriptural learning, who is acquainted with them all, is competent to perform sacrifices. That person who desires to perform a sacrifice is regarded as righteous even if he happens to be a thief, a sinner, or the worst of sinners. The *Rishis* applaud such a man. Without doubt they are right. This then is the conclusion that all the orders should always and by every means in their power perform sacrifices. There is nothing in the three worlds equal to sacrifice. Therefore, it has been said that every one, with heart free from malice, should perform sacrifices, aided by devotion which is sacred, to the best of his power and according as he pleases.' "

SECTION LXI

"Bhishma said, 'O mighty-armed one, listen now to me, O thou of prowess incapable of being baffled, as I mention the names of the four modes of life and the duties in respect of each. The four modes are *Vanaprastha*, *Bhaikshya*, *Garhasthya* of great merit, and *Brahmacharya* which is adopted by Brahmanas. Undergoing the purificatory rite in respect of bearing matted locks, after having gone through the rite of regeneration and performed for some time the rites in respect of the sacred fire and studied the Vedas, one should, with cleansed soul and senses under restraint, having first carefully performed all the duties of the mode called Garhasthya, proceed, with or without his wife, to the woods for adoption of the mode called Vanaprastha. Having studied the scriptures called Aranyakas, having drawn up his vital fluid and having retired from all worldly affairs, the virtuous recluse may then attain to an absorption with the eternal Soul knowing no decay. These are the indications of *Munis* that have drawn up their vital fluid. A learned Brahmana, O king, should first practise and perform them. The Brahmana, O king, that is desirous of emancipation, it is well known, is competent to adopt the *Bhaikshya* mode after having gone through the mode called *Brahmacharya*. Sleeping at that place (in the course of the

[1]Though originally one, the Vedas have become diverse. Similarly, from the Brahmana, who was created first, all the rest have sprung.

wanderings) where evening overtakes him, without desire of bettering his situation, without a home, subsisting on whatever food is obtained (in charity), given to contemplation, practising self-restraint, with the senses under control, without desire, regarding all creatures equally, without enjoyments, without dislike to anything, the Brahmana possessed of learning, by adopting this mode of life, attains to absorption with the eternal Soul that knows no decay. The person leading the Garhasthya mode of life should, after studying the Vedas, accomplish all the religious acts laid down for him. He should beget children and enjoy pleasures and comforts. With careful attention he should accomplish all the duties of this mode of life that is applauded by ascetics and that is extremely difficult to go through (without transgressions). He should be satisfied with his own wedded wife and should never approach her except her season. He should observe the ordinances of the scriptures, should not be cunning and deceitful. He should be abstemious in diet, devoted to the gods, grateful, mild, destitute of cruelty, and forgiving. He should be of a tranquil heart, tractable and attentive in making offerings to the gods and the *Pitris*. He should always be hospitable to the Brahmanas. He should be without pride, and his charity should not be confined to any one sect. He should also be always devoted to the performance of the Vedic rites. In this connection, the illustrious and great *Rishis* cite a verse sung by Narayana himself, of grave import and endued with high ascetic merit. Listen to me as I repeat it. —'By truth, simplicity, worship of guests, acquisition of morality and profit, and enjoyment of one's own wedded wives, one should enjoy diverse kinds of happiness both here and hereafter.' The great *Rishis* have said that support of sons and wives, and study of the Vedas, form the duties of those that lead this high mode of life. That Brahmana who, always engaged in the performance of sacrifices, duly goes through this mode of life and properly discharges all its duties, obtains blessed rewards in heaven. Upon his death, the rewards desired by him became deathless. Indeed, these wait upon him for eternity like menials ever on the alert to execute the commands of their master.[1] Always attending to the Vedas, silently reciting the *mantras* obtained from his preceptor, worshipping all the deities, O Yudhishthira, dutifully waiting upon and serving his preceptor with his own body smeared with clay and filth, the person leading the *Brahmacharya* mode of life should always observe rigid vows and, with senses under control, should always pay attention to the instructions he has received. Reflecting on the Vedas and discharging all the duties (in respect of contemplation and overt acts), he should live, dutifully waiting upon his preceptor and always bowing unto him. Unengaged in the six kinds of work (such as officiating in the sacrifices of others), and never engaged with attachment to any kind of acts, never showing favour or disfavour to any one, doing good even unto his enemies, these, O sire, are the duties laid down for a *Brahmacharin*!' "

[1]Literally, 'with eyes, head, and face on all sides.'

SECTION LXII

"Yudhishthira said, 'Tell us those duties in respect of persons like ourselves which are auspicious, productive of happiness in the future, benevolent, approved by all, pleasant, and agreeable.'

"Bhishma said, 'The four modes of life, O puissant one, have been laid down for the Brahmana. The other three orders do not adopt them, O best of the Bharatas! Many acts, O king, leading to heaven and especially fit for the kingly order, have already been declared. Those, however, cannot be referred to in reply to thy present query, for all of them have been duly laid down for such Kshatriyas as are not disinclined to pitilessness. The Brahmana who is addicted to the practices of Kshatriyas and Vaisyas and Sudras, incurs censure in this world as a person of wicked soul and goes to hell in the next world. Those names which are applied among men to slaves and dogs and wolves and (other) beasts, are applied, O son of Pandu, to the Brahmana who is engaged in pursuits that are improper for him. That Brahmana who, in all the four modes of life, is duly engaged in the six-fold acts (of regulating the breath, contemplation, etc.), who performs all his duties, who is not restless, who has his passions under control, whose heart is pure and who is ever engaged in penances, who has no desire of bettering his prospects, and who is charitable, has inexhaustible regions of bliss in the other world. Everyone derives his own nature from the nature of his acts in respect of their circumstances, place, and means and motives. Thou shouldst, therefore, O king, regard the study of the Vedas, which is fraught with such high merit, to be equal with the exertion of kingly power, or the pursuits of agriculture, trade, and hunting. The world is set agoing by Time. Its operations are settled by the course of Time. Man does all his acts, good, bad, and indifferent, entirely influenced by Time.[1] Those amongst the good acts of a man's past life that exert the greatest influence on the next, are liable to be exhausted. Men, however, are always engaged in those acts to which their propensities lead. Those propensities, again, lead a living being to every direction.' "[2]

SECTION LXIII

Bhishma said, 'Drawing the bow-string, destruction of foes, agriculture,

[1]The sense seems to be that influenced by past acts everyone acts in subsequent lives. he is a hunter in this life, it is because the influence of many cruel acts of a past life pursues m even in this.

[2]Men, therefore, have not always balances of good acts to their credit. They are, however, ee agents; the new acts they do determine the character of their next lives.

trade, tending cattle, and serving others for wealth, these are improper for a Brahmana. An intelligent Brahmana, leading a domestic mode of life, should duly perform the six Vedic acts. The retirement of a Brahmana into the woods, after having duly discharged all the duties of the domestic mode of life, is applauded. A Brahmana should avoid service of the king, wealth obtained by agriculture, sustenance derived from trade, all kinds of crooked behaviour, companionship with any but his wedded wives, and usury. That wretched Brahmana who falls away from his duties and whose behaviour becomes wicked, becomes, O king, a Sudra. The Brahmana who weds a Sudra woman, who becomes vile in conduct or a dancer or a village servant or does other improper acts, becomes a Sudra. Whether he recites the Vedas or not, O king, if he does such improper acts, he becomes equal to a Sudra and on occasions of feeding he should be assigned a place amongst Sudras. Such Brahmanas become equal to Sudras, O king, and should be discarded on occasions of worshipping the Gods.[1] Whatever presents of food dedicated to the gods and the *Pitris* are made unto Brahmanas that have transgressed all restraints or become impure in behaviour or addicted to wicked pursuits and cruel acts or fallen away from their legitimate duties, confer no merit (on the giver). For this reason, O king, self-restraint and purity and simplicity have been laid down as the duties of a Brahmana. Besides these, O monarch, all the four modes of life were laid down by Brahman for him. He that is self-restrained, has drunk the *Soma* in sacrifices, is of good behaviour, has compassion for all creatures and patience to bear everything, has no desire of bettering his position by acquisition of wealth, is frank and simple, mild, free from cruelty, and forgiving, is truly a Brahmana and not he that is sinful in acts. Men desirous of acquiring virtue, seek the assistance, O king, of Sudras and Vaisyas and Kshatriyas. If, therefore, the members of these (three) orders do not adopt peaceful duties (so as to be able to assist others in the acquisition of virtue), Vishnu, O son of Pandu, never extends his grace to them. If Vishnu be not pleased, the happiness of all men in heaven, the merit arising from the duties laid down for the four orders, the declarations of the Vedas, all kinds of sacrifices, and all other religious acts of men, and all the duties in respect of the several modes of life, become lost.

" 'Listen now, O son of Pandu, to those duties that should be observed in the four modes of life. These should be known by the Kshatriya who desires the members of the three (other) orders (in his kingdom) to strictly adhere to the respective duties of those modes. For a Sudra who is desirous of hearing (such scriptures as are not forbidden in his case),[2] who has accomplished his duties, who has begotten a son, between whom and the superior orders there is not much difference in consequence of the purity of his conduct, all the modes of life have been laid down excepting the observance of universal peacefulness and self-restraint (which are not necessary for

[1] *i.e.*, their services as priests should not be taken.

[2] Although I adopt Nilakantha's explanation of *Susrushu* here, yet I think that word may be taken here, as elsewhere, to have been used in the sense of one doing (menial) service.

him). For a Sudra practising all these duties as also for a Vaisya, O king, and a Kshatriya, the Bhikshu mode of life has been laid down. Having discharged the duties of his order, and having also served the king, a Vaisya of venerable years, with the king's permission, may betake himself to another mode of life. Having studied the Vedas duly and the treatises on the duties of kings, O sinless one, having begotten children and performed other acts of a like nature, having quaffed the *Soma* and ruled over and protected all his subjects righteously, O foremost of speakers, having performed the Rajasuya, the horse sacrifice, and other great sacrifices, having invited learned Brahmanas for reciting the scriptures and made presents unto them according to their desires, having obtained victories small or great in battle, having placed on his throne the son of his loins or some Kshatriya of good birth for the protection of subjects, having worshipped the *Pitris* by performing with due rites the sacrifices laid down for honouring them, having attentively worshipped the gods by performing sacrifices and the *Rishis* by studying the Vedas, the Kshatriya, who in old age desires another mode of life, may, O king, adopt it by leaving that one which immediately precedes it, and by that means he is sure to obtain (ascetic) success. A Kshatriya, for leading the life of a *Rishi*, O king, may adopt the Bhikshu mode of life; but he should never do so for the sake of enjoying the pleasures of the world. Having left the domestic mode of life, he may adopt the life of mendicancy by begging what would barely support his life. A life of mendicancy is not obligatory upon the three orders (*viz.* Kshatriyas, Vaisyas, and Sudras), O giver of profuse presents! Inasmuch, however, as they can adopt it if they choose, this mode of life, therefore, is open to the four orders. Amongst men, the highest duties are those which are practised by Kshatriyas. The whole world is subject to the might of their arms. All the duties, principal and subordinate, of the three other orders, are dependent (for their observance) upon the duties of the Kshatriya. The Vedas have declared this. Know that as the foot-prints of all other animals are engulfed in those of the elephant, even so all the duties of the other orders, under every circumstance, are engulfed, in those of the Kshatriya. Men conversant with the scriptures say that the duties of the other three orders afford small relief or protection, and produce small rewards. The learned have said that the duties of the Kshatriya afford great relief and produce great rewards. All duties have kingly duties for their foremost. All the orders are protected by them. Every kind of renunciation occurs in kingly duties, O monarch, and renunciation has been said to be an eternal virtue and the foremost of all.[1] If the science of chastisement disappears, the Vedas will disappear. All those scriptures also that inculcate the duties of men become lost. Indeed, if these ancient duties belonging to the Kshatriyas be abandoned, all the duties in respect of all the modes of life, become lost. All kinds of renunciation are seen in

[1]The king is entitled to a sixth of the merits acquired by his subjects. The total merit, therefore, of the king, arising from renunciation, is very great. Besides, the merit of every kind of renunciation belongs to him in that way.

kingly duties; all kinds of initiation occur in them; all kinds of learning are connected with them; and all kinds of worldly behaviour enter into them. As animals, if slaughtered by the vulgar, become the means of destroying the virtue and the religious acts of the slaughterers, even so all other duties, if deprived of the protection given by kingly duties, become liable to attack and destruction, and men, full of anxiety, disregard the practices laid down for them.' "

SECTION LXIV

"Bhishma said, 'The duties in respect of all the four modes of life, those of *yatis*, O son of Pandu, and the customs relating to the conduct of men in general, are all included in kingly duties. All these acts, O chief of the Bharatas, occur in Kshatriya duties. If the functions of royalty are disturbed, all creatures are overtaken by evil. The duties of men are not obvious. They have, again, many outlets.[1] Led by many (false) systems, their eternal nature is sometimes offended against. Others who pin their faith to the conclusions arrived at by men, without really knowing anything about the truths of duties (as declared in the scriptures), find themselves at last landed and confounded on faiths whose ultimate ends are unknown. The duties imposed upon Kshatriyas are plain, productive of great happiness, evident in respect of their results, free from deceit, and beneficial to the whole world. As the duties of the three orders, as also of Brahmanas and of those that have retired from the world, O Yudhishthira, have before this been said to be all included within those of that sacred mode of life (called Garhasthya), even so, the whole world, with all good actions, are subject to kingly duties. I have told thee, O monarch, how many brave kings had, in days of old, repaired to that lord of all creatures, *viz.*, the divine and pussiant Vishnu of great prowess, for resolving their doubts about the science of chastisement. Those kings, mindful of the declarations of the scriptures enforced by examples, waited in days of old upon Narayana, after having weighed each of their acts against the duties of each of the modes of life.[2] Those deites, *viz.*, the Sadhyas, the Vasus, the Aswins, the Rudras, the Viswas, the Maruts, and the Siddhas, created in days of old by the first of gods, are all observant of Kshatriya duties. I shall now recite to thee a history fraught with the conclusions of both morality and profit. In days of old when the *Danavas* had multiplied and swept away all barriers and distinctions[3] the powerful Mandhatri, O monarch, became

[1] *i.e*, for ascertaining whether kingly duties are superior to those laid down for the several modes of life.

[2] Probably, in the sense of there being exceptions and limitations in respect to them.

[3] *i.e.*, 'spread confusion on earth.'

king. That ruler of the earth, *viz.*, king Mandhatri, performed a great sacrifice from desire of beholding the puissant Narayana, that god of gods, without beginning, middle, and end. In that sacrifice he worshipped with humility the great Vishnu.[1] The Supreme Lord, assuming the form of Indra, showed himself unto him. Accompanied by many good kings he offered his adorations to that puissant deity. The high discourse took place between that lion among kings and that illustrious god in the form of Indra, touching Vishnu of great effulgence.'

"Indra said, 'What is your object, O foremost of virtuous persons, in thus seeking to behold that Ancient and First of gods, *viz.*, Narayana, of inconceivable energy, and infinite illusions? Neither myself, nor Brahman himself, can obtain a sight of that god of universal form. I shall grant thee what other objects may be in thy heart, for thou art the foremost of mortals. Thy soul abides in peace; thou art devoted to righteousness; thou hast ihy senses under control; and thou art prossessed of heroism. Thou seekest unflinchingly to do what is agreeable to the gods. For the sake also of thy intelligence, devotion, and high faith, I shall grant thee whatsoever boons may be desired by thee.'

"Mandhatri said, 'I bend my head for gratifying thee. Without doubt, however, I desire to see the first of gods. O divine Lord! Casting off all (earthly) desires, I wish to earn religious merit, and to lead the foremost mode of life, that path of the good, highly regarded by all. By exercising the high duties of a Kshatriya, I have earned many regions of inexhaustible merit in the other world, and I have also, through those duties, spread my fame. I do not, however, know how to discharge those duties, the foremost in the world, that have flowed from the first of gods.'

"Indra said, 'They that are not kings, however observant they may be of their duties, cannot easily attain the highest rewards of duty. Kingly duties first flowed from the original god. Other duties flowed afterwards from his body. Infinite were the other duties, with those of the Vanaprastha mode of life, that were created afterwards. The fruits of all those are exhaustible. Kingly duties, however, are distinguished above them. In them are included all other duties. For this reason Kshatriya duties are said to be the foremost of all. In days of old, Vishnu, by acting according to Kshatriya duties, forcibly suppressed and destroyed his foes and thereby afforded relief to the gods and the *Rishis* of immeasurable energy. If the divine Vishnu of inconceivable energy had not slain all his foes among the *Asuras*, then the Brahmanas, and (Brahman) the Creator of the worlds and Kshatriya duties, and the duties that first flowed from the Supreme deity, would all have been destroyed. If that first and foremost of gods had not, by putting forth his prowess, subjugated the earth with all her *Asuras*, then all the duties of the four orders and all the duties in respect of the four modes of life would all have been destroyed in consequence of the destruction of Brahmanas. The eternal

[1]The sense seems to be that having failed, after such comparison, to resolve their doubts, they waited upon Vishnu.

duties (of men) had all suffered destruction. It was by the exercise of Kshatriya duties that they were revived.[1] In every *Yuga*, the duties of Brahmanas in respect of attaining to *Brahma* first set in. These, however, are all protected by kingly duties. The latter, on this account, are regarded as the foremost. Casting away life in battle, compassion for all creatures, knowledge of the affairs of the world, protection of men, rescuing them from danger, relieving the distressed and the oppressed, all these occur among Kshatriya duties practised by kings. Persons that do not regard wholesome restraints and that are governed by lust and wrath, do not commit overt acts of sin from fear of kings. Others that are docile and of righteous behaviour succeed, in consequence of the same influence, in performing all their duties. For this reason Kshatriya duties are regarded to be righteous. Without doubt, all creatures live happily in the world, protected by kings exercising Kshatriya duties like children protected by their parents. Kshatriya duties are the foremost of all duties. Those eternal duties, regarded as the first in the world, embrace the protection of every creature. Themselves eternal, they lead to eternal emancipation.

SECTION LXV

"Indra said, 'Kshatriya duties, O king, which are, possessed of such energy, which include in their exercise all other duties, and which are the foremost of all duties, should be observed by persons that are, like thee, so high-souled and so employed in seeking the good of the world. If those duties are not properly discharged, all creatures would be overtaken by ruin. The king, possessed of compassion for all creatures, should regard these to be the foremost of his duties, *viz.* reclaiming the land for cultivation and fertilizing it, performance of great sacrifices for cleansing himself, a disregard for begging, and protection of subjects. Abandonment (gift) is said by the sages to be the foremost of virtues. Of all kinds of abandonment, again, that of the body in battle, is the foremost. Thou hast seen with thy eyes how the rulers of the earth, ever observant of Kshatriya duties, having duly waited upon their preceptors and acquired great learning, at last cast off their bodies, engaged in battle with one another. The Kshatriya, desirous of acquiring religious merit, should, after having gone through the Brahmacharya mode, should lead a life of domesticity which is always meritorious. In adjudicating upon ordinary questions of right (between his subjects), he should be thoroughly impartial. For causing all the orders to be observant of their respective duties, for the protection they afford to all, for the diverse contrivances and means and the prowess and exertion (with which they seek the accomplishment of their

[1]The Bengal reading *satwatah* seems to be an error. The Bombay text has *saswatah*.

objects). Kshatriya duties, which include all other duties within their scope, are said to be the foremost. The other orders are able to observe their respective duties in consequence of kingly duties. For this reason the former are said to be dependent upon the latter in respect of the merit they produce.[1] Those men who disregard all wholesome restraints and who are too much attached to the pursuit of worldly objects are said to be of the nature of brutes. They are compelled to act with justice by the exercise of kingly duties. Those duties, therefore, are said to be the foremost of all. That course of conduct which has been prescribed for Brahmanas who follow the three Vedas, and those modes of life that have been laid down for Brahmanas, should, before everything else, be observed by every Brahmana. If a Brahmana acts otherwise, he should be punished like a Sudra. The duties of the four modes of life and the ritual prescribed in the Vedas, O king, should ever be followed by a Brahmana. Know that he has no other duties. For a Brahmana acting otherwise, a Kshatriya should not make any arrangement for sustenance. His religious merit grows in consequence of his acts. A Brahmana, indeed, is like *Dharma's* self. That Brahmana who is employed in acts that are not laid down for him, deserves no respect. If not engaged in his proper acts, he should not be trusted. These are the duties that appertain to the several orders. Kshatriyas should take care of them so that their observance may be improved. Even these are the duties of Kshatriyas. For these reasons also, kingly duties and no other, are the foremost of all. They are, as I believe, the duties of heroes, and they that are heroes are foremost in practising them.'

"Mandhatri said, 'What duties should be performed by the Yavanas, the Kiratas, the Gandharvas, the Chinas, the Savaras, the Barbaras, the Sakas, the Tusharas, the Kankas, the Palhavas, the Andhras, the Madrakas, the Paundras, the Pulindas, the Ramathas, the Kamvojas, the several castes that have sprung up from Brahmanas and Kshatriyas, the Vaisyas, and the Sudras, that reside in the dominions of (Arya) kings? What are those duties again to the observance of which kings like ourselves should force those tribes that subsist by robbery? I desire to hear all this. O illustrious god, instruct me. O chief of all the deities, thou art the friend of us Kshatriyas.'

"Indra said, 'All the robber tribes should serve their mothers and fathers, their preceptors and other seniors, and recluses living in the woods. All the robber tribes should also serve their kings. The duties and rites inculcated in the Vedas should also be followed by them. They should perform sacrifices in honour of the *Pitris*, dig wells, (and dedicate them to universal service), give water to thirsty travellers, give away beds and make other seasonable presents unto Brahmanas. Abstention from injury, truth, suppression of wrath, supporting Brahmanas and kinsmen by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at sacrifices of every kind, are duties that should be practised by every person of this class who desire his own prosperity. Such a person should also perform all kinds of *Paka-yajnas* with costly presents of food and wealth. These and

[1] *Yama* is explained by Nilakantha to mean *Kshatriya dharmena*.

similar duties, O sinless one, were laid down in olden days for persons of this class. All these acts which have been laid down for all others should be done by persons of also the robber class, O king.'

"Mandhatri said, 'In the world of men, such wicked men may be seen living in disguise among all the four orders and in all the four modes of life.'

"Indra said, 'Upon the disappearance of kingly duties and of the science of chastisement, all creatures became exceedingly afflicted, O sinless one, in consequence of the tyranny of kings. After the expiry of this the *Krita* age, a confusion will set in, regarding the different modes of life, and innumerable Bhikshus will appear with sectarian marks of different kinds. Disregarding the *Puranas* and the high truths of religion, men, urged by lust and wrath, will deviate into wrong paths. When sinful men are restrained (from wicked acts) by high-souled persons with the aid of the science of chastisement, then religion, which is superior to everything and eternal, and which is the source of everything good, becomes firmly established. The gifts, and libations, and offerings to the *Pitris* of the man that disregards the king who is superior to every one, become fruitless. The very gods do not disregard a virtuous king who is truly an eternal god. The divine Lord of all creatures, having created the universe, intended the Kshatriya to rule men regarding their inclinations and disinclinations in respect of duties. I respect and worship that person who, aided by his understanding, watches the course of the duties performed by men. Upon such supervision rest Kshatriya duties.'

"Bhishma continued, 'Having said these words, the divine and puissant Narayana in the form of Indra, accompanied by the Maruts, repaired to his eternal abode of inexhaustible felicity. When, O sinless one, duties as practised by the good had such a course in days of old, what man of cleansed soul and learning is there that would disregard the Kshatriya? Like blind men lost on the way, creatures acting and abstaining unrighteously meet with destruction. O tiger among men, do thou adhere to that circle (of duties) that was first set agoing and to which the ancients had recourse. I know, O sinless one, that thou art quite competent to do this.'

SECTION LXVI

"Yudhishthira said, 'Thou hast spoken to me about the four modes of human life. I desire to know more of them. Do thou discourse on them in detail.'

"Bhishma said, 'O Yudhishthira of mighty arms, all the duties that are practised in this world by the righteous are known to thee as they are known to me. O foremost of virtuous persons, listen now to me about what thou askest, *viz.* the merit (that a king acquires) in consequence of the duties practi-

sed by others leading other modes of life.[1] All the merits, O son of Kunti, that belong to persons practising the duties of the four modes of life, attach, O foremost of men, to righteous kings. A king who is not governed by lust and hate, who rules with the aid of the science of chastisement, and who looks equally on all creatures, O Yudhishthira, attains to the object of the *Bhaikshya* mode of life.[2] That king who is possessed of knowledge, who makes gifts to deserving persons on proper occasions, who knows how to favour and punish, who conducts himself in all things according to the injunctions of the scriptures, and who has tranquillity of soul, attains to the object of the *Garhasthya* mode of life. That king who always worships those that are deserving of worship by giving them their due, completely attains, O son of Kunti, to the object of the Bhaikshya mode of life. That king, O Yudhishthira, who rescues from distress, to the best of his power, his kinsmen and relatives and friends, attains to the object of the *Vanaprashtha* mode of life. That king who on every occasion honours those that are foremost among men and those that are foremost among *Yatis*, attains, O son of Kunti, to the object of the Vanaprashtha mode of life. That king, O Partha, who daily makes offerings unto the *Pitris* and large offerings unto all living creatures including men, attains to the object of the same mode of life. That king, O tiger among men, who grinds the kingdoms of others for protecting the righteous, attains to the object of the same mode of life. In consequence of the protection of all creatures as also of the proper protection of his own kingdom, a king earns the merit of as many sacrifices as the number of creatures protected, and accordingly attains to the object of the Sannyasa mode of life. Study of the Vedas every day, forgiveness, and worship of preceptors, and services rendered to one's own teacher, lead to the attainment of the object of Brahmacharya. That king who silently recites his *mantras* every day and who always worships the gods according to the ordinance, attains, O tiger among men, to the object of the *Garhasthya* mode of life. That king who engages in battle with the resolve of protecting his kingdom or meeting with death, attains to the object of the *Vanaprastha* mode of life. That king who gives unto persons leading a *Vanaprastha* mode of life and unto Brahmanas versed in the three Vedas attains to the object of the *Vanaprastha* mode of life. That king who displays compassion towards all creatures and abstains entirely from cruelty, attains to the objects of all the modes of life. That king, O Yudhishthira, who shows compassion to the young and the old, O son of Kunti, under every circumstance, attains to the objects of every mode of life. That king, O perpetuator of Kuru's race, who affords relief to all oppressed people that seek his protection, attains to the object of the *Garhasthya* mode of life. That king who protects all creatures mobile and immobile, and honours them as they deserve, attains to the object of the *Garhasthya* mode of life. Bestowing favours and inflicting

[1]Nilakantha thinks that *Lingantargatam* means omniscient. He is for taking this verse to mean — 'Listen now to those duties about which thou askest my omniscient self.' Bhishma having acquired omniscience through Krishna's boon, refers to it here. The interpretation seems to be very far-fetched.

[2]That object is *Brahma*,

punishments upon the wives and brothers, elder and younger, and upon their sons and grandsons, are the domestic duties of a king and these constitute his best penances. By honouring those that are righteous and deserving of worship and protecting those that have (by their penances) acquired a knowledge of self, a king, O tiger among men, attains to the object of the *Garhasthya* mode of life. Inviting to this home, O Bharata, persons that have betaken themselves to that *Vanaprastha* and other modes of life, and treating them with food, constitute the domestic duties of a king. That king who duly adheres to the duties laid down by the Creator, obtains the blessed merits of all the modes of life. That king, O son of Kunti, in whom no virtue is wanting, that foremost of men, O Yudhishthira, is said by the learned to be a person in the observance of the *Vanaprastha* and all the other modes of life. That king who duly honours the office or rank which deserves honour, the race or family which deserves honour, and those old men that deserve honour is said, O Yudhishthira, to live in all the modes of life.[1] A king, O son of Kunti, by observing the duties of his country and those of his family, acquires, O tiger among men, the merits of all the modes of life. That king who at proper seasons bestows upon righteous persons affluence or gifts of value, earns the merits, O king, of all the modes of life. That king, O son of Kunti, who while overcome with danger and fear still keeps his eye on the duties of all men,[2] earns the merits of all the modes of life. The king obtains a share of the merits earned under his protection by righteous people in his dominions. On the other hand, if kings, O tiger among men, do not protect the righteous people within their dominions, they then take the sins of the latter (of omission and commission). Those men also, O Yudhishthira, who assist kings (in protecting their subjects), become equally entitled, O sinless one, to a share of the merits earned by others (in consequence of that protection). The learned say that the Garhasthya, which we have adopted, is superior to all the other modes of life. The conclusions in respect of it are very clear. It is certainly sacred, O tiger among men. That man who regards all creatures to be like his own self, who never does any harm and has his wrath under control, obtains great happiness both here and hereafter.[3] A king can easily cross the ocean of the world, with kingly duties as his boat passed of great speed, urged on by the breeze of gifts, having the scriptures for its tackle and intelligence for the strength of its helmsman, and kept afloat by the power of righteousness. When the principle of desire in his heart is withdrawn from every earthly object, he is then regarded as one resting on his understanding alone. In this state he soon attains to *Brahma*.[4] Becoming cheerful by meditation and by restraining desire and other passions of the heart, O tiger among men, a

[1] *i.e.*, such a man acquires the merits of all the modes of life.

[2] *Dasadharmagatam* is explained by Nilkantha as 'overcome with fear, etc.' 'Keeps his eye on the duties of all men,' i.e., protects all men in the discharge of their duties.

[3] If this verse has a reference to kings, *nyastadandah* would mean one who punishes without wrath.

[4] In this and the preceding verse, *Sattwa*, without being taken as used for intelligence, may be taken to mean 'the quality of goodness' as well.

king, engaged in discharging the duty of protection, succeeds in obtaining great merit. Do thou, therefore, O Yudhishthira, exert thyself carefully in protecting Brahmanas of pious deeds and devoted to the study of the Vedas, as also all other men. By exercising the duty of protection only, O Bharata, the king earns merit that is a hundred times greater than what is earned by recluses in their asylums within the wood.'

"I have now described, O eldest son of Pandu, the diverse duties of men. Do thou adhere to kingly duties that are eternal and that have been practised by great men since days of old. If thou employest thyself with concentrated attention to the duty of protecting (thy subjects), O tiger among men, thou mayst then, O son of Pandu, obtain the merits of all the four modes of life and of all the four orders of men !"

SECTION LXVII

"Yudhishthira said, 'Thou hast said what the duties are of the four modes of the life and the four orders. Tell me now, O grandsire, what are the principal duties of a kingdom.'

"Bhishma said, 'The (election and) coronation of a king is the first duty of a kingdom. A kingdom in which anarchy prevails becomes weak and is soon afflicted by robbers.[1] In kingdoms torn by anarchy, righteousness cannot dwell. The inhabitants devour one another. An anarchy is the worst possible of states. The *Srutis* declare that in crowning a king, it is Indra that is crowned (in the person of the king). A person who is desirous of prosperity should worship the king as he should worship Indra himself. No one should dwell in kingdoms torn by anarchy. Agni does not convey (to the gods) the libations that are poured upon him in kingdoms where anarchy prevails. If a powerful king approaches kingdoms weakened by anarchy, from desire of annexing them to his dominions, the people should go forward and receive the invader with respect. Some conduct would be consistent with wise counsels. There is no evil greater than anarchy. If the powerful invader be inclined to equity, everything will be right. If, on the other hand, he be engaged, he may exterminate all. That cow which cannot be easily milked has to suffer much torture. On the other hand, that cow which is capable of being easily milked, has not to suffer any torture whatever. The wood that bends easily does not require to be heated. The tree that bends easily, has not to suffer any torture (at the hands of the gardener). Guided by these instances, O hero, men should bend before those that are powerful. The man that bends his head to a powerful person really bends his head to Indra. For

[1] *Anidram* is explained by Nilakantha as a kingdom where anarchy prevails, sleeplessness being its certain indication.

these reasons, men desirous of prosperity should (elect and) crown some person as their king. They who live in countries where anarchy prevails cannot enjoy their wealth and wives. During times of anarchy, the sinful man derive great pleasure by robbing the wealth of other people. When, however, his (ill-got) wealth is snatched by others, he wishes for a king. It is evident, therefore, that in times of anarchy the very wicked even cannot be happy. The wealth of one is snatched away by two. That of those two is snatched away by many acting together. He who is not a slave is made a slave. Women, again, are forcibly abducted. For these reasons the gods created kings for protecting the people. If there were no king on earth for wielding the rod of chastisement, the strong would then have preyed on the weak after the manner of fishes in the water. In hath been heard by us that men, in days of old, in consequence of anarchy, met with destruction, devouring one another like stronger fishes devouring the weaker ones in the water. It hath been heard by us that a few amongst them then, assembling together, made certain compacts, saying, 'He who becomes harsh in speech, or violent in temper, he who seduces or abducts other people's wives or robs the wealth that belongs to others, should be cast off by us.' For inspiring confidence among all classes of the people, they made such a compact and lived for some time. Assembling after some time they proceeded in affliction to the Grandsire, saying, 'Without a king, O divine lord, we are going to destruction. Appoint some one as our king. All of us shall worship him and he shall protect us.' Thus solicited, the Grandsire asked Manu. Manu, however, did not assent to the proposal.

"Manu said, 'I fear all sinful acts. To govern a kingdom is exceedingly difficult, especially among men who are always false and deceitful in their behaviour.'

"Bhishma continued, 'The inhabitants of the earth then said unto him, 'Do not fear. The sins that men commit will touch those only that commit them (without staining thee in the least). For the increase of thy treasury, we will give thee a fiftieth part of our animals and precious metals and a tenth part of our grain. When our maidens also will become desirous of wedding, we shall, when the question comes up, give thee the most beautiful ones among them. Those amongst men who will become the foremost of all in the use of weapons and in riding animals and driving vehicles, shall proceed behind thee like the deities behind Indra. With thy strength enhanced in this way, and becoming invincible and possessed of great prowess, thou wilt be our king and protect us happily like Kuvera protecting the *Yakshas* and the *Rakshasas*. A fourth part of the merit which men will earn under thy protection will be thine. Strengthened by that merit so easily obtained by thee, do thou protect us, O king, like He of a hundred sacrifices protecting the deities. Like the Sun scorching everything with his rays, go out for winning victories. Crush the pride of foes and let righteousness always triumph (in the world).' Thus addressed by those inhabitants of the earth, Manu, possessed of great energy, proceeded, accompanied by a large force. Of high descent, he seemed then to blaze with prowess. Beholding the might of Manu, like the gods eyeing the might of Indra, the inhabitants of the earth became inspired with fear and set

their hearts upon their respective duties. Manu then made his round through the world, checking everywhere all acts of wickedness and setting all men to their respective duties, like a rain-charged cloud (in its mission of beneficence).'

"Those, O Yudhishthira, those men on earth who desire prosperity should first elect and crown a king for the protection of all. Like disciples humbling themselves in the presence of the preceptors or the gods in the presence of Indra, all men should humble themselves before the king. One that is honoured by his own people becomes an object of regard with his foes also, while one that is disregarded by his own is overridden by foes. If the king be overridden by his foes, all his subjects become unhappy. Therefore, umbrellas and vehicles and outward ornaments, and viands, and drinks, and mansions, and seats, and beds, and all utensils for use and show, should be assigned to the king. By such means the king will succeed in discharging his duties of protection (the better) and become irresistible. He should speak with smiles. Addressed sweetly by others, he should address others sweetly. Grateful (to those that serve him), firmly devoted (to those that deserve his respect), and with passions under control, he should give unto others their due. Looked upon by others he should look at them mildly, sweetly, and handsomely.' "

SECTION LXVIII

"Yudhishthira said, 'Why, O bull of Bharata's race, have the Brahmanas said that the king, that ruler of men, is a god?'

"Bhishma said, 'In this connection, is cited the old story, O Bharata, of the discourse of Vrihaspati unto Vasumanas. There was a king of Kosala possessed of great intelligence, named Vasumanas. On a certain occasion he questioned the great sage Vrihaspati of much wisdom. Conversant with the requirements of humility, king Vasumanas, ever devoted to the welfare of all, having observed the proper humilities and having cricumambulated the great sage and bowed unto him duly, enquired of the virtuous Vrihaspati about the ordinances in respect of a kingdom, moved by the desire of securing the happiness of men.'

"Vasumanas said, 'By what means do creatures grow and by what are they destroyed? O thou of great wisdom, by adoring whom do they succeed in obtaining eternal happiness?' Thus questioned by the Kosala king of immeasurable energy, Vrihaspati of great wisdom discoursed unto him coolly about the respect that should be paid to kings.

"Vrihaspati said, 'The duties of all men, O thou of great wisdom, may be seen to have their root in the king. It is through fear of the king only that men do not devour one another. It is the king that brings peace on earth, through due observance of duties, by checking all disregard for wholesome restraints and all kinds of lust. Achieving this, he shines in glory. As, O king,

all creatures become unable to see one another and sink in utter darkness if the sun and the moon do not rise, as fishes in shallow water and birds in a spot safe from danger dart and rove as they please (for a time) and repeatedly attack and grind one another with force and then meet with certain destruction even so men sink in utter darkness and meet with destruction if they have no king to protect them, like a herd of cattle without the herdsman to look after them. If the king did not exercise the duty of protection, the strong would forcibly appropriate the possessions of the weak, and if the latter refused to surrender them with ease, their very lives would be taken. Nobody then, with reference to any article in his possession, would be able to say '*This is mine.*' Wives, sons, food, and other kinds of property, would not then exist. Ruin would overtake everything if the king did not exercise the duty of protection. Wicked men would forcibly appropriate the vehicles and robes and ornaments and precious stones and other kinds of property belonging to others, if the king did not protect. In the absence of protection by the king, diverse kinds of weapons would fall upon those that are righteous in their practices, and unrighteousness would be adopted by all. In the absence of royal protection men would disregard or even injure their very mothers and fathers if aged, their very preceptors and guests and seniors. If the king did not protect, all persons possessed of wealth would have to encounter death, confinement, and persecution, and the very idea of property would disappear. If the king did not protect, everything would be exterminated prematurely, and every part of the country would be overrun by robbers, and everybody would fall into terrible hell. If the king did not protect, all restrictions about marriage and intercourse (due to consanguinity and other kinds of relationship) would cease; all affairs relating to agricultures and trade would fall into confusion; morality would sink and be lost; and the three Vedas would disappear. Sacrifices, duly completed with presents according to the ordinance, would no longer be performed; no marriage would take place; society itself would cease to exist, if the king did not exercise the duty of protection. The very bulls would not cover cows and milk-jars would not be churned, and men living by rearing kine would meet with destruction, if the king did not exercise the duty of protection. In the absence of royal protection, all things, inspired with fear and anxiety and becoming senseless and uttering cries of woe, would meet with destruction in no time. No sacrifices extending for a year and completed with presents according to the ordinances would occur if the king did not exercise the duty of protection. In the absence of royal protection Brahmanas would never study the four Vedas or undergo austerities or be cleansed by knowledge and rigid vows. In the absence of royal protection, the slayer of a person guilty of the slaughter of a Brahmana would not obtain any reward; on the other hand the person guilty of Brahmanicide would enjoy perfect immunity. In the absence of royal protection, men would snatch other people's wealth from their very hands, and all wholesome barriers would be swept away, and everybody, inspired with fear, would seek safety in flight. In the absence of royal protection, all kinds of injustice would set in; an intermixture of castes would take place; and famine would ravage the king-

dom. In consequence again of royal protection, men can everywhere sleep fearlessly and at their ease without shutting their houses and doors with bolts and bars. Nobody would hear the evil speeches of others, far less actual assaults, if the king did not righteously protect the earth.[1] If the king exercises the duty of protection, women decked with ornament may fearlessly wander everywhere without male relatives to attend upon them. Men become righteous and without injuring serve one another because the king exercises the duty of protection. In consequence of royal protection the members of the three orders are enabled to perform high sacrifices and devote themselves to the acquisition of learning with attention. The world depends upon agriculture and trade and is protected by the Vedas. All these again are duly protected by the king exercising his principal duty. Since the king, taking a heavy load upon himself, protects his subjects with the aid of a mighty force, it is for this that the people are able to live in happiness. Who is there that will not worship him in whose existence the people exist and in whose destruction the people are destroyed? That person who does what is agreeable and beneficial to the king and who bears (a share of) the burden of kingly duties that strike every caste with fear, conquers both this and the other world.[2] That man who even thinks of doing an injury to the king, without doubt meets with grief here and goes to hell hereafter. No one should disregard the king by taking him for a man, for he is really a high divinity in human form. The king assumes five different forms according to five different occasions. He becomes Agni, Aditya, Mrityu, Vaisravana, and Yama. When the the king, deceived by falsehood, burns with his fierce energy the sinful offenders before him, he is then said to assume the form of Agni. When he observes through his spies the acts of all persons and does what is for the general good, he is then said to assume the form of Aditya. When he destroys in wrath hundreds of wicked men with their sons, grandsons, and relatives, he is then said to assume the form of the Destroyer. When he restrains the wicked by inflicting upon them severe punishments and favours the righteous by bestowing rewards upon them, he is then said to assume the form of Yama. When he gratifies with profuse gifts of wealth those that have rendered him valuable services, and snatches away the wealth and precious stones of those that have offended him, indeed, when he bestows prosperity upon some and takes it away from others, he is then, O king, said to assume the form of Kuvera on earth. No person who is possessed of cleverness, who is capable of work, who desires the acquisition of virtue, and who is free from malice, should ever spread evil reports about the king. No man, by acting against the king, can ever make himself happy, even if he happens to be the king's son or brother or companion or one whom the king regards as his second self. Fire, having the wind for his urger, blazing forth (among articles that are inflamable),

[1] The sense seems to be that men patiently bear the injuries inflicted upon them by others, without seeking to right themselves by force, because they can invoke the king to punish the offenders. If there were no kings, immediate vengeance for even the slightest injuries would be the universal practice.

[2] *i.e.*, becoming foremost and happy here, attains to blessedness hereafter.

may leave a remnant.[1] The wrath of the king, however, leaves not anything to the person that incurs it. Whatever belongs to the king should be avoided from distance.[2] One should turn away from what belongs to the king as he would from death itself. A person by appropriating what belongs to the king speedily meets with destruction like a deer upon touching poison. The man of intelligence should protect as his own what belongs to the king. They that appropriate wealth belonging to the king sink senseless into a deep hell of eternal gloom and infamy. Who is there that will not worship the king who is adored by such terms as delighter of the people, giver of happiness, possessor of prosperity, the foremost of all, healer of injuries, lord of earth, and protector of men? That man, therefore, who desires his own prosperity, who observes all wholesome restraints, who has his soul under control, who is the master of his passions, who is possessed of intelligence and memory, and who is clever (in the transaction of business), should always be attached to the king. The king should duly honour the minister who is grateful, endued with wisdom, large-hearted, loyal, possessed of mastery over his senses, virtuous, and observant of the dictates of policy. The king should entertain the man who is loyal, grateful, virtuous, possessed of self-control, brave, magnanimous in his acts, and competent to accomplish tasks without the assistance of others. Knowledge makes men proud. The king makes men humble. The man who is afflicted by the king can never obtain happiness. On the other hand, the man who is favoured by the king becomes happy. The king is the heart of his people; he is their great refuge; he is their glory; and he is their highest happiness. Those men, O monarch, who are attached to the king, succeed in conquering both this and the other world. Having governed the earth with the aid of the qualities of self-restraint, truth, and friendship, and having adored the gods by great sacrifices, the king, earning great glory, obtains an eternal abode in heaven.' That best of monarchs, *viz.*, the heroic Vasumanas, ruler of Kosala, thus instructed by Vrihaspati the son of Angiras, began thenceforth to protect his subjects."

SECTION LXIX

"Yudhishthira said, 'What other special duties remain for the king to discharge? How should he protect his kingdom and how subdue his foes? How should he employ his spies? How should he inspire confidence in the four orders of his subjects, his own servants, wives, and sons, O Bharata?'

"Bhishma said, 'Listen, O monarch, with attention to the diverse duties

[1]The Wind is said to be the charioteer of Fire, because whenever there is a conflagration, the Wind, appearing aids in extending it.

[2]*i.e.*, no one should covet the possessions of the king.

of kings,—to those acts which the king or one that is in the position of a king should first do. The king should first subdue himself and then seek to subdue his foes. How should a king who has not been able to conquer his own self be able to conquer his foes? The conquest of these, *viz.*, the aggregate of five, is regarded as the conquest of self. The king that has succeeded in subduing his senses is competent to resist his foes. He should place bodies of foot-soldiers in his forts, frontiers, towns, parks, and pleasure gardens, O delighter of the Kurus, as also in all places where he himself goes, and within his own palace, O tiger among men! He should employ as spies men looking like idiots or like those that are blind and deaf. Those should all be persons who have been thoroughly examined (in respect of their ability), who are possessed of wisdom, and who are able to endure hunger and thirst. With proper attention, the king should set his spies upon all his counsellors and friends and sons, in his city and the provinces, and in dominions of the chiefs under him. His spies should be so employed that they may not know one another. He should also, O bull of Bharata's race, know the spies of his foes by himself setting spies in shops and places of amusement, and concourses of people, among beggars, in his pleasure gardens and parks, in meetings and conclaves of the learned, in the country, in public places, in places where he holds his own court, and in the houses of the citizens. The king possessed of intelligence may thus ascertain the spies despatched by his foes. If these be known, the king may derive much benefit, O son of Pandu! When the king, by a survey of his own, finds himself weak, he should then, consulting with his counsellors make peace with a foe that is stronger. The king that is wise should speedily make peace with a foe, even when he knows that he is not weak, if any advantage is to be derived from it. Engaged in protecting his kingdom with righteousness, the king should make peace with those that are possessed of every accomplishment, capable of great exertion, virtuous, and honest. When the king finds himself threatened with danger and about to be overtaken by ruin, he should slay all offenders whom he had overlooked before and all such persons as are pointed at by the people. A king should have nothing to do with that person who can neither benefit nor injure him, or with one who cannot rescue himself from distress. As regards military operations a king who is confident of his own strength, should, at the head of a large force, cheerfully and with courage give the order to march, without proclaiming his destination against one destitute of allies and friends or already at war with another and (therefore) heedless (of danger from other quarters), or one weaker than himself, having first made arrangements for the protection of his own capital.[1] A king should not for ever live in subjection to another possessed of greater prowess. Though weak, he should seek to afflict the stronger, and resolved upon this, continue to rule his own.[2] He should afflict the kingdom of the stronger one by means of weapons, fire and appli-

[1] *Kalya* means able or strong; *anakrandam* is 'without allies'; *anantaram* means, 'without friends'; and *Vyasaktam* is 'engaged at war with another.'

[2] *Tatparah* is explained by Nilakantha as *Karshanaparah.*

cation of poison. He should also cause dissensions amongst his counsellors and servants. Vrihaspati has said that a king possessed of intelligence should always avoid war for acquisition of territory. The acquisition of dominion should be made by the three well-known means (of conciliation, gift, and disunion). The king that is possessed of wisdom should be gratified with those acquisition that are made by means of conciliation, gift, and disunion. The king, O delighter of the Kurus, should take a sixth of the incomes of his subjects as tribute for meeting the expenses of protecting them. He should also forcibly take away wealth, much or little (as the case may require), from the ten kinds of offenders mentioned in the scriptures, for the protection of his subjects. A king should, without doubt, look upon his subjects as his own children. In determining their disputes, however, he should not show compassion. For hearing the complaints and answers of disputants in judicial suits, the king should always appoint persons possessed of wisdom and a knowledge of the affairs of the world, for the state really rests upon a proper administration of justice. The king should set honest and trustworthy men over his mines, salt, grain, ferries, and elephant corps. The king who always wields with propriety the rod of chastisement earns great merit. The proper regulation of chastisement is the high duty of kings and deserves great applause. The king should be conversant with the Vedas and their branches, possessed of wisdom, engaged in penances, charitable, and devoted to the performance of sacrifices. All these qualities should permanently reside in a king. If the king fails to administer justice, he can neither have heaven nor fame. If a king be afflicted by a stronger one, the former, if possessed of intelligence, should seek refuge in a fort. Assembling his friends for consultation, he should devise proper means. Adopting the policy of conciliation and of producing dissensions, he should devise means for waging war with the assailant. He should set the inhabitants of the woods on the high roads, and, if necessary, cause whole villages to be removed, transplanting all the inhabitants to minor towns or the outskirts of great cities. Repeatedly assuring his wealthy subjects and the principal officers of the army, he should cause the inhabitants of the open country to take refuge in such forts as are well-protected. He should himself withdraw all stores of grain (from the open country into his forts). If that becomes impossible, he should destroy them completely by fire. He should set men for destroying the crops on the fields of the enemy (by producing disunion among the enemy's subjects). Failing to do this, he should destroy those crops by means of his own troops. He should destroy all the bridges over the rivers in his kingdom. He should bale out the waters of all the tanks in his dominions, or, if incapable of baling them out, cause them to be poisoned. Disregarding the duty of protecting his friends, he should, in view of both present and future circumstances, seek the protection of the ruler of another kingdom who may happen to be the foe of his foe and who may be competent to deal with his foe on the field of battle.[1] He should destroy all the smaller forts in his kingdom. He should also cut

[1] I follow Nilakantha in reading this verse.

down all the smaller trees excepting those that are called *Chaitya.*[1] He should cause the branches of all the larger trees to be lopped off, but he should not touch the very leaves of those called *Chaitya.* He should raise outer ramparts round his forts, with enclosures in them, and fill his trenches with water, driving pointed stakes at their bottom and filling them with crocodiles and sharks. He should keep small openings in his walls for making sallies from his fort, and carefully make arrangements for their defence like that of the greater gates.[2] In all his gates he should plant destructive engines. He should plant on the ramparts (of his forts) *Sataghnis* and other weapons. He should store wood for fuel and dig and repair wells for supply of water to the garrison. He should cause all houses made of grass and straw to be plastered over with mud, and if it is the summer month, he should, from fear of fire, withdraw (into a place of safety) all the stores of grass and straw. He should order all food to be cooked at night. No fire should be ignited during the day, except for the daily *homa.* Particular care should be taken of the fires in smithies and lying-in rooms. Fires kept within the houses of the inhabitants should be well covered. For the effectual protection of the city, it should be proclaimed that condign punishment will overtake the person who lights fires by the day time. During such times, all beggars, eunuchs, lunatics, and mimes, should, O foremost of men, be driven out of the town, for if they are permitted to remain, evil will follow. In places of public resort, in *tirthas,* in assemblies, and in the houses of the citizens, the king should set competent spies.[3] The king should cause wide roads to be constructed and order shops, and places for the distribution of water, to be opened at proper stations. Depots (of diverse necessaries), arsenals, camps and quarters for soldiers, stations for the keeping of horses and elephants, encampments of soldiers, trenches, streets and bypaths, houses and gardens for retirement and pleasure, should be so ordered that their sites may not be known to others, O Yudhishthira. A king who is afflicted by a hostile army should gather wealth, and store oil and fat and honey, and clarified butter, and medicines of all kinds, and charcoal and *munja* grass, leaves, arrows, scribes and draftsmen, grass, fuel, poisoned arrows, weapons of every kind such as darts, swords, lances, and others. The king should store such articles. He should especially keep ready drugs of every kind, roots and fruits, the four kinds of physicians, actors and dancers, athletes, and persons capable of assuming diverse disguises. He should decorate his capital and gladden all his subjects. The king should lose no time in bringing under his control such persons as may happen to inspire him with fear, be they his servants or counsellors or citizens or neighbouring monarchs. After any task of the king has been accomplished, he should reward that those that have aided in its accomplishment with wealth and other proportionate gifts and thankful speeches. It has been laid down in the scriptures, O delighter

[1] *Chaitya* trees are those that are regarded holy and unto which worship is offered by the people.

[2] Nilakantha thinks that *ucchvasa* means breath or air. The small doors, he thinks, are directed to be kept for the admission of air.

[3] The *tirthas* are eighteen in number, such as the council-room etc.

of the Kurus, that a king pays off his debt when he discomfits his foe or slays him outright.[1] A king should take care of seven things. Listen to me as I recite them. They are his own self, his counsellors, his treasury, his machinery for awarding punishments, his friends, his provinces, and his capital. He should with care protect his kingdom which consists of these seven limbs. That king, O tiger among men, who is conversant with the aggregate of six, the triple aggregate, and the high aggregate of three, succeeds in winning the sovereignty of the whole earth. Listen, O Yudhishthira, to what has been called the aggregate of six. These are ruling in peace after concluding a treaty (with the foe), marching to battle, producing disunion among the foe, concentration of forces, for inspiring the foe with fear, preparedness for war with readiness for peace, and alliance with others. Listen now with attention to what has been called the triple aggregate. They are decrease, maintenance of what is, and growth. The high aggregate of three consists of Virtue, Profit and Pleasure. These should be pursued judiciously. By the aid of virtue, a king succeeds in ruling the earth for ever. Touching this matter, Angirasa's son: Vrihaspati himself has sung two verses. Blessed be thou, O son of Devaki, it behoveth thee to hear them. 'Having discharged all his duties and having protected the earth, and having also protected his cities, a king attains to great happiness in heaven. What are penances to that king, and what need has he of sacrifices who protects his people properly? Such a king should be regarded as one conversant with every virtue!'

Yudhishthira said, 'There is the science of chastisement, there is the king, and there are the subjects. Tell me, O grandsire, what advantage is derived by one of these from the others.'

Bhishma said, 'Listen to me, O king, as I describe, O Bharata, the great blessedness of the science of chastisement, in sacred words of grave import. The science of chastisement forces all men to the observance of the duties of their respective orders. Duly administered, it forces people to virtuous acts.[2] When the four orders attend to their respective duties, when all wholesome barriers are maintained, when peace and happiness are made to flow from the science of chastisement, when the people become freed from all fear, and the three higher orders endeavour, according to their respective duties, to maintain harmony, know that men become truly happy at such times. Whether it is the king that makes the age, or, it is the age that makes the king, is a question about which thou shouldst not entertain any doubt. The truth is that the king makes the age. When the king rules with a complete and strict reliance on the science of chastisement, the foremost of ages called *Krita* is then said to set in.[3] Righteousness sets in the *Krita* age. Nothing of unrighteousness exists then. The hearts of men belonging to all the four orders do not take any pleasure in unrighteousness. Without doubt, all men succeed in acquiring the objects

[1] *Pays off his debt, i.e.*, discharges his obligations to the subjects.

[2] The ablative has here the sense of "towards."

[3] The correct reading seems to be *sreshtham* and not *srishtam*. If the latter reading be preferred, it would mean "the age called *Krita* that comes in Time's course."

they desire and preserving those that have been acquired. All the Vedic rites become productive of merit. All the seasons become delightful and free from evil. The voice, pronunciation, and minds of all men become clear and cheerful. Diseases disappear and all men become long-lived. Wives do not become widows, and no person becomes a miser. The earth yields crops without being tilled, and herbs and plants grow in luxuriance. Barks, leaves, fruits, and roots, become vigorous and abundant. No unrighteousness is seen. Nothing but righteousness exists. Know these to be the characteristics, O Yudhishthira, of the Krita age. When the king relies upon only three of the four parts of the science of chastisement leaving out a fourth, the age called *Treta* sets in. A fourth part of unrighteousness follows in the train of such observance (of the great science) by three-fourths. The earth yields crops but waits for tillage. The herbs and plants grow (depending upon tillage). When the king observes the great science by only a half, leaving out the other half, then the age that sets in is called *Dwapara*. A moiety of unrighteousness follows in the train of such observance of the great science by half. The earth requires tillage and yields crops by half. When the king, abandoning the great science totally, oppresses his subjects by evil means of diverse kinds, the age that sets in is called *Kali*. During the age called Kali, unrighteousness becomes full and nothing of righteousness is seen. The hearts of men, of all the orders, fall away from their respective duties. Sudras live by adopting lives of mendicancy, and Brahmanas live by serving others. Men fail to acquire the objects they desire and preserve those already acquired. Intermixture of the four orders takes place. Vedic rites fail to produce fruits. All the seasons cease to be delightful and become fraught with evil. The voice, pronunciation, and minds of men lose vigour. Diseases appear, and men die prematurely. Wives become widows, and many cruel men are seen. The clouds do not pour seasonably, and crops fail. All kinds of moisture also fail, when the king does not, with proper attention to the great science, protect the subjects. The king is the creator of the *Krita* age, of the *Treta*, and of the *Dwapara*. The king is the cause of the fourth age (called *Kali*). If he causes the *Krita* age, he attains to everlasting heaven. If he causes the *Treta age*, he acquires heaven for a period that is limited. If he causes the *Dwapara*, he attains to blessedness in heaven according to the measure of his merits. By causing the *Kali* age, the king incurs a heavy load of sin. Stained by wickedness, he rots in hell for innumerable years, for sinking in the sins of his subjects, he incurs great sin and infamy himself. Keeping the great science in his view, the Kshatriya possessed of learning should strive to acquire those objects which he desires and protect those that have been already acquired. The science of chastisement, which establishes all men in the observance of their respective duties, which is the groundwork of all wholesome distinctions, and which truly upholds the world and sets it agoing, if properly administered, protects all men like the mother and the father protecting their children. Know, O bull among men, that the very lives of creatures depend upon it. The highest merit a king can acquire is acquaintance with the science of chastisement and administering it properly. Therefore, O thou of Kuru's race, protect thy subjects righteously,

with the aid of that great science. By protecting the subjects and adopting such a conduct, thou wilt surely attain to such blessedness in heaven as is difficult of acquisition."

SECTION LXX

"Yudhishthira said, 'By adopting that conduct, O thou that art conversant with every kind of behaviour, can a king succeed in easily acquiring, both here and hereafter, objects productive of happiness in the end?'

"Bhishma said, 'There are these thirty-six virtues (which a king should observe). They are connected with thirty-six others. A virtuous person, by attending to those qualities, can certainly acquire great merit. The king should observe his duties without wrath and malice. He should not abandon kindness. He should have faith. He should acquire wealth without persecution and cruelty. He should pursue pleasure without attachments. He should, with cheerfulness, utter what is the agreeable, and be brave without brag. He should be liberal but should not make gifts to persons that are unobserving. He should have prowess without cruelty. He should make alliance, avoiding those that are wicked. He should not act with hostility towards friends. He should never employ persons not devoted to him as his spies and secret agents. He should never accomplish his objects by persecution. He should never, disclose his purposes before persons that are wicked. He should speak of the merits of others but never his own. He should take wealth from his subjects but never from those that are good. He should never employ or take the assistance of persons that are wicked. He should never inflict punishment without careful enquiry. He should never disclose his counsels. He should give away, but not to persons that are covetous. He should repose confidence on others but never on those that have injured him. He should not cherish malice. He should protect his wedded wives. He should be pure and should not always be melted by compassion. He should not indulge much in female companionship. He should take food that is wholesome and never that which is otherwise. He should without pride pay regards to those that deserve them, and serve his preceptors and seniors with sincerity. He should worship the gods without pride. He should seek prosperity, but never do anything that brings infamy. He should wait (upon his seniors) with humility. He should be clever in business but should always wait for the proper time. He should comfort men and never send them away with empty speeches. Having favourred a person, he should not abandon him. He should never strike in ignorance. Having slain his foe he should never indulge in sorrow. He should display temper, but should never do so when there is no occasion. He should be mild, but never to those that have offended. Conduct thyself thus while ruling thy kingdom if thou wishest to have prosperity. The king that behaves otherwise

incurs great danger. That king who observes all these virtues that I have mentioned, reaps many blessings on earth and great rewards in heaven.'

"Vaisampayana continued, 'Hearing these words of Santanu's son, king Yudhishthira, docile in receiving instructions, possessed of great intelligence, and protected by Bhima and others, then worshipped his grandsire and from that time began to rule according to that teaching.' "

SECTION LXXI

"Yudhishthira said, 'Tell me, O grandsire, in what way should the king protect his subjects so as to be able to avoid grief and so as not to offend against righteousness?'

"Bhishma said, 'I shall recite, O king, those eternal duties in brief, for if I were to mention them in detail, I would never attain to their end. Thou shouldst worship those Brahmanas that are devoted to their duties, possessed of learning, regular in worshipping the gods, observant of high vows, and endued with other accomplishments, when they come to thy abode, and employ them in officiating in thy sacrifices. With thy priest accompanying thee, thou shouldst rise up when they approach, and touch and worship their feet, and do every other act that is necessary. Doing these acts of piety and discharging other acts that are for thy own good, thou shouldst (by presents) cause those Brahmanas to utter benedictions on thee for the success of thy purposes. Endued with sincerity, and wisdom and intelligence, O Bharata, thou shouldst adopt truth and avoid lust and wrath. That foolish king who pursues Profit without driving away lust and wrath, fails to acquire virtue and ultimately sacrifices Profit as well. Never employ those that are covetous and foolish in matters connected with Pleasure and Profit. Thou shouldst always employ in all thy acts those that are free from covetousness and possessed of intelligence. Stained with lust and wrath and unskilled in the transaction of business foolish persons, if vested with authority in matters of Profit, always oppress the people by diverse contrivances productive of mischief. With a sixth part upon fair calculation, of the yield of the soil as his tribute, with fines and forfeitures levied upon offenders, with the imposts, according to the scriptures, upon merchants and traders in return for the protection granted to them, a king should fill his treasury.[1] Realising this just tribute and governing the kingdom properly the king should, with heedfulness, act in such a way that his subjects may not feel the pressure of want. Men become deeply devoted to that king who discharges the duty of protection properly, who is endued with liberality, who is steady in the observance of righteousness, who is vigilant, and who is free from lust and hate. Never

[1] *i.e.*, these are the true sources of the royal revenue.

desire to fill thy treasury by acting unrighteously or from covetousness. That king who does not act in accordance with the scriptures fails to earn wealth and religious merit. That king who is mindful only of the means of acquiring wealth, never succeeds in acquiring both religious merit and wealth. The wealth again that he acquires (by such means) is seen to be lavished on unworthy objects.[1] That avaricious king who through folly oppresses his subjects by levying taxes not sanctioned by the scriptures, is said to wrong his own self. As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom afflicted by improper means, never yields any profit to the king.[2] He who treats a milch cow with tenderness always obtains milk from it. Similarly, the king who rules his kingdom by the aid of proper means, reaps much fruit from it. By protecting a kingdom properly and ruling it by the aid of judicious means, a king, O Yudhishthira, may succeed in always obtaining much wealth. The earth, well protected by the king, yields crops and gold (to the ruler and the ruled) even like a gratified mother yielding milk to her child. Imitate the example, O king, of the flowerman and not of the charcoal-maker. Becoming such and discharging the duty of protection, thou mayst be able to enjoy the earth for ever.[3] If in attacking an enemy's kingdom thy treasury becomes exhausted, thou mayst refill it by taking wealth from all except Brahmanas. Let not thy heart be moved, even when thou art in great distress, upon seeing Brahmanas possessed of wealth. I need not speak then of what thou shouldst do when thou art in affluence. Thou shouldst give them wealth to the best of thy power and as they deserve and protect them, comforting them on all occasions. By conducting thyself in this way, thou mayst acquire such regions hereafter as are most difficult of acquisition. Adopting such virtuous behaviour, do thou protect thy subjects. Thou mayst then obtain, O delighter of the Kurus, fame that is everlasting, high, and pure. Protect thy subjects righteously, O son of Pandu, for no regret or pain will then be thine. Protection of the subject is the highest duty of the king, since compassion to all creatures and protecting them from injury has been said to be the highest merit. Persons conversant with duties regard that to be the highest merit of the king, when, engaged in protecting all creatures, the king displays compassion towards them. The sin a king incurs by neglecting for a single day to protect his subjects from fear is such that he does not attain to end of his sufferings (for it) in hell till after a thousand years. The merit a king earns by protecting his subjects righteously for a single day is such that he enjoys its reward in heaven for ten thousand years. All those regions that are acquired by persons leading duly the *Garhasthya*, the *Brahmacharya*, and the *Vanaprastha* modes of life, are soon acquired by a king by only protecting his subjects righteously.

[1]The meaning is that if a king attends only to the acquisition of wealth, he may succeed in acquiring wealth, but he will never succeed in earning religious merit.

[2]Literally, 'never flourishes.'

[3]The charcoal-maker uproots trees and plants, and burns them for producing his stock-in-trade. The flowerman, on the other hand, waters his trees and plants, and gathers only their produce.

Do thou, O son of Kunti, observe with great care this duty (of protection). Thou shalt then obtain the reward of righteousness and no grief and pain will be thine. Thou shalt, O son of Pandu, obtain great prosperity in heaven. Merit like this is impossible to be acquired by persons that are not kings. A person, therefore, who is a king, and no other, can succeed in earning such reward of virtue. Possessed of intelligence, thou hast obtained a kingdom. Do thou protect thy subjects righteously. Gratify Indra with offerings of *Soma* and the friends and well-wishers with the objects of their wishes.'"

SECTION LXXII

"Bhishma said, 'That person, O king, who would protect the good and punish the wicked, should be appointed as his priest by the king. In this connection is cited the old story about the discourse between Pururavas, the son of Aila and Matariswan.'

"Pururavas said, 'Whence has the Brahmana sprung and whence the three other orders? For what reason also has the Brahmana become the foremost? It behoveth thee to tell me all this.'

"Matariswan answered, 'The Brahmana, O best of kings, has sprung from the mouth of Brahman. The Kshatriya has sprung from his two arms, and the Vaisya from his two thighs. For waiting upon these three orders, O ruler of men, a fourth order, *viz.*, the Sudra, sprung into life, being created from the feet (of Brahman). Originally created thus, the Brahmana takes birth on earth as the lord of all creatures, his duty being the keep of the Vedas and the other scriptures.[1] Then, for ruling the earth and wielding the rod of chastisement and protecting all creatures, the second order, *viz.*, the Kshatriya was created. The Vaisya was created for supporting the two other orders and himself by cultivation and trade, and finally, it was ordained by Brahman that the Sudra should serve the three orders as a menial.'

"Pururavas said, 'Tell me truly, O god of Winds, to whom, this earth righteously belong. Does it belong to the Brahmana or to the Kshatriya?'

"The god of Winds said, 'Everything that exists in the universe belongs to the Brahmana in consequence of his birth and precedence. Persons conversant with morality say this. What the Brahmana eats is his own. The place he inhabits is his own. What he gives away is his own. He deserves the veneration of all the (other) orders. He is the first-born and the foremost. As a woman, in the absence of her husband, accepts his younger brother for him, even so the earth, in consequence of the refusal of the Brahmana, has accepted his next-born, *viz.*, the Kshatriya, for her lord. This is the first rule. In times, however, of distress, there is an exception of this. If thou seekest to

[1] *Dharmakosha* literally means the 'repositary of all duties.'

discharge the duties of the order and wishest to obtain the highest place in heaven, then give unto the Brahmana all the land thou mayst succeed in conquering, unto him that is possessed of learning and virtuous conduct, that is conversant with duties and observant of penances, that is satisfied with the duties of his order and not covetous of wealth. The well-born Brahmana, possessed of wisdom and humility, guides the king in every matter by his own great intelligence. By means of sound counsels he causes the king to earn prosperity. The Brahmana points out to the king the duties the latter is to observe. As long as a wise king, observant of the duties of his order, and bereft of pride, is desirous of listening to the instructions of the Brahmana, so long is he honoured and so long does he enjoy fame. The priest of the king, therefore, has a share in the merit that the king acquires. When the king behaves himself thus, all his subjects, relying upon him, become virtuous in their behaviour, attentive to their duties, and freed from every fear. The king obtains a fourth part of those righteous acts which his subjects, properly protected by him, perform in his kingdom. The gods, men, *Pitris*, *Gandharvas*, *Uragas*, and *Rakshasas*, all depend upon sacrifices for their support. In a country destitute of a king, there can be no sacrifice. The gods and the *Pitris* subsist on the offerings made in sacrifices. Sacrifice, however, depends upon the king. In the season of summer, men desire comfort from the shade of trees, cool water, and cool breezes. In the season of winter they derive comfort from fire, warm clothes, and the sun. The heart of man may find pleasure in sound, touch, taste, vision, and scent. The man, however, who is inspired with fear, finds no pleasure in all these things. That person who dispels the fears of men obtains great merit. There is no gift so valuable in the three worlds as the gift of life. The king is Indra. The king is Yama. The king is Dharma. The king assumes different forms. The king sustains and supports everything.' "

SECTION LXXIII

"Bhishma said, 'The king, with an eye to both religious merit and profit whose considerations are often very intricate, should, without delay, appoint a priest possessed of learning and intimate acquaintance with the Vedas and the (other) scriptures. Those kings that have priests possessed of virtuous souls and conversant with policy, and that are themselves possessed of such attributes, enjoy prosperity in every direction. Both the priest and the king should have such qualities as are worthy of regard and should be observant of vows and penances. They would then succeed in supporting and aggrandising the subjects and the deities, the *Pitris* and the children.[1] It is laid down

[1] *Children* is a euphemism for *subjects*, suggested by the word *pitris* to which it is antithetical.

that they should be possessed of similar hearts and should be each other's friends. In consequence of such friendship between Brahmana and Kshatriya, the subjects become happy. If they do not regard each other, destruction would overtake the people. The Brahmana and the Kshatriya are said to be the progenitors of all men. In this connection is cited the old story about the discourse between Aila's son and Kasyapa. Listen to it, O Yudhishthira.'

"Aila said, 'When the Brahmana forsakes the Kshatriya or the Kshatriya forsakes the Brahmana, who amongst them should be regarded superior and upon whom do the other orders rely and maintain themselves?'

"Kasyapa said, 'Ruin overtakes the kingdom of the Kshatriya when the Brahmana and Kshatriya contend with each other. Robbers infest that kingdom in which confusion prevails, and all good men regard the ruler to be a *Mlechcha*. Their oxen do not thrive, nor their children. Their pots (of milk) are not churned, and no sacrifices are performed there. The children do not study the Vedas in kingdoms where Brahmanas abandon Kshatriyas. In their houses wealth does not increase. Their children do not become good and do not study the scriptures and perform sacrifices. Those Kshatriyas that abandon Brahmanas become impure in blood and assume the nature of robbers. The Brahmana and the Kshatriya are connected with each other naturally, and each protects the other. The Kshatriya is the cause of the Brahmana's growth and the Brahmana is the cause of the Kshatriya's growth. When each helps the other, both attain to great prosperity. If their friendship, existing from days of old, breaks, a confusion sets over everything. No person desirous of crossing the ocean of life succeeds in his task even as a small boat floating on the bosom of the sea. The four orders of men become confounded and destruction overtakes all. If the Brahmana who is like a tree is protected, gold and honey are showered. If, on the other hand, he is not protected, it then tears and sins are showered. When Brahmanas fall away from the Vedas and (in the absence of a Kshatriya ruler) seek protection from the scriptures, then Indra does not pour rain seasonably and diverse kinds of calamities ceaselessly afflict the kingdom. When a sinful wretch having slain a woman or a Brahmana does not incur obloquy in assemblies of fellowmen and has not to stand in fear of the king, then danger threatens the Kshatriya ruler. In consequence of the sins perpetrated by sinful men, the god Rudra appears in the kingdom. Indeed, the sinful by their sins bring upon them that god of vengeance. He then destroys all, the honest and the wicked alike (without making any distinction).'

"Aila said, 'Whence does Rudra spring? What also is his form? Creatures are seen to be destroyed by creatures. Tell me all this, O Kasyapa! Whence does the god Rudra spring?'

"Kasyapa said, 'Rudra exists in the hearts of men. He destroys the bodies themselves in which he dwells as also the bodies of others. Rudra has been said to be like atmospheric visitations and his form is like that of the wind-gods.'

"Aila said, 'The Wind does not, by blowing, visibly destroy men on all occasions, nor does the deity of the clouds do so by pouring rain. On the

other hand, it is seen among men that they lose their senses and are slain through lust and malice.'

"Kasyapa said, 'Fire, blazing forth in one house, burneth a whole quarter or an entire village. Similarly, this deity stupefies the senses of some one and then that stupefaction touches all, the honest and the wicked alike, without any distinction.'

"Aila said, 'If chastisement touches all *viz.*, the honest and the wicked alike, in consequence of the sins perpetrated by the sinful, why should men, in that case, do acts that are good? Indeed, why should they not perform wicked acts?'

"Kasyapa said, 'By avoiding all connection with the sinful, one becomes pure and stainless. In consequence, however, of their being mixed with the sinful, the sinless are overtaken by chastisement. Wood that is wet, if mixed with wood that is dry, is consumed by fire in consequence of such co-existence. The sinless, therefore, should never mingle with the sinful.'

"Aila said, 'The earth holds the honest and the wicked. The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally.'

"Kasyapa said, 'Such, indeed, is the course of this world, O prince! It is not so, however, hereafter. In the other world, there is great difference of condition between the person that acts righteously and him that acts sinfully. The regions that meritorious men acquire are full of honey and possessed of the splendour of gold or of a fire upon which clarified butter has been poured. Those regions also are likened to the navel of ambrosia. The meritorious person enjoys great felicity there. Death, decrepitude, and sorrow, are not there. The region for the sinful is hell. Darkness and ceaseless pain are there, and it is full of sorrow. Sinking in infamy, the man of sinful deeds wrung with remorse there for many years. In consequence of a disunion between Brahmanas and Kshatriyas, unbearable griefs afflict the people. Knowing this, a king should appoint a (Brahmana) priest possessed of experience and wide knowledge. A king should first install the priest in his office, and then cause his own coronation. This has been laid down in the ordinance. The ordinances declare that the Brahmana is the foremost of all creatures. Men acquainted with the Vedas say that the Brahmana was created first. In consequence of the precedence of his birth, all things that are good in this world are vested in him. The rightful owner of all the best things that have flowed from the Creator, the Brahmana is also, for such precedence, worthy of the respect and the worship of all creatures. A king, however powerful, should, according to the dictates of the scriptures, bestow upon the Brahmana whatever is best and distinguished above others. The Brahmana contributes to the aggrandisement of the Kshatriya, and the Kshatriya to the aggrandisement of the Brahmana. Brahamanas should, therefore, be especially and always worshipped by kings.' "

SECTION LXXIV

"Bhishma said, 'It is said that the preservation and growth of the kingdom rest upon the king. The preservation and growth of the king rest upon the king's priest. That kingdom enjoys true felicity where the invisible fears of the subjects are dispelled by the Brahmana and all visible fears are dispelled by the king with the might of his arms. In this connection is cited the old narrative of the discourse between king Muchukunda and Vaisravana. King Muchukunda, having subjugated the whole earth, repaired to the lord of Alaka for testing his strength. King Vaisravana created (by ascetic power) a large force of *Rakshasas*. These ground the forces led by Muchukunda. Beholding the slaughter of his army, king Muchukunda, O chasister of foes, began to rebuke his own learned priest (Vasishtha). Thereupon that foremost of righteous persons *viz.*, Vasishtha, underwent very severe penances and, causing those *Rakshasas* to be slain, ascertained the true course upon which Muchukunda was bent. When king Vaisravana's troops were being slaughtered, he showed himself unto Muchukunda and said these words.'

"The Lord of treasures said, 'Many kings of old, more powerful than thou art, aided by their priests, had never approached me thus? All of them were skilled in weapons and all of them were possessed of might. Regarding me as the grantor of weal and woe, they approached me for offering worship. In truth, if thou hast might of arms, it behoves thee to display it. Why dost thou act so proudly, aided by Brahmana might?' Enraged at these words, Muchukunda, without pride and fear, said unto the lord of treasures these words fraught with reason and justice, 'The self-born Brahman created the Brahmana and the Kshatriya. They have a common origin. If they apply their forces separately, they would never be able to uphold the world. The power of penances and *mantras* was bestowed upon Brahmanas; the might of arms and of weapons was bestowed upon Kshatriyas. Aggrandised by both kinds of might, kings should protect their subjects. I am acting in that way. Why dost thou, O lord of Alaka, rebuke me then?' Thus addressed, Vaisravana said unto Muchukunda and his priest, 'I never, without being ordered by the (self-created) bestow sovereignty upon any one. Nor do I ever, without being ordered, take it away from any one. Know this, O king! Do thou rule then the whole earth without bounds.' Thus addressed, king Muchukunda replied, saying, 'I do not, O king, desire to enjoy sovereignty obtained as gift from thee! I desire to enjoy sovereignty obtained by the might of my own arms.'

"Bhishma continued, 'At these words of Muchukunda, Vaisravana, seeing the king fearless in the observance of Kshatriya duties, became filled with surprise. King Muchukunda, devoted to Kshatriya duties, continued to rule the entire earth obtained by the might of his own arms. That virtuous king who rules his kingdom, aided by and yielding precedence to the Brahmana, succeeds in subjugating the whole earth and achieving great fame. The Brah-

mana should every day perform his religious rites and the Kshatriya should always be armed with weapons. Between them they are the rightful owners of every thing in the universe.' "

SECTION LXXV

"Yudhishthira said, 'Tell me, O grandsire, that conduct by which a king succeeds in aggrandising his subjects and earning regions of felicity in the other world.'

"Bhishma said, 'The king should be liberal and should perform sacrifices, O Bharata! He should be observant of vows and penances, and should be devoted to the duty of protecting his subjects. Righteously protecting all his subjects, he should honour all righteous persons by standing up when they come and by making gifts unto them. If the king regards it, righteousness becomes regarded everywhere. Whatever acts and things are liked by the king are liked by his subjects. Unto his foes the king should always be like Death, with the rod of chastisement uplifted in his hands. He should exterminate robbers everywhere in his kingdom and never pardon any one from caprice. The king, O Bharata, earns a fourth part of the merit that his subjects earn under his protection. By only protecting his subjects the king acquires a fourth part of the merit that his subjects acquire by study, by gifts, by pouring libations, and by worshipping the gods. The king acquires a fourth part also of the sin that his subjects commit in consequence of any distress in the kingdom arising from the king's neglect in discharging the duty of protection. Some say that the king earns a moiety, and some say the full measure, of whatever sin is caused by his becoming cruel and untruthful in speech. Listen now to the means by which the king may be cleansed of such sins. If the king fails to restore to a subject the wealth that has been stolen away by thieves, he should then compensate the injured from his own treasury, or, in case of inability, with wealth obtained from his dependents. All the orders should protect the wealth of a Brahmana even as they should the Brahmana's boy or life. The person that offends against Brahmanas should be exiled from the kingdom. Everything is protected by protecting the Brahmana's wealth. Through the grace of the Brahmana, which may thus be secured, the king becomes crowned with success. Men seek the protection of a competent king like creatures seeking relief from the clouds or birds seeking refuge in a large tree. A cruel and covetous king, with lustful soul and ever seeking the gratification of his desire never succeeds in protecting his subjects.'

"Yudhishthira, said, 'I do not, for a moment, desire the happiness that sovereignty bestows or sovereignty itself for its own sake. I desire it, however, for the sake of the merit one may acquire from it. It seems to me that no

merit is attached to it. No need for sovereignty then by which no merit can be acquired. I shall, therefore, retire into the woods from desire of earning merit. Laying aside the rod of chastisement, and subduing my senses, I shall go to the woods which are sacred and seek to acquire the merit of righteousness by becoming an ascetic subsisting upon fruit and roots.'

"Bhishma said, 'I know, O Yudhishthira, what the nature of thy heart is, and how inoffensive is thy disposition. Thou wilt not, however, by inoffensiveness alone, succeed in ruling thy kingdom. Thy heart is inclined to mildness, thou art compassionate, and thou art exceedingly righteous. Thou art without energy, and thou art virtuous and full of mercy. People, therefore, do not regard thee much. Follow the conduct of thy sire and grandsire. Kings should never adopt that conduct which thou desirest to adopt. Never be touched by such anxiety (after doing thy duty), and never adopt such inoffensiveness of conduct. By becoming so, thou wouldst not succeed in earning that merit of righteousness which arises from protecting subjects. The behaviour thou wishest to adopt, impelled by thy own intelligence and wisdom, is not consistent with those blessings which thy sire Pandu or thy mother Kunti used to solicit for thee. Thy sire always solicited for thee courage, might, and truth. Kunti always solicited for thee high-mindedness and liberality. The offerings with *Swaha* and *Swadha* in *Sraddhas* and sacrifices are always asked from children by the *Pitris* and the deities. Whether gifts and study and sacrifices and the protection of subjects be meritorious or sinful, thou hast been born to practise and perform them. The fame, O son of Kunti, is never tarnished of men that even fail in bearing the burdens which are placed on them and unto which they are yoked in life. Even a horse, if properly trained, succeeds in bearing, without falling down, a burden. (What need then be said of thee that art a human being?) One incurs no censure if only one's acts and words be proper, for success is said to depend upon acts (and words). No person, be he a man virtuously following the domestic mode of life, or be he a king, or be he a *Brahmacharin*, has ever succeeded in conducting himself without tripping. It is better to do an act which is good and in which there is small merit than to totally abstain from all acts, for total abstention from acts is very sinful. When a high-born and righteous person succeeds in obtaining affluence, the king then succeeds in obtaining prosperity in all his affairs. A virtuous king, having obtained a kingdom, should seek to subdue some by gifts, some by force, and some by sweet words. There is no one more virtuous than he upon whom high-born and learned persons rely from fear of losing their means of sustenance and depending upon whom they live in contentment.

"Yudhishthira said, 'What acts, O sire, are conductive to heaven? What is the nature of the great felicity that is derived from them? What also is the high prosperity that may be obtained thence? Tell me all this, if thou knowest.'

"Bhishma said, 'That man from whom a person afflicted with fear obtains relief even for a moment, is the most worthy of heaven amongst us. This that I tell thee is very true. Be thou cheerfully the king of the Kurus, O fore-

most one of Kuru's race, acquire heaven, protect the good and slay the wicked. Let thy friends, together with all honest men, derive their support from thee, like all creatures from the deity of the clouds and like birds from a large tree with delicious fruits. Men seek the protection of that person who is dignified, courageous, capable of smiting, compassionate, with senses under control, affectionate towards all, and equitable, and just.' "

SECTION LXXVI

"Yudhishthira said, 'O grandsire, amongst Brahmanas some are engaged in the duties proper to their order, while others are engaged in other duties. Tell me the difference between these two classes!'

"Bhishma said, 'Those Brahmanas, O king, that are possessed of learning and beneficent features, and that look upon all creatures with an equal eye, are said to be equal to *Brahma*. They that are conversant with the *Riches*, the *Yujuses* and the *Samans*, and who are devoted to the practices of their order, are, O king, equal to the very gods. Those, however, amongst them that are not well-born and not devoted to the duties of their order, and are, besides wedded to evil practices, are like Sudras. A virtuous king should realise tribute from and impress without pay into the public service those Brahmanas that are not possessed of Vedic lore and that have not their own fires to worship. They that are employed in courts of justice for summoning people, they that perform worship for others for a fee, they that perform the sacrifices of Vaisyas and Sudras, they that officiate in sacrifices on behalf of a whole village, and they that make voyages on the ocean,—these five are regarded as *Chandalas* among Brahmanas.[1] They amongst them that become *Ritwikas*, *Purohitas*, counsellors, envoys, and messengers, become, O king, equal to Kshatriyas.[2] They amongst them that ride horses or elephants or cars or become foot-soldiers, become, O king, equal to Vaisyas. If the king's treasury is not full, he may realise tribute from these. In realising tribute, the king, however, should exclude those Brahmanas that are (for their conduct) equal to the gods or *Brahma*. The Vedas say that the king is the lord of the wealth belonging to all the orders except Brahmanas. He can take the wealth of those Brahmanas also that have fallen away from their legitimate duties. The king should never be indifferent towards those Brahmanas that are not observant of their duties. For the sake of making his people virtuous, he should punish and separate them from their superiors. That king, O monarch, in whose territories a Brahmana becomes a thief, is

[1] *Mahapathika* is believed to mean a person making a voyage by the sea or the ocean. The literal meaning seems to be 'a person making a long or distant voyage.'

[2] A *Ritwij* is a priest employed on a special occasion. A *Purohita* is one who always acts as a priest.

regarded by the learned to be the author of that misdeed. Persons conversant with the Vedas declare that if a Brahmana versed in the Vedas and observant of vows becomes, through want of sustenance, a thief, it is the duty of the king to provide for his support. If, after provision has been made for his support, he does not abstain from theft he should then, O scorcher of foes be banished from the kingdom with all his kinsmen.' "

SECTION LXXVII

"Yudhishthira said, 'Of whose wealth, O bull of Bharata's race, is the king regarded to be the lord? And what conduct also should the king adopt? Discourse to me on this, O grandsire.'

"Bhishma said, 'The Vedas declare that the king is the lord of the wealth that belongs to all persons except Brahmanas, as also of those Brahmanas that are not observant of their proper duties. The king should not spare those Brahmanas that are not observant of their duties. The righteous say that this is the ancient custom of kings. That king, O monarch, in whose dominion a Brahmana becomes a thief, is regarded to be the author of that misdeed. It is the king that becomes sinful on that account. In consequence of such a circumstance, kings regard themselves to be worthy of reproach. All righteous kings, therefore, provide Brahmanas with the means of support. In this connection is cited the old narrative of the speech made by the king of the Kaikeyas unto a *Rakshasa* while the latter was about to abduct him away. Of rigid vows and possessed of Vedic lore, the king of the Kaikeyas, O monarch, while living in the woods, was forcibly seized on a certain occasion by a *Rakshasa.*'

"The king said, 'There is no thief in my territories, nor any person of wicked behaviour, nor any one that drinks alcohol. There is no one in my dominions who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my heart? There is no Brahmana in my dominions who is not possessed of learning or who is not observant of vows or who has not drunk *Soma.* There is no one who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my soul? In my dominions no sacrifice has been performed without completing it by *Dakshina.* No one in my dominions studies the Vedas who is not observant of vows. How then hast thou been able to possess my soul? The Brahmanas in my kingdom teach, study, sacrifice, officiate at other's sacrifices, give, and receive gifts. All of them are observant of those six acts. The Brahmanas in my kingdom are all devoted to the performance of the duties of their order. Worshipped and provided for, they are mild, and truthful in speech. How then hast thou been able to possess my soul? The Kshatriyas in my kingdom are all devoted to the duties of their order. They never beg

but give, and are conversant with truth and virtue. They never teach but study, and perform sacrifices but never officiate at the sacrifices of others. They protect the Brahmanas and never fly from battle. How then hast thou been able to possess my soul? The Vaisyas in my dominion are all observant of the duties of their order. With simplicity and without deceit they derive their sustenance from agriculture, cattle-keeping, and trade. They are all heedful, observant of religious rites and excellent vows, and truthful in speech. They give to guests what is their due, and self-restrained, and pure, and attached to their relative and kinsmen. How then hast thou been able to possess my heart? The Sudras in my kingdom, observant of the duties of their order, humbly and duly serve and wait upon the other three orders without entertaining any malice towards them. How then hast thou been able to possess my heart? I support the helpless and the old, the weak, the ill, and women (without guardians), by supplying them with all their necessaries. How then hast thou been able to possess my heart? I am never an exterminator of the special customs of families and of countries existing duly from days of old. How then hast thou been able to possess my heart? The ascetics in my kingdom are protected and worshipped. They are always honoured and entertained with food. How then hast thou been able to possess my heart? I never eat without feeding others from my dishes. I never go to other people's wives. I never sport or recreate alone. How then hast thou been able to possess my heart? No one in my kingdom who is not a *Brahmacharin* begs his food, and no one who leads the Bhikshu mode of life desires to be a *Brahmacharin*. No one who is not a *Ritwij* pours libations (of clarified butter) upon the sacrificial fire. How then hast thou been able to possess my soul? I never disregard the learned or the old or those that are engaged in penances. When the whole population sleeps, I keep myself awake (for watching and protecting). How then hast thou been able to possess my heart? My priest possesses knowledge of self. He is given to penances, and is conversant with all duties. Possessed of great intelligence, he has the fullest power over my kingdom. By gifts I desire to acquire knowledge, and by truth and the protection of Brahmanas, I desire to attain regions of blessedness in heaven. By service I attach myself to my preceptors, I have no fear of *Rakshasas*. In my kingdom there are no widows, no wicked Brahmanas, no Brahmana that has fallen away from his duties, no deceitful person, no thief, no Brahmana that officiates in the sacrifices of people for whom he should never officiate, and no perpetrator of sinful deeds. I have no fear of *Rakshasas*. There is no space in my body, of even two fingers' breadth, that does not bear the scar of a weapon-wound. I always fight for the sake of righteousness. How hast thou been able to possess my heart? The people of my kingdom always invoke blessings upon me in order that I may always be able to protect kine and Brahmanas and perform sacrifices. How then hast thou been able to possess me?'

"The *Rakshasa* said, 'Since thou art observant of the duties under all circumstances, therefore, O king of the Kaikeyas, go back to thy abode. Blessed be thou, I leave thee. They, O king of the Kaikeyas, who protect kine and

Brahmanas and all their subjects, have nothing to fear from Rakshasas, and much less from sinful persons. Those kings that give the lead to Brahmanas and whose might depends upon that of the Brahmanas, and whose subjects discharge the duties of hospitality, always succeeds in acquiring heaven.'

"Bhishma continued, 'Thou shouldst, therefore, protect the Brahmanas. Protected by thee, they will protect thee in return. Their blessings, O king, would surely descend upon kings of righteous behaviour. For the sake of righteousness, those Brahmanas that are not observant of the duties of their order should be chastised and separated (into a distinct class) from their superiors. A king who conducts himself in this way towards the people of his city and the provinces, obtains prosperity here and residence in heaven with Indra.' "

SECTION LXXVIII

"Yudhishthira said, 'It has been said that in seasons of distress a Brahmana may support himself by the practice of Kshatriya duties. Can he, however, at any time, support himself by the practice of the duties laid down for the Vaisyas?'

"Bhishma said, 'When a Brahmana loses his means of support and falls into distress, he may certainly betake himself to the practices of a Vaisya and derive his support by agriculture and keeping cattle, if, of course, he is incompetent for Kshatriya duties.'

"Yudhishthira said, 'If a Brahmana, O bull of Bharata's race, betakes himself to the duties of a Vaisya, what articles may he sell without losing his prospect of heaven?'

"Bhishma said, 'Wines, salt, sesamum seeds, animals having manes, bulls, honey, meat, and cooked food, O Yudhishthira, under all circumstances, a Brahmana should avoid. A Brahmana, by selling these, would sink into hell. A Brahmana, by selling a goat, incurs the sin of selling the god of fire; by selling a sheep, the sin of selling the god of water; by selling a horse, the sin of selling the god of the sun; by selling cooked food, the sin of selling land; and by selling a cow, the sin of selling sacrifice and the *Soma* juice. These, therefore, should not be sold (by a Brahmana). They that are good do not applaud the purchase of uncooked food by giving cooked food in exchange. Uncooked food, however, may be given for procuring cooked food, O Bharata![1] 'We will eat this cooked food of thine. Thou mayst cook these raw things (that we give in exchange).' — In a compact of this kind there is no sin. Listen, O Yudhishthira, I shall speak to thee of the eternal practice, existing from days of old, of persons conducting themselves according to

[1] *Ama* is raw food, such as paddy or uncooked rice, or fruits, etc.

approved usages. 'I give thee this. Give me this other thing in return.' Exchange by such agreement is righteous. To take things by force, however, is sinful. Even such is the course of the usage followed by the *Rishis* and others. Without doubt, this is righteous.'

"Yudhishthira said, 'When, O sire, all the orders, giving up their respective duties, take up arms against the king, then, of course, the power of the king decreases. — By what means should the king then become the protector and refuge of the people? Resolve this doubt of mine, O king, by speaking to me in detail.'

"Bhishma said, 'By gifts, by penances, by sacrifices, by peacefulness, and by self-restraint, all the orders headed by the Brahmanas should, on such occasions, seek their own good. Those amongst them that are endued with Vedic strength, should rise up on every side and like the gods strengthening Indra contribute (by Vedic rites) to enhancing the strength of the king. Brahmanas are said to be the refuge of the king while his power suffers decay. A wise king seeks the enhancement of his power by means of the power of the Brahmanas. When the king, crowned with victory, seeks the re-establishment of peace, all the orders then betake themselves to their respective duties. When robbers, breaking through all restraints, spread devastation around, all the orders may take up arms. By so doing they incur no sin, O Yudhishthira!'

"Yudhishthira said, 'If all the Kshatriyas become hostile towards the Brahmanas, who then will protect the Brahmanas and their Vedas? What then should be the duty of the Brahmanas and who will be their refuge?'

"Bhishma said, 'By penances, by *Brahmacharya*, by weapons, and by (physical) might, applied with or without the aid of deceit, the Kshatriyas should be subjugated. If the Kshatriya misconducts himself, especially towards Brahmanas, the Vedas themselves will subjugate them. The Kshatriyas have sprung from the Brahmanas. Fire has sprung from water; the Kshatriya from the Brahmana; and iron from stone. The energy of fire, the Kshatriya, and iron, are irresistible. But when these come into contact with the sources of their origin, their force becomes neutralised. When iron strikes stone, or fire battles with water, or the Kshatriya becomes hostile to the Brahmana, then the strength of each of those three becomes destroyed. Thus, O Yudhishthira, the energy and might, howsoever great and irresistible, of Kshatriyas become quelled as soon as they are directed against the Brahmanas. When the energy of the Brahmanas becomes mild, when Kshatriya energy becomes weak, when all men misbehave themselves towards the Brahmanas, they that engage in battle then, casting off all fear of death, for protecting the Brahmanas, morality, and their own selves, — those persons, moved by righteous indignation and possessed of great strength of mind, succeed in winning high regions of bliss hereafter. All persons should take up arms for the sake of Brahmanas. Those brave persons that fight for Brahmanas attain to those felicitous region in heaven that are reserved for persons that have always studied the Vedas with attention, that have performed the austerest of penances, and that have, after fasting, cast off their bodies

into blazing fires. The Brahmana, by taking up arms for the three orders, does not incur sin. People say that there is no higher duty than casting off life under such circumstances. I bow to them and blessed be they that thus lay down their lives in seeking to chastise the enemies of Brahmanas. Let us attain to that region which is intended for them. Manu himself has said that those heroes repair to the region of Brahman. As persons become cleansed of all their sins by undergoing the final bath on a horse-sacrifice even so they that die at the edge of weapons while fighting wicked people, become cleansed of their sins. Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to place and time. Such is the power of place and time (in determining the character of human acts). The friends of humanity, by doing even acts of cruelty, have attained to high heaven. Righteous Kshatriyas, by doing even sinful acts, have attained to blessed ends.[1] The Brahmana, by taking up arms on these three occasions, does not incur sin, *viz.*, for protecting himself, for compelling the other orders to betake themselves to their duties, and for chastising robbers.'

"Yudhishthira said, 'If when robbers raise their heads and an inter-mixture of the orders begins to take place in consequence of confusion, and Kshatriyas become incompetent, some powerful person other than a Kshatriya seeks to subdue those robbers for the sake of protecting the people,[2] indeed, O best of kings, if that powerful person happens to be a Brahmana or a Vaisya or a Sudra, and if he succeeds in protecting the people by righteously wielding the rod of chastisement is he justified in doing what he does or is he restrained by the ordinances from accomplishing that duty? It seems that others, when the Kshatriyas prove so wretched, should take up weapons.'

"Bhishma said, 'Be he a Sudra or be he the member of any other order, he that becomes a raft on a raftless current, or a means of crossing where means there are none, certainly deserves respect in every way. That person, O king, relying upon whom helpless men, oppressed and made miserable by robbers, live happily, deserve to be lovingy worshipped by all as if he were a near kinsman. The person, O thou of Kuru's race, that dispels the fears of others, always deserves respect. What use is there of bulls that would not bear burthens, or of kine that would not yield milk, or of a wife that is barren? Similarly, what need is there for a king that is not competent to grant protection? As an elephant made of wood, or a deer made of leather, as a person without wealth, or one that is a eunuch, or a field that is sterile, even so is a Brahmana that is void of Vedic lore and a king incapable of granting protection. Both of them are like a cloud that does not pour rain. That person who always protects the good and restrains the wicked deserves to become a king and to govern the world.' "

[1]The allusion is to such men as Utanka and Parasara, who although they performed such cruel acts as the snake-sacrifice and the Rakshasa sacrifice, were none-the-less entitled to heaven. So Kshatriya kings, by invading the kingdoms of their foes and slaying thousands of men and animals, are nevertheless regarded to be righteous and ultimately go to heaven.

[2]*Kshatrarthe*, i.e., for protecting the subjects. *Anya* means some one who is not a Kshatriya. *Abhibhavet* means 'subdues.'

SECTION LXXIX

"Yudhishthira said, 'What, O grandsire, should be the acts and what the behaviour of persons employed as priests in our sacrifices? What sort of persons should they be, O king? Tell me all this, O foremost of speakers.'

"Bhishma said, 'It is laid down from those Brahmanas that are eligible as priests that they should be conversant with the *Chhandas* including the *Samans*, and all the rites inculcated in the *Srutis*, and that they should be able to perform all such religious acts as lead to the prosperity of the king. They should be devotedly loyal and utter agreeable speeches in addressing kings. They should also be friendly towards one another, and cast equal eyes on all. They should be devoid of cruelty, and truthful in speech. They should never be usurers, and should always be simple and sincere. One that is peaceful in temper, destitute of vanity, modest, charitable, self-restrained, and contented, possessed of intelligence, truthful, observant of vows, and harmless to all creatures, without lust and malice, and endued with the three excellent qualities, devoid of envy and possessed of knowledge, deserves the seat of Brahman himself. Persons with such qualities, O sire, are the best of priests and deserve every respect.'

"Yudhishthira said, 'There are Vedic texts about the gift of *Dakshina* in sacrifices. There is no ordinance, however, which lays down that so much should be given. This ordinance (about the gift of *Dakshina*) has not proceeded from motives connected with the distribution of wealth. The command of the ordinance, in sonsequence of the provision in cases of incapacity, is terrible. That command is blind to the competence of the sacrificer.[1] The audition occurs in the Vedas that a person should, with devotion, perform a sacrifice. But what can devotion do when the sacrificer is stained by falsehood?[2]

"Bhishma said, 'No man acquires blessedness or merit by disregarding the Vedas or by deceit or falsehood. Never think that it is otherwise. *Dakshina* constitutes one of the limbs of sacrifice and conduces to the nourishment of the Vedas. A sacrifice without *Dakshina* can never lead to salvation. The efficacy, however, of a single *Purnapatra* is equal to that of any *Dakshina*, however rich. Therefore, O sire, everyone belonging to the three orders should perform sacrifices.[3] The Vedas have settled that *Soma* is as the king himself

[1] *Idam sastram pratidhanam na* is thus explained by Nilakantha. In cases of incapacity, again, to give the prescribed Dakshina, the sacrificer is directed to give away *all* he has. This direction or command is certainly terrible, for who can make up his mind to part with *all* his wealth for completing a sacrifice?

[2] The falsehood consists in finding substitutes for the *Dakshina* actually laid down. They are morsels of cooked food for a living cow, a grain of barley for a piece of cloth; a copper coin for gold; etc.

[3] The fact is that although the sacrificer may not be able to give the *Dakshina* actually laid down in the Vedas, yet by giving its substitute he does not lose any merit, for a single *Purnapatra* (256 handfuls of rice) is as efficacious if given away with devotion, as the richest *Dakshina*.

to the Brahmanas. Yet they desire to sell it for the sake of performing sacrifices, though they never wish to sell it for gaining a livelihood. *Rishis* of righteous behaviour have declared, agreeably to the dictates of morality, that a sacrifice performed with the proceeds of the sale of *Soma* serves to extend sacrifices.[1] These three, *viz.*, a person, a sacrifice and *Soma*, must be of good character. A person that is of bad character is neither for this nor for the other world. This audition has been heard by us that the sacrifice which high-souled Brahmanas perform by wealth earned by excessive physical labour, is not productive of great merit. There is a declaration in the Vedas that penances are higher than sacrifices. I shall now speak to thee of penances. O learned prince, listen to me. Abstention from injury, truthfulness of speech, benevolence, compassion,—these are regarded as penances by the wise and not the emaciation of the body. Disregard of the Vedas, disobedience to the dictates of the scriptures, and violation of all wholesome restraints, are productive of self-destruction. Listen, O son of Pritha, to what has been laid down by those that pour ten libations upon the fire at ten times of the day.—For them that perform the sacrifice of penance, the *Yoga* they endeavour to effect with *Brahma* is their ladle; the heart is their clarified butter; and high knowledge constitutes their *Pavitra*.[2] All kinds of crookedness mean death, and all kinds of sincerity are called *Brahma*. This constitutes the subject of knowledge. The rhapsodies of system-builders cannot affect this.—' "

SECTION LXXX

"Yudhishthira said, 'The most trifling act, O grandsire, cannot be accomplished by any man if unaided. What then need be said of the king (who has to govern a kingdom)? What should be the behaviour and what the acts of the king's minister? Upon whom should the king repose confidence and upon whom should he not?'

"Bhishma said, 'Kings, O monarch, have four kinds of friends. They are he that has the same object, he that is devoted, he that is related by birth, and he that has been won over (by gifts and kindness). A person of righteous soul, who would serve one and not both sides, is the fifth in the enumeration of the king's friends. Such a person adopts that side on which righteousness is, and accordingly acts righteously. With respect to such a person, the king should never disclose such purposes of his as would not enlist his sympathy.

[1] *i.e.*, such a sacrifice, instead of producing no merit, becomes the means of extending the cause of sacrifices. In other words, such a sacrifice is fraught with merit.

[2] A *Pavitra* is made by a couple of *Kusa* blades for sprinkling clarified butter upon the sacrificial fire.

Kings desirous of success are obliged to adopt both kinds of paths, righteous and unrighteous. Of the four kinds of friends, the second and the third are superior, while the first and the fourth should ever be regarded with suspicion. In view, however, of those acts which the king should do in person, he should always regard with suspicion all the four. The king should never act heedlessly in the matter of watching his friends. A king that is heedless is always overpowered by others. A wicked man assumes the garb of honesty, and he that is honest becomes otherwise. A foe may become a friend and a friend may become a foe. A man cannot always be of the same mind. Who is there that would trust him completely? All the chief acts, therefore, of a king he should accomplish in his own presence. A complete reliance (on his ministers) is destructive of both morality and profit. A want of trust again in respect of all is worse than death. Trustfulness is premature death. One incurs danger by truthfulness. If one trusts another completely, he is said to live by the sufferance of the trusted person. For this reason every one should be trusted as also mistrusted. This eternal rule of policy, O sire, should be kept in view. One should always mistrust that person who would, upon one's desire, obtain one's wealth. The wise declare such a person to be one's enemy. A person whose joy knows no bounds upon beholding the aggrandisement of the king and who feels miserable upon seeing the king's decay, furnishes the indications of one of the best friends of the king. He whose fall would be brought about by thy fall, should be trusted by thee completely even as thou shouldst trust thy sire. Thou shouldst, to the best of thy power, aggrandise him as thou winnest aggrandisement for thyself. One who, in even thy religious rites, seeks to rescue thee from harm, would seek to rescue thee from harm's way in every other business. Such a one should be regarded as thy best friend. They, on the other hand, that wish one harm are one's foes. That friend is said to be like thy own self who is inspired with fear when calamity overtakes thee and with joy when prosperity shines on thee. A person possessed of beauty, fair complexion, excellent voice, liberality, benevolence, and good birth, cannot be such a friend. That person who is possessed of intelligence and memory, who is clever in the transaction of business, who is naturally averse from cruelty, who never indulges in wrath, and who, whether regarded or disregarded is never dissatisfied, be he thy priest or preceptor or honoured friend should always receive thy worship if he accepts the office of thy counsellor and resides in thy abode. Such a person may be informed of thy most secret counsels and the true state of all thy affairs religious or pertaining to matters of profit. Thou mayst confide in him as in thy own sire. One person should be appointed to one task, and not two or three. Those may not tolerate each other. It is always seen that several persons, if set to one task, disagree with one another. That person who achieves celebrity, who observes all restraints, who never feels jealous of others that are able and competent, who never does any evil act, who never abandons righteousness from lust or fear or covetousness or wrath, who is clever in the transaction of business, and who is possessed of wise and weighty speech, should be thy foremost of ministers. Persons possessed of good brith and good behaviour,

who are liberal and who never indulge in brag, who are brave and respectable, and learned and full of resources, should be appointed as ministers for supervising all thy affairs. Honoured by thee and gratified with wealth, they would act for thy good and be of great help to thee. Appointed to offices connected with profit and other important matters they always bring about great prosperity. Moved by a feeling of healthy rivalry, they discharge all duties connected with profit, holding consultations with one another when necessary. Thou shouldst fear thy kinsmen as thou shouldst death itself. A kinsman can never bear a kinsman's prosperity even as a feudatory chief cannot bear to see the prosperity of his overlord. None but a kinsman can feel joy at the destruction of a kinsman adorned with sincerity, mildness, liberality, modesty, and truthfulness of speech. They, again, that have no kinsmen, cannot be happy. No men can be more contemptible than they that are destitute of kinsmen. A person that has no kinsmen is easily overridden by foes. Kinsmen constitute the refuge of one that is afflicted by other men, for kinsmen can never bear to see a kinsman afflicted by other people. When a kinsman is persecuted by even his friends, every kinsman of the persecuted regards the injury to be inflicted upon himself. In kinsmen, therefore, there are both merits and faults. A person destitute of kinsmen never shows favours to any one nor humbles himself to any one. In kinsmen, therefore both merit and demerit may be marked. One should, for this reason, always honour and worship his kinsmen in words and acts, and do them agreeable offices without injuring them at any time. Mistrusting them at heart, one should behave towards them as if he trusted them completely. Reflecting upon their nature, it seems that they have neither faults nor merits. A person who heedfully conducts himself in this way finds his very foes disarmed of hostility and converted into friends. One who always conducts himself in this way amid kinsmen and relatives and bears himself thus towards friends and foes, succeeds in winning everlasting fame.' "

SECTION LXXXI

"Yudhishthira said, 'If one does not succeed in winning over one's kinsmen and relatives (by this course), they that are intended for becoming friends become foes. How should one, then, conduct one's self so that the hearts of both friends and foes may be won?'

"Bhishma said, 'In this connection is cited the old history of a discourse between Vasudeva and the celestial sage Narada. On a certain occasion Vasudeva said, 'Neither an illiterate and foolish friend, nor a learned friend of fickle soul, deserves, O Narada, to know one's secret counsels. Relying on thy friendship for me, I shall say something to thee, O sage! O thou that canst go to heaven at thy pleasure, one should speak to another if one be convinced

of the intelligence of that other. I never behave with slavish obsequiousness towards my kinsmen by flattering speeches about their prosperity. I give them half of what I have, and forgive their evil speeches. As a fire-stick is grinded by a person desirous of obtaining fire, even so my heart is ground by my kinsmen with their cruel speeches. Indeed, O celestial *Rishi*, those cruel speeches burn my heart every day. Might resides in Sankarshana; mildness in *Gada;* and as 'regards Pradyumna, he surpasses even myself in beauty of person. (Although I have all these on my side) yet I am helpless, O Narada! Many others among the Andhakas and the Vrishnis are possessed of great prosperity and might, and during courage and constant perseverance. He on whose side they do not range themselves meets with destruction. He, on the other hand, on whose side they do range themselves, achieves everything. Dissuaded (in turns) by both (*viz.*, Ahuka and Akrura,) I do not side either of them. What can be more painful for a person than to have both Ahuka and Akrura on his side? What, again, can be more painful for one than not to have both of them on his side?[1] I am like the mother of two brothers gambling against each other, invoking victory to both. I am thus, O Narada, afflicted by both. It behoveth thee to tell me that which is for the good of both myself and my kinsmen.'

"Narada said, 'Calamities, O Krishna, are of two kinds, *viz.*, external and internal. They arise, O thou of Vrishni's race, from one's own acts or from the acts of others. The calamity that has now overtaken thee is an internal one and is born of thy own acts. Valadeva and others of the Bhoja race are partisans of Akrura, and have taken up his side either for the sake of wealth, or mere caprice, or moved by words or by hate. As regards thyself, thou hast given away wealth obtained by thee to another. Though possessed of men who should be your friends, thou hast, however, by thy own act, brought calamity over thy head. Thou canst not take back that wealth, even as one cannot swallow again the food that he has vomited himself. The kingdom cannot be taken back from Babhu and Ugrasena (unto whom it has been given). Thyself, O Krishna, cannot, in particular, take it back (from them) from fear of producing intestine dissensions. Supposing the endeavour succeeds, it will do so after much trouble and after the accomplishment of the most difficult feats. A great slaughter and a great loss of wealth will ensue, perhaps, even total destruction. Use then a weapon that is not made of steel, that is very mild and yet capable of piercing all hearts. Sharpening and resharpening that weapon correct the tongues of thy kinsmen.'

"Vasudeva said, 'What is that weapon, O sage, which is not made of steel, which is mild, which still pierces all hearts, and which I must use for correcting the tongues of my kinsmen?'

"Narada said, 'The giving of food to the best of thy power, forgiveness,

[1]The fact is that Ahuka and Akrura were bitterly opposed to each other. Both of them, however, loved Krishna. Ahuka always advised Krishna to shun Akrura, and Akrura always advised him to shun Ahuka. Krishna valued the friendship of both and could ill dispense with either. What he says here is that to have them both is painful and yet *not* to have them both is equally painful.

sincerity, mildness, and honour to whom honour is due, these constitute a weapon that is not made of steel. With soft words alone turn away the anger of kinsmen about the utter cruel speeches, and mollify their hearts and minds and slanderous tongues. None who is not a great man with cleansed soul and possessed of accomplishments and friends can bear a heavy burthen. Take up this great weight (of governing the Vrishnis) and bear it on thy shoulders. All oxen can bear heavy burthens on a level road. The stronger ones only among them can bear such burthens on a difficult road. From disunion destruction will spring and overtake all the Bhojas and the Vrishnis. Thou, O Kesava, art the foremost one among them. Do thou act in such a manner that the Bhojas and the Vrishnis may not meet with destruction. Nothing but intelligence and forgiveness, restraint of the senses, and liberality are present in a person of wisdom. Advancing one's own race is always praiseworthy and glorious and conducive to long life. Do thou, O Krishna, act in such a way that destruction may not overtake thy kinsmen. There is nothing unknown to thee in respect of policy and the art of war, O Lord! The Yadavas, the Kukuras, the Bhojas, the Andhakas, and the Vrishnis, are all dependent on thee even as all the worlds and all the regents of those worlds, O mighty-armed one! The *Rishis*, O Madhava, always pray for thy advancement. Thou art the lord of all creatures. Thou knowest the past, the present, and the future. Thou art the foremost one among all the Yadavas. Relying on thee, they expect to live in happiness.' "

SECTION LXXXII

"Bhishma said, 'This that I have told thee constitutes the first means. Listen now, O Bharata to the second means. That man who seeks to advance the interests of the king should always be protected by the king. If a person, O Yudhishthira, that is paid or unpaid, comes to thee for telling thee of the damage done to thy treasury when its resources are being embezzled by a minister, thou shouldst grant him an audience in private and protect him also from the (impeached) minister. The ministers guilty of peculation seek, O Bharata, to slay such informants. They who plunder the royal treasury combine together for opposing the person who seeks to protect it, and if the latter be left unprotected, he is sure to be ruined. In this connection also an old story is cited of what the sage Kalakavrikshiya had said unto the king of Kosala. It hath been heard by us that once on a time the sage Kalakavrikshiya came to Kshemadarsin who had ascended the throne of the kingdom of Kosala. Desirous of examining the conduct of all the officers of Kshemadarsin, the sage, with a crow kept within a cage in his hand, repeatedly travelled through every part of that king's dominions. And he spoke unto all the men and said, 'Study ye the corvine science. The crows tell me the present, the

past, and the future.' Proclaiming this in the kingdom, the sage, accompanied by a large number of men, began to observe the misdeeds of all the officers of the king. Having ascertained all the affairs in respect of that kingdom, and having learnt that all the officers appointed by the king were guilty of malversation, the sage, with his crow, came to see the king. Of rigid vows, he said unto the king, 'I know everything (about thy kingdom).' Arrived at the presence of the king, he said unto his minister adorned with the insignia of his office that he had been informed by his crow that the minister had done such a misdeed in such a place, and that such and such persons know that he had plundered the royal treasury. 'My crow tells me this. Admit or prove the falsehood of the accusation quickly.' The sage then proclaimed the names of other officers who had similarly been guilty of embezzlement, adding, 'My crow never says anything that is false.' Thus accused and injured by the sage, all the officers of the king, O thou of Kuru's race, (united together and) pierced his crow, while the sage slept, at night. Beholding his crow pierced with a shaft within the cage, the regenerate *Rishi*, repairing to Kshemadarsin in the morning said unto him, 'O king, I seek thy protection. Thou art all-powerful and thou art the master of the lives and wealth of all. If I receive thy command I can then say what is for thy good. Grieved on account of thee whom I regard as a friend have come to thee, impelled by my devotion and ready to serve thee with my whole heart. Thou art being robbed of thy wealth, I have come to thee for disclosing it without showing any consideration for the robbers. Like a driver that urges a good steed, I have come hither for awakening thee whom I regard as a friend. A friend who is alive to his own interests and desirous of his own prosperity and aggrandisement, should forgive a friend that intrudes himself forcibly, impelled by devotion and wrath, for doing what is beneficial.' The king replied unto him, saying, 'Why should I not bear anything thou wilt say, since I am not blind to what is for my good? I grant thee permission, O regenerate one! Tell me what thou pleasest, I shall certainly obey the instructions thou wilt give me, O Brahman!'

"The sage said, 'Ascertaining the merits and faults of thy servants, as also the dangers thou incurrest at their hands, I have come to thee, impelled by my devotion, for representing everything to thee. The teachers (of mankind) have of old declared what the curses are, O king, of those that serve others. The lot of those that serve the king is very painful and wretched. He who has any connection with kings is to have connection with snakes of virulent poison. Kings have many friends as also many enemies. They that serve kings have to fear all of them. Every moment, again, they have fear from the king himself, O monarch. A person serving the king cannot (with impunity) be guilty of heedlessness in doing the king's work. Indeed, a servant who desires to win prosperity should never display heedlessness in the discharge of his duties. His heedlessness may move the king to wrath, and such wrath may bring down destruction (on the servant). Carefully learning how to behave himself, one should sit in the presence of the king as he should in the presence of a blazing fire. Prepared to lay down life itself at every moment, one should serve the king attentively, for the king is all-powerful and master

of the lives and the wealth of all, and therefore, like unto a snake of virulent poison. He should always fear to indulge in evil speeches before the king, or to sit cheerlessly or in irreverent postures, or to wait in attitudes of disrespect or to walk disdainfully or display insolent gestures and disrespectful motions of the limbs. If the king becomes gratified, he can shower prosperity like god. If he becomes enraged, he can consume to the very roots like a blazing fire. This, O king, was said by Yama. Its truth is seen in the affairs of the world. I shall now (acting according to these precepts) do that which would enhance thy prosperity. Friends like ourselves can give unto friends like thee the aid of their intelligence in seasons of peril. This crow of mine, O king, has been slain for doing thy business. I cannot, however, blame thee for this. Thou art not loved by those (that have slain this bird). Ascertain who are thy friends and who thy foes. Do everything thyself without surrendering thy intelligence to others. They who are on thy establishment are all peculators. They do not desire the good of thy subjects. I have incurred their hostility. Conspiring with those servants that have constant access to thee they covet the kingdom after thee by compassing thy destruction. Their plans, however, do not succeed in consequence of unforeseen circumstances. Through fear of those men, O king, I shall leave this kingdom for some other asylum. I have no worldly desire, yet those persons of deceitful intentions have shot this shaft at my crow, and have, O lord, despatched the bird to Yama's abode. I have seen this, O king, with eyes whose vision has been improved by penances. With the assistance of this single crow I have crossed this kingdom of thine that is like a river abounding with alligators and sharks and crocodiles and whales. Indeed, with the assistance of that bird, I have passed through thy dominions like unto a Himalayan valley, impenetrable and inaccessible in consequence of trunks of (fallen) trees and scattered rocks and thorny shrubs and lions and tigers and other beasts of prey. The learned say that a region inaccessible in consequence of gloom can be passed through with the aid of a light, and a river that is unfordable can be crossed by means of a boat. No means, however, exist for penetrating or passing through the labyrynth of kingly affairs. Thy kingdom is like an inaccessible forest enveloped with gloom. Thou (that art the lord of it) canst not trust it. How then can I? Good and evil are regarded here in the same light. Residence here cannot, therefore, be safe. Here a person of righteous deeds meets with death, while one of unrighteous deeds incurs no danger. According to the requirements of justice, a person of unrighteous deeds should be slain but never one who is righteous in his acts. It is not proper, therefore, for one to stay in this kingdom long. A man of sense should leave this country soon. There is a river, O king, of the name of Sita. Boats sink in it. This thy kingdom is like that river. An all-destructive net seems to have been cast around it. Thou art like the fall that awaits collectors of honey, or like attractive food containing poison. Thy nature now resembles that of dishonest men and not that of the good. Thou art like a pit, O king, abounding with snakes of virulent poison. Thou resemblest, O king, a river full of sweet water but exceedingly difficult of access, with steep banks overgrown with *Kariras* and thorny canes. Thou art like a

swan in the midst of dogs, vultures and jackals. Grassy parasites, deriving their sustenance from a mighty tree, swell into luxuriant growth, and at last covering the tree itself overshadow it completely. A forest conflagration sets in, and catching those grassy plants first, consumes the lordly tree with them. Thy ministers, O king, resemble those grassy parasites of which I speak. Do thou check and correct them. They have been nourished by thee. But conspiring against thee, they are destroying thy prosperity. Concealing (from thee) the faults of thy servants, I am living in thy abode in constant dread of danger, even like a person living in a room with a snake within it or like the lover of a hero's wife. My object is to ascertain the behaviour of the king who is my fellow-lodger. I wish to know whether the king has his passions under control, whether his servants are obedient to him, whether he is loved by them, and whether he loves his subjects. For the object of ascertaining all these points, O best of kings, I have come to thee. Like food to a hungry person, thou hast become dear to me. I dislike thy ministers, however, as a person whose thirst has been slaked dislikes drink. They have found fault with me because I seek thy good. I have no doubt that there is no other cause for that hostility of theirs to me. I do not cherish any hostile intentions towards them. I am engaged in only marking their faults. As one should fear a wounded snake, every one should fear a foe of wicked heart!'[1]

"The king said, 'Reside in my palace, O Brahmana! I shall always treat thee with respect and honour, and always worship thee. They that will dislike thee shall not dwell with me. Do thou thyself do what should be done next unto those persons (of whom thou hast spoken). Do thou see, O holy one, that the rod of chastisement is wielded properly and that everything is done well in my kingdom. Reflecting upon everything, do thou guide me in such a way that I may obtain prosperity.'

"The sage said, 'Shutting thy eyes in the first instance to this offence of theirs (*viz.*, the slaughter of the crow), do thou weaken them one by one. Prove their faults then and strike them one after another. When many persons become guilty of the same offence, they can, by acting together, soften the very points of thorns. Lest thy ministers (being suspected, act against thee and) disclose thy secret counsels, I advise thee to proceed with such caution. As regards ourselves, we are Brahmanas, naturally compassionate and unwilling to give pain to any one. We desire thy good as also the good of others, even as we wish the good of ourselves. I speak of myself, O king! I am thy friend. I am known as the sage Kalakavrikshiya. I always adhere to truth. Thy sire regarded me lovingly as his friend. When distress overtook this kingdom during the region of thy sire, O king, I performed many penances (for driving it off), abandoning every other business. From my affection for thee I say this unto thee so that thou mayst not again commit the fault (of reposing confidence on undeserving persons). Thou hast obtained a kingdom without

[1]The belief is still current that a wounded snake is certain to seek vengeance even if the person that has wounded it places miles of distance between himself and the reptile. The people of this country, therefore, always kill a snake outright and burn it in fire if they ever take it.

trouble. Reflect upon everything connected with its weal and woe. Thou hast ministers in thy kingdom. But why, O king, shouldst thou be guilty of heedlessness?' After this, the king of Kosala took a minister from the Kshatriya order, and appointed that bull among Brahmanas (*viz.*, the sage Kalakavrikshiya) as his *Purohita*. After these changes had been effected, the king of Kosala subjugated the whole earth and acquired great fame. The sage Kalakavrikshiya worshipped the gods in many grand sacrifices performed for the king. Having listened to his beneficial counsels, the king of Kosala conquered the whole earth and conducted himself in every respect as the sage directed.' "

SECTION LXXXIII

"Yudhishthira said, 'What should be the characteristics, O grandsire, of the legislators, the ministers of war, the courtiers, the generalissimos, and the counsellors of a king!'

"Bhishma said, 'Such persons as are possessed of modesty, self-restraint, truth, sincerity, and courage to say what is proper, should be thy legislators. They that are always by thy side, that are possessed of great courage, that are of the regenerate caste, possessed of great learning, well pleased with thee, and endued with perseverance in all acts, should, O son of Kunti, be desired by thee for becoming thy ministers of war at all seasons of distress, O Bharata! One who is of high descent, who, treated with honour by thee, always exerts his powers to the utmost on thy behalf, and who will never abandon thee in weal or woe, illness or death, should be entertained by thee as a courtier. They that are of high birth, that are born in thy kingdom, that have wisdom, beauty of form and features, great learning, and dignity of behaviour, and that are, besides, devoted to thee, should be employed as officers of thy army. Persons of low descent and covetous dispositions, who are cruel and shameless would court thee, O sire, as long as their hands would remain wet.[1] They that are of good birth and good behaviour, that can read all signs and gestures, that are destitute of cruelty, that know what the requirements are of place and time, that always seek the good of their master in all acts, should be appointed as ministers by the king in all his affairs. They that have been won over with gifts of wealth, honours, regardful receptions, and means of procuring felicity, and who on that account may be regarded by thee as persons inclined to benefit thee in all thy affairs, should always be made sharers of thy happiness. They that are unchangeable in conduct, possessed of learning and good behaviour, observant of excellent vows, large-hearted, and truthful in speech, will always be attentive to thy affairs and will never abandon thee. They, on the other

[1] *i.e.*, as long as they are paid and have in their hands what has been given to them.

hand, that are disrespectable, that are not observant of restraints, that are of wicked souls, and that have fallen away from good practices, should always be compelled by thee to observe all wholesome restraints. When the question is which of two sides should be adopted, thou shouldst not abandon the many for adopting the side of one. When, however, that one person transcends the many in consequence of the possession of many accomplishments, then thou shouldst, for that one, abandon the many. These are regarded as marks of superiority, *viz.*, prowess, devotion to pursuits that bring fame, and observance of wholesome restraints. He, again, that honours all persons possessed of ability, that never indulges in feelings of rivalry with persons possessed of no merit, that never abandons righteousness from lust or fear or wrath or covetousness, that is adorned with humility, that is truthful in speech and forgiving in temper, that has his soul under control, that has a sense of dignity, and that has been tried in every situation, should be employed by thee as thy counsellor. High descent, purity of blood, forgiveness, cleverness, and purity of soul, bravery, gratefulness, and truth, are, O son of Pritha marks of superiority and goodness. A wise man who conducts himself in this way,[1] succeeds in disarming his very foes of their hostility and converting them into friend. A king that has his soul under restraint, that is possessed of wisdom, and that is desirous of prosperity, should carefully examine the merits and demerits of his ministers. A king desirous of prosperity and of shining in the midst of his contemporaries, should have for ministers persons connected with his trusted friends, possessed of high birth born in his own kingdom, incapable of being corrupted, unstained by adultery and similar vices, well tested, belonging to good families, possessed of learning, sprung from sires and grandsires that held similar offices, and adorned with humility. The king should employ five such persons to look after his affairs as are possessed of intelligence unstained by pride, a disposition that is good, energy, patience, forgiveness, purity, loyalty, firmness, and courage, whose merits and faults have been well tested, who are of mature years, who are capable of bearing burthens, and who are free from deceit. Men that are wise in speech, that are possessed of heroism, that are full of resources under difficulties, that are of high birth, that are truthful, that can read signs, that are free from cruelty, that are conversant with the requirements of place and time, and that desire the good of their masters, should be employed by the king as his ministers in all affairs of the kingdom. One who is bereft of energy and who has been abandoned by friends can never work with perseverance. Such a man, if employed, fails in almost every business. A minister possessed of little learning, even if blessed with high birth and attentive to virtue, profit, and pleasure, becomes incompetent in choosing proper courses of action. Similarly, a person of low descent, even if possessed of great learning, always errs, like a blind man without a guide, in all acts requiring dexterity and foresight. A person, again, who is of infirm purposes, even if possessed of intelligence and learning, and even if conversant with means,

[1] *i.e.*, shows these virtues in his conduct.

cannot long act with success. A man of wicked heart and possessed of no learning may set his hand to work but he fails to ascertain what the results will be of his work. A king should never repose trust on a minister that is not devoted to him. He should, therefore, never disclose his counsels to a minister that is not devoted to him. Such a wicked minister, combining with the other ministers of the king, may ruin his master, like a fire consuming a tree by entering its entrails through the holes in its body with the aid of the wind. Giving way to wrath, a master may one day pull down a servant from his office or reprove him, from rage, in harsh words, and restore him to power again. None but a servant devoted to the master can bear and forgive such treatment. Ministers also become sometime highly offended with their royal masters. That one, however, amongst them, who subdues his wrath from desire of doing good to his master,—that person who is a sharer with the king of his weal and woe, —should be consulted by the king in all his affairs. A person who is of crooked heart, even if he be devoted to his master and possessed of wisdom and adorned with numerous virtues, should never be consulted by the king. One who is allied with foes and who does not regard the interests of the king's subjects, should be known as an enemy. The king should never consult with him. One who is possessed of no learning, who is not pure, who is stained with pride, who pays court to the king's enemies, who indulges in brag, who is unfriendly, wrathful, and covetous should not be consulted by the king. One who is a stranger, even if he be devoted to the king and possessed of great learning, may be honoured by the king and gratified with assignment of the means of sustenance, but the king should never consult him in his affairs. A person whose sire was unjustly banished by royal edict should not be consulted by the king even if the king may have subsequently bestowed honours upon him and assigned to him the means of sustenance. A well-wisher whose property was once confiscated for a slight transgression, even if he be possessed of every accomplishment should not still be consulted by the king. A person possessed of wisdom, intelligence, and learning, who is born within the kingdom, who is pure and righteous in all his acts, deserves to be consulted by the king. One who is endued with knowledge and wisdom, who is acquainted with the dispositions of his friends and foes, who is such a friend of the king as to be his second self, deserves to be consulted. One who is truthful in speech and modest and mild and who is a hereditary servant of the king, deserves to be consulted. One who is contented and honoured, who is truthful and dignified, who hates wickedness and wicked men, who is conversant with policy and the requirements of time, and who is courageous, deserves to be consulted by the king. One who is competent to win over all men by conciliation should be consulted, O monarch, by the king that is desirous of ruling according to the dictates of the science of chastisement. One upon whom the inhabitants of both the capital and the provinces repose confidence for his righteous conduct, who is competent to fight and conversant with the rules of policy, deserves to be consulted by the king. Therefore, men possessed of such qualities, men conversant with the dispositions of all and desirous of achieving high acts, should be honoured by the king and made his ministers. Their number also should not be less

than three.[1] Ministers should be employed in observing the laches of their masters, of themselves, of the subjects, and of the foes of their master. The kingdom has its root in the counsels of policy that flow from ministers, and its growth proceeds from the same source. Ministers should act in such a way that the enemies of their master may not be able to detect his laches. On the other hand, when *their* laches become visible, they should then be assailed. Like the tortoise protecting its limbs by withdrawing them within its shell, ministers should protect their own counsels. They should, even thus, conceal their own laches. Those ministers of a kingdom that succeed in concealing their counsels are said to be possessed of wisdom. Counsels constitute the armour of a king, and the limbs of his subjects and officers. A kingdom is said to have its roots in spies and secret agents, and its strength is said to lie in counsels of policy. If masters and ministers follow each other for deriving support from each other, subduing pride and wrath, and vanity and envy, they may then both become happy. A king should also consult with such ministers as are free from the five kinds of deceit. Ascertaining well, in the first instance, the different opinions of the three amongst them whom he has consulted, the king should, for subsequent deliberation, repair to his preceptor for informing him of those opinions and his own. His preceptor should be a Brahmana well versed in all matters of virtue, profit, and pleasure. Repairing, for such subsequent deliberation, to him, the king should, with collected mind, ask his opinion. When a decision is arrived at after deliberation with him, the king should then, without attachment, carry it out into practice. They that are conversant with the conclusions of the science of consultation say that kings should always hold consultation in this way. Having settled counsels in this way, they should then be reduced to practice, for then they will be able to win over all the subjects. There should be no dwarfs, no hump-backed persons, no one of an emaciated constitution, no one who is lame or blind, no one who is an idiot, no woman, and no eunuch, at the spot where the king holds his consultations. Nothing should move there before or behind, above or below, or in transverse directions. Getting up on a boat, or repairing to an open space destitute of grass or grassy bushes and whence the surrounding land may be clearly seen, the king should hold consultations at the proper time, avoiding faults of speech and gestures.' "

SECTION LXXXIV

"Bhishma said, 'In this connection, O Yudhishthira, the old account of a conversation between Vrihaspati and Sakra is cited.'

[1] *Tryavarah* is explained by Nilakantha as "not less than three." The number laid down generally is five. In no case it should be less than three.

"Sakra said, 'What is that one act, O regenerate one, by accomplishing which with care, a person may become the object of regard with all creatures and acquire great celebrity?'

"Vrihaspati said, 'Agreeableness of speech, O Sakra, is the one thing by practising which a person may become an object of regard with all creatures and acquire great celebrity. This is the one thing, O Sakra, which gives happiness to all. By practising it, one may always obtain the love of all creatures. The person who does not speak a word and whose face is always furrowed with frowns, becomes an object of hatred with all creatures. Abstention from agreeable speeches makes him so. That person who, upon beholding others, addresses them first and does so with smiles succeeds in making everyone gratified with him. Even gifts, if not made with agreeable speeches, do not delight the recipients, like rice without curry. If even the possessions of men, O Sakra, be taken away with sweet speeches, such sweetness of behaviour succeeds in reconciling the robbed. A king, therefore, that is desirous of even inflicting chastisement should utter sweet words. Sweetness of speech never fails of its purpose, while, at the same time it never pains any heart. A person of good acts and good, agreeable, and sweet speeches, has no equal.'

"Bhishma continued, 'Thus addressed by his priest, Sakra began to act according to those instructions. Do thou also, O son of Kunti, practise this virtue.' "

SECTION LXXXV

"Yudhishthira said, 'O foremost of kings, what is that method by which a king ruling his subjects may, in consequence of it, obtain great blessedness and eternal fame?'

"Bhishma said, 'A king of cleansed soul and attentive to the duty of protecting his subjects earns merit and fame, both here and hereafter, by conducting himself righteously.'

"Yudhishthira said, 'With whom should the king behave in what way? Asked by me, O thou of great wisdom, it behoveth thee to tell me everything duly. Those virtues of which thou hast already spoken with respect to a person, cannot, it is my belief, be found to exist in any single individual.'

"Bhishma said, 'Thou art endued with great intelligence, O Yudhishthira! It is even so as thou sayest. The person is very rare who is possessed of all those good qualities. To be brief, conduct like this (*viz.*, the presence of all the virtues spoken of), is very difficult to be met with even upon careful search. I shall, however, tell thee what kinds of ministers should be appointed by thee. Four Brahmanas, learned in the Vedas, possessed of a sense of dignity, belonging to the *Snataka* order, and of pure behaviour, and eight Kshatriyas, all of whom should be possessed of physical strength and capable of wielding weapons, and one and twenty Vaisyas, all of whom should be possessed of

wealth, and three Sudras, everyone of whom should be humble and of pure conduct and devoted to his daily duties, and one man of the *Suta* caste, possessed of a knowledge of the *Puranas* and the eight cardinal virtues, should be thy ministers. Every one of them should be fifty years of age, possessed of a sense of dignity, free from envy, conversant with the *Srutis* and the *Smritis*, humble, impartial, competent to readily decide in the midst of disputants urging different courses of action, free from covetousness, and from the seven dreadful vices called *Vyasanas*. The king should consult with those eight ministers and hold the lead among them. He should then publish in his kingdom, for the information of his subjects, the results of such deliberation. Thou shouldst always, adopting such a conduct, watch over thy people. Thou shouldst never confiscate what is deposited with thee or appropriate as thine the thing about whose ownership two persons may dispute. Conduct such as this would spoil the administration of justice. If the administration of justice be thus injured, sin will afflict thee, and afflict thy kingdom as well, and inspire thy people with fear as little birds at the sight of the hawk. Thy kingdom will then melt away like a boat wrecked on the sea. If a king governs his subjects with unrighteousness, fear takes possession of his heart and the door of heaven is closed against him. A kingdom, O bull among men, has its root in righteousness. That minister, or king's son, who acts unrighteously, occupying the seat of justice, and those officers who having accepted the charge of affairs, act unjustly, moved by self-interest, all sink in hell along with the king himself. Those helpless men who are oppressed by the powerful and who indulge on that account in piteous and copious lamentations, have their protector in the king. In cases of dispute between two parties the decision should be based upon the evidence of witnesses. If one of the disputants has no witnesses and is helpless, the king should give the case his best consideration. The king should cause chastisement to be meted out to offenders according to the measure of their offences. They that are wealthy should be punished with fines and confiscations; they that are poor, with loss of liberty. Those that are of very wicked conduct should be chastised by the king with even corporal inflictions. The king should cherish all good men with agreeable speeches and gifts of wealth. He who seeks to compass the death of the king should be punished with death to be effected by diverse means. The same should be the punishment of one who becomes guilty of arson or theft or such co-habitation with women as may lead to a confusion of castes. A king, O monarch, who inflicts punishments duly and conformably to the dictates of the science of chastisement, incurs no sin by the act. On the other hand, he earns merit that is eternal. That foolish king who inflicts punishments capriciously, earns infamy here and sinks into hell hereafter. One should not be punished for the fault of another. Reflecting well upon the (criminal) code, a person should be convicted or acquitted. A king should never slay an envoy under any circumstances. That king who slays an envoy sinks into hell with all his ministers. That king observant of Kshatriya practices who slays an envoy that faithfully utters the message with which he is charged, causes the manes of his deceased ancestors to be stained with the sin of killing a foetus. An envoy should possess these seven

accomplishments, *viz.*, he should be high-born, of a good family, eloquent, clever, sweet-speeched, faithful in delivering the message with which he is charged, and endued with a good memory. The aid-de-camp of the king that protects his person should be endued with similar qualities. The officer also that guards his capital or citadel should possess the same accomplishments. The king's minister should be conversant with the conclusions of the scriptures and competent in directing wars and making treaties. He should, further, be intelligent, possessed of courage, modest, and capable of keeping secrets. He should also be of high birth endued with strength of mind, and pure in conduct. If possessed of these qualities, he should be regarded worthy. The commander of the king's forces should be possessed of similar accomplishments. He should also be conversant with the different kinds of battle array and with the uses of engines and weapons. He should be able to bear exposure to rain, cold, heat, and wind, and watchful of the laches of foes. The king, O monarch, should be able to lull his foes into a sense of security. He should not, however, himself trust anyone. The reposing of confidence on even his own son is not to be approved of. I have now, O sinless one, declared to thee what the conclusions of the scriptures are. Refusal to trust anyone has been said to be one of the highest mysteries of king-craft.' "

SECTION LXXXVI

"Yudhishthira said, 'What should be the kind of city within which the king should himself dwell? Should he select one already made or should he cause one to be especially constructed? Tell me this O grandsire!'

"Bhishma said, 'It is proper, O Bharata, to enquire about the conduct that should be followed and the defences that should be adopted with respect to the city in which, O son of Kunti, a king should reside. I shall, therefore, discourse to thee on the subject, referring especially to the defences of citadels. Having listened to me, thou shouldst make the arrangements required and conduct thyself attentively as directed. Keeping his eye on the six different kinds of citadels, the king should build his cities containing every kind of affluence and every other article of use in abundance. Those six varieties are water-citadels, earth-citadels, hill-citadels, human-citadels, mud-citadels, and forest-citadels.[1] The king, with his ministers and the army thoroughly loyal to him, should reside in that city which is defended by a citadel which contains an abundant stock of rice and weapons,—which is protected with impenetrable walls and a trench, which teems with elephants and steeds and

[1]Water-citadels are those that are surrounded on all sides by a river or rivers, or the sea. Earth-citadels are those that are built, on plains fortified with high walls and encircled with trenches all around. Human-citadels are unfortified cities properly protected by guards and a loyal population.

cars, which is inhabited by men possessed of learning and versed in the mechanical arts, where provisions of every kind have been well stored, whose population is virtuous in conduct and clever in business and consists of strong and energetic men and animals, which is adorned with many open squares and rows of shops, where the behaviour of all persons is righteous, where peace prevails, where no danger exists, which blazes with beauty and resounds with music and songs, where the houses are all spacious, were the residents number among them many brave and wealthy individuals, which echoes with the chant of Vedic hymns, where festivities and rejoicings frequently take place, and where the deities are always worshipped.[1] Residing there, the king should be employed in filling his treasury, increasing his forces, enhancing the number of his friends, and establishing courts of justice. He should check all abuses and evils in both his cities and his provinces. He should be employed in collecting provisions of every kind and in filling his arsenals with care. He should also increase his stores of rice and other grain, and strengthen his counsels (with wisdom). He should further, enhance his stores of fuel, iron, chaff, charcoal, timber, horns, bones, bamboos, marrow, oils and ghee, fat, honey, medicines, flax, resinous exudations, rice, weapons, shafts, leather catgut (for bow-strings), canes, and strings and cords made of *munja* grass and other plants and creepers. He should also increase the number of tanks and well, containing large quantities of water, and should protect all juicy trees.[2] He should entertain with honour and attention preceptors (of different sciences), *Ritwijas*, and priests, mighty bowmen, persons skilled in architecture, astronomers and astrologers, and physicians, as also all men possessed of wisdom and intelligence and self-restraint and cleverness and courage and learning and high birth and energy of mind, and capable of close application to all kinds of work. The king should honour the righteous and chastise the unrighteous. He should, acting with resolution, set the several orders to their respective duties. Ascertaining properly, by means of spies, the outward behaviour and the state of mind of the inhabitants of his city and provinces, he should adopt those measures that may be required. The king should himself supervise his spies and counsels, his treasury, and the agencies for inflicting chastisements. Upon these everything may be said to depend. With spies constituting his sight, the king should ascertain all the acts and intentions of his foes, friends, and neutrals. He should then, with heedfulness, devise his own measures, honouring those that are loyal to him and punishing those that are hostile. The king should always adore the gods in sacrifices and make gifts without giving pain to anybody. He should protect his subjects, never doing anything that may obstruct or thwart righteousness. He should always maintain and protect the helpless, the masterless, and the old, and women that are widows. The king should always honour the ascetics and make unto them gifts, at proper seasons of cloths and vessels and food. The king should, with attentive care, inform the

[1]Nilakantha says that this has reference to the second variety of citadels mentioned in the previous verse.

[2]Such as banian, peepul, etc. These afford refreshing shade to sunburnt travellers.

ascetics (within his dominions) of the state of his own self, of all his measures, and of the kingdom, and should always behave with humility in their presence. When he sees ascetics of high birth and great learning that have abandoned all earthly objects, he should honour them with gifts of beds and seats and food. Whatever the nature of the distress into which he may fall, he should confide in an ascetic. The very robbers repose confidence upon persons of that character. The king should place his wealth in charge of an ascetic and should take wisdom from him. He should not, however, always wait upon them or worship them on all occasions.[1] From among those residing in his own kingdom, he should select one for friendship. Similarly, he should select another from among those that reside in the kingdom of his foe. He should select a third from among those residing in the forests, and a fourth from among those dwelling in the kingdoms paying tribute to him. He should show hospitality towards and bestow honours upon them and assign them the means of sustenance. He should behave towards the ascetics dwelling in the kingdoms of foes and in the forests in the same way as towards those that reside in his own kingdom. Engaged in penances and of rigid vows they would, if calamity overtakes the king and if he solicits protection, grant him what he wants. I have now told thee in brief the indications of the city in which the king should reside.' "

SECTION LXXXVII

"Yudhishthira said, 'How, O king, may a kingdom be consolidated, and how should it be protected? I desire to know this. Tell me all this, O bull of Bharata's race!'

"Bhishma said, 'Listen to me with concentrated attention. I shall tell thee how a kingdom may be consolidated, and how also it may be protected. A headman should be selected for each village. Over ten villages (or ten headmen) there should be one superintendent. Over two such superintendents there should be one officer (having the control, therefore, of twenty villages). Above the latter should be appointed persons under each of whom should be a century of villages; and above the last kind of officers, should be appointed men each of whom should have a thousand villages under his control. The headman should ascertain the characteristics of every person in the village and all the faults also that need correction. He should report everything to the officer (who is above him and is) in charge of ten villages. The latter, again, should report the same to the officer (who is above him and is) in charge of twenty villages. The latter, in his turn, should report the conduct of all the

[1] 'Take wisdom,' *i.e.*, consult with them. 'Should not always wait upon them, etc.' lest robbers should kill them, suspecting them to be depositories of the king's wealth.

persons within his dominion to the officer (who is above him and is) in charge of a hundred villages. The village headman should have control over all the produce and the possessions of the village. Every headman should contribute his share for maintaining the lord of ten villages, and the latter should do the same for supporting the lord of twenty villages. The lord of a hundred villages should receive every honour from the king and should have for his support a large village, O chief of the Bharatas, populous and teeming with wealth. Such a village, so assigned to a lord of hundred villages, should be, however, within the control of the lord of a thousand villages. That high officer, again, *viz.*, the lord of a thousand villages, should have a minor town for his support. He should enjoy the grain and gold and other possessions derivable from it. He should perform all the duties of its wars and other internal affairs pertaining to it. Some virtuous minister, with wrathfulness should exercise supervision over the administration affairs and mutual relations of those officers. In every town, again, there should be an officer for attending to every matter relating to his jurisdiction. Like some planet of dreadful form moving above all the asterisms below, the officer (with plenary powers) mentioned last should move and act above all the officers subordinate to him. Such an officer should ascertain the conduct of those under him through his spies. Such high officers should protect the people from all persons of murderous disposition, all men of wicked deeds, all who rob other people of their wealth, and all who are full of deceit, and all of whom are regarded to be possessed by the devil. Taking note of the sales and the purchases, the state of the roads, the food and dress, and the stocks and profits of those that are engaged in trade, the king should levy taxes on them. Ascertaining on all occasions the extent of the manufactures, the receipts and expenses of those that are engaged in them, and the state of the arts, the king should levy taxes upon the artisans in respect of the arts they follow. The king, O Yudhishthira, may take high taxes, but he should never levy such taxes as would emasculate his people. No tax should be levied without ascertaining the outturn and the amount of labour that has been necessary to produce it. Nobody would work or seek for outturns without sufficient cause.[1] The king should, after reflection, levy taxes in such a way that he and the person who labours to produce the article taxed may both share the value. The king should not, by his thirst, destroy his own foundations as also those of others. He should always avoid those acts in consequence of which he may become an object of hatred to his people. Indeed, by acting in this way he may succeed in winning popularity. The subjects hate that king who earns a notoriety for voraciousness of appetite (in the matter of taxes and imposts). Whence can a king who becomes an object of hatred have prosperity? Such a king can never acquire what is for his good. A king who is possessed of sound intelligence should milk his kingdom after the analogy of (men acting in the matter of) calves. If the calf be permitted to suck, it grows

[1]The sense seems to be that if a sufficient margin of profit, capable of maintaining one at ease, be not left, one would refrain absolutely from work. The king, therefore, in taxing the outturns of work, should leave such a margin of profit to the producers.

strong, O Bharata, and bears heavy burthens. If, on the other hand, O Yudhishthira, the cow be milked too much, the calf becomes lean and fails to do much service to the owner. Similarly, if the kingdom be drained much, the subjects fail to achieve any act that is great. That king who protects his kingdom himself and shows favour to his subjects (in the matter of taxes and imposts) and supports himself upon what is easily obtained, succeeds in earning many grand results. Does not the king then obtain wealth sufficient for enabling him to cope with his wants?[1] The entire kingdom, in that case, becomes to him his treasury, while that which is his treasury becomes his bed chamber. If the inhabitants of the cities and the provinces be poor, the king should, whether they depend upon him immediately or mediately, show them compassion to the best of his power. Chastising all robbers that infest the outskirts, the king should protect the people of his villages and make them happy. The subjects, in the case, becoming sharers of the king's weal and woe, feel exceedingly gratified with him. Thinking, in the first instance, of collecting wealth, the king should repair to the chief centres of his kingdom one after another and endeavour to inspire his people with fright. He should say unto them, 'Here, calamity threatens us. A great danger has arisen in consequence of the acts of the foe. There is every reason, however, to hope that the danger will pass away, for the enemy, like a bamboo that has flowered, will very soon meet with destruction. Many foes of mine, having risen up and combined with a large number of robbers, desire to put our kingdom into difficulties, for meeting with destruction themselves. In view of this great calamity fraught with dreadful danger, I solicit your wealth for devising the means of your protection. When the danger passes away, I will give you what I now take. Our foes, however, will not give back what they (if unopposed) will take from you by force. On the other hand (if unopposed), they will even slay all your relatives beginning with your very spouses. You certainly desire wealth for the sake of your children and wives. I am glad at your prosperity, and I beseech you as I would my own children. I shall take from you what it may be within your power to give me. I do not wish to give pain to any one. In seasons of calamity, you should, like strong bulls, bear such burthens. In seasons of distress, wealth should not be so dear to you. A king conversant with the considerations relating to Time should, with such agreeable, sweet, and complimentary words, send his agents and collect imposts from his people. Pointing out to them the necessity of repairing his fortifications and of defraying the expenses of his establishment and other heads, inspiring them with the fear of foreign invasion, and impressing them with the necessity that exists for protecting them and enabling them to ensure the means of living in peace, the king should levy imposts upon the Vaisyas of his realm. If the king disregards the Vaisyas, they become lost to him, and abandoning his dominions remove themselves to the woods. The king should, therefore, behave with leniency towards them. The king, O son of Pritha, should always conciliate

[1]The sense is that the subjects then, on occasions of their sovereign's want, hasten to place their resources at his disposal.

and protect the Vaisyas, adopt measures for inspiring them with a sense of security and for ensuring them in the enjoyment of what they possess, and always do what is agreeable to them. The king, O Bharata, should always act in such a way towards the Vaisyas that their productive powers may be enhanced. The Vaisyas increase the strength of a kingdom, improve its agriculture, and develop its trade. A wise king, therefore, should always gratify them. Acting with heedfulness and leniency, he should levy mild imposts upon them. It is always easy to behave with goodness towards the Vaisyas. There is nothing productive of greater good to a kingdom, O Yudhishthira, then the adoption of such behaviour towards the Vaisyas of the realm.' "

SECTION LXXXVIII

"Yudhishthira said, 'Tell me, O grandsire, how should the king should behave if, notwithstanding his great wealth, he desires for more.'

"Bhishma said, 'A king, desirous of earning religious merit, should devote himself to the good of his subjects and protect them according to considerations of place and time and to the best of his intelligence and power. He should, in his dominions, adopt all such measures as would in his estimation secure their good as also his own. A king should milk his kingdom like a bee gathering honey from plants.[1] He should act like the keeper of a cow who draws milk from her without boring her udders and without starving the calf. The king should (in the matter of taxes) act like the leech drawing blood mildly. He should conduct himself towards his subjects like a tigress in the matter of carrying her cubs, touching them with her teeth but never piercing them therewith. He should behave like a mouse which though possessed of sharp and pointed teeth still cuts the feet of sleeping animals in such a manner that they do not at all become conscious of it. A little by little should be taken from a growing subject and by this means should he be shorn. The demand should then be increased gradually till what is taken assumes a fair proportion. The king should enhance the burthens of his subjects gradually like a person gradually increasing the burthens of a young bullock. Acting with care and mildness, he should at last put the reins on them. If the reins are thus put, they would not become intractable. Indeed, adequate measures should be employed for making them obedient. Mere entreaties to reduce them to subjection would not do. It is impossible to behave equally towards all men. Conciliating those that are foremost, the common people should be reduced to obedience. Producing disunion (through the agency of their leaders) among the common people who are to bear the burthens, the king should himself come forward to conciliate them and then enjoy in happiness what he will succeed in drawing from them. The king should never impose taxes unseasonably and on persons

[1] *i.e.*, without injuring the source.

unable to bear them. He should impose them gradually and with conciliation, in proper season and according to due forms. These contrivances that I declare unto thee are legitimate means of king-craft. They are not reckoned as methods fraught with deceit. One who seeks to govern steeds by improper methods only makes them furious. Drinking-shops, public women, pimps, actors, gamblers and keepers of gaming houses, and other persons of this kind, who are sources of disorder to the state, should all be checked. Residing within the realm, these afflict and injure the better classes of the subjects. Nobody should ask anything of anyone when there is no distress. Manu himself in days of old has laid down this injunction in respect of all men.[1] If all men were to live by asking or begging and abstain from work, the world would doubtless come to an end. The king alone is competent to restrain and check. That king who does not restrain his subjects (from sin) earns a fourth part of the sins committed by his people (in consequence of the absence of royal protection). This is the declaration of the *Srutis*. Since the king shares the sins of his subjects like their merits, he should, therefore, O monarch, restrain those subjects of his that are sinful. The king that neglects to restrain them becomes himself sinful. He earns (as already said) a fourth part of their sins as he does a fourth part of their merits. The following faults of which I speak should be checked. They are such as impoverish everyone. What wicked act is there that a person governed by passion would not do? A person governed by passion indulges in stimulants and meat, and appropriates the wives and the wealth of other people, and sets a bad example (for imitation by others). They that do not live upon alms may beg in seasons of distress. The king should, observant of righteousness, make gifts unto them from compassion but not from fear. Let there be no beggers in thy kingdom, nor robbers. It is the robbers (and not virtuous men) that give unto beggars. Such givers are not real benefactors of men. Let such men reside in thy dominions as advance the interests of others and do them good, but not such as exterminate others. Those officers, O king, that take from the subjects more than what is due should be punished. Thou shouldst then appoint others so that these will take only what is due. Agriculture, rearing of cattle, trade and other acts of a similar nature, should be caused to be carried on by many persons on the principle of division of labour.[2] If a person engaged in agriculture, cattle-rearing, or trade, becomes inspired with a sense of insecurity (in consequence of thieves and tyrannical officers, the king, as a consequence, incurs infamy. The king should always honour those subjects of his that are rich and should say unto them, 'Do ye, with me, advance the interest of the people.' In every kingdom, they that are wealthy constitute an estate in the realm. Without

[1] The Bengal reading of the first line of this verse is vicious. The Bombay reading *kinchida-napadi* (for *Kasyanchidpadi*) is the correct one. The commentator explains that this has reference to alms, loans, and taxes. Both the Bengali translators have made nonsense of this and the following verse.

[2] *Karmabhedatah* is explained differently by Nilakantha. He thinks that it means 'lest those acts suffer injury.'

doubt, a wealthy person is the foremost of men.[1] He that is wise, or courageous, or wealthy or influential, or righteous, or engaged in penances, or truthful in speech, or gifted with intelligence, assists in protecting (his fellow subjects).

For these reasons, O monarch, do thou love all creatures, and display the qualities of truth, sincerity, absence of wrath, and abstention from injury! Thou shouldst thus wield the rod of chastisement, and enhance thy treasury and support thy friends and consolidate thy kingdom thus, practising the qualities of truthfulness and sincerity and supported by thy friends, treasury and forces!' "

SECTION LXXXIX

"Bhishma said, 'Let not such trees as yield edible fruits be cut down in thy dominions. Fruits and roots constitute the property of the Brahmanas. The sages have declared this to be an ordinance of religion. The surplus, after supporting the Brahmanas, should go to the support of other people. Nobody should take anything by doing an injury to the Brahmanas.[2] If a Brahmana, afflicted for want of support, desires to abandon a kingdom for obtaining livelihood (elsewhere), the king, O monarch, should, with affection and respect, assign unto him the means of sustenance. If he does not still abstain (from leaving the kingdom), the king should repair to an assembly of Brahmanas and say, 'Such a Brahmana is leaving the kingdom. In whom shall my people then find an authority for guiding them?'[3] If after this, he does not give up his intention of leaving, and says anything, the king should say unto him, 'Forget the past.' This, O son of Kunti, is the eternal way of royal duty.[4] The king should further say unto him, 'Indeed, O Brahmana, people say that that only should be assigned to a Brahmana which would be just sufficient for maintaining him. I, however, do not accept that opinion. On the other hand, I think that if a Brahmana seeks to leave a kingdom for the king's neglect in providing him with means of support, such means should be assigned to him, and, further, if he intends to take that step for procuring the means of luxury, he should still be requested to stay and supplied with even

[1] *Anga* is literally a part. The idea, however, is that the wealthy form an estate in the realm. *Kakud* is the hump of the bull. The meaning, of course, is that the man of wealth occupies a very superior position.

[2] *i.e.*, before the Brahmanas get their fill.

[3] The Brahmanas are authorities for guiding other men. When, therefore, a particular Brahmana leaves the kingdom, the people lose in him a friend, teacher, and guide.

[4] The king should dissuade in the manner indicated in verse 4. If that does not suffice, and if the person intending to leave refers to the king's previous neglect, the king should ask forgiveness and, of course, assign to him the means of maintenance.

those means.[1] Agriculture, cattle-rearing, and trade, provide all men with the means of living. A knowledge of the Vedas, however, provide them with the means of obtaining heaven. They, therefore, that obstruct the study of the Vedas and the cause of Vedic practices, are to be regarded as enemies of society.[2] It is for the extermination of these that Brahman created Kshatriyas. Subdue thy foes, protect thy subjects, worship the deities in sacrifices, and fight battles with courage, O delighter of the Kurus! A king should protect those that deserve protection. The king who does this is the best of rulers. Those kings that do not exercise the duty of protection live a vain life. For the benefit of all his subjects the king should always seek to ascertain the acts and thoughts of all, O Yudhishthira; and for that reason he should set spies and secret agents.[3] Protecting others from thy own, and thy own from others, as also others from others, and thy own from thy own, do thou always cherish thy people. Protecting his own self first from every one, the king should protect the earth. Men of knowledge have said that everything has its root in self. The king should always reflect upon these, *viz.*, What are his laches, to what evil habits he is addicted, what are the sources of his weakness, and what are the sources of his faults. The king should cause secret and trusted agents to wander through the kingdom for ascertaining whether his conduct as displayed on the previous day has or has not met with the approbation of the people. Indeed, he should ascertain whether his conduct is or is not generally praised, or, is or is not acceptable to the people of the provinces, and whether he has or has not succeeded in earning a good name in his kingdom. Amongst those that are virtuous and possessed of wisdom, those that never retreat from battle, and those that do not reside in thy kingdom, those that are dependent on thee, and those that are thy ministers, as well as those that are independent of party, they that praise or blame thee should never be objects of disregard with thee, O Yudhishthira![4] No man, O sire, can succeed in earning the good opinion of all persons in the world. All persons have friends, foes, and neutrals, O Bharata!'

"Yudhishthira said, 'Among persons all of whom are equal in might of arms and accomplishments, whence does one acquire superiority over all the rest, and whence does that one succeed in ruling over them?'

"Bhishma said, 'Creatures that are mobile devour things that are immobile; animals again that have teeth devour those that have no teeth; wrathful snakes of virulent poison devour smaller ones of their own species. (Upon this principle, among human beings also, the king, who is strong, preys upon those that are weak. The king, O Yudhishthira, should always be heedful of his subjects as also of his foes. If he becomes heedless, they fall upon him like

[1]The original is elliptical in construction. The *etat* of the first line has been supplied in the translation. In rendering the second line, the second half should come first. The Burdwan version, as usual, is erroneous. K.P. Singh's also is incomplete and inaccurate.

[2]The word used is *Dasyus*, literally, robbers; here, enemies of society and order.

[3]Some texts read *Yoddhyavyam* for *Boddhyavyam*, and *bhunjita* for *yunjita*.

[4]*i.e.*, thou shouldst care for such opinion, without being angry with those that censure or blame thee.

vultures (on carrion). Take care, O king, that the traders in thy kingdom who purchase articles at prices high and low (for sale), and who in course of their journeys have to sleep or take rest in forest and inaccessible regions,[1] be not afflicted by the imposition of heavy taxes. Let not the agriculturists in thy kingdom leave it through oppression; they, who bear the burthens of the king, support the other residents also of the kingdom.[2] The gifts made by thee in this world support the gods, *Pitris*, men, *Nagas*, *Rakshasas*, birds, and animals. These, O Bharata, are the means of governing a kingdom and protecting its rulers. I shall again discourse to thee on the subject, O son of Pandu!' "

SECTION XC

"Bhishma said, 'That foremost of all persons conversant with the Vedas, *viz.*, Utathya of Angirasa's race, discoursed cheerfully (on former occasion) unto Yuvanaswa's son Mandhatri. I shall now, O Yudhishthira, recite to thee everything that Utathya, that foremost of all persons conversant with the Vedas, had said unto that king.'

"Utathya said, 'One becomes a king for acting in the interests of righteousness and not for conducting himself capriciously. Know this, O Mandhatri; the king is, indeed, the protector of the world. If the king acts righteously, he attains to the position of a god.[3] On the other hand, if he acts unrighteously, he sinks into hell. All creatures rest upon righteousness. Righteousness, in its turn, rests upon the king. That king, therefore, who upholds righteousness, is truly a king. That king who is endued with a righteous soul and with every kind of grace is said to be an embodiment of virtue. If a king fails to chastise unrighteousness, the gods desert his mansion and he incurs obloquy among men. The efforts of men who are observant of their own duties are always crowned with success. For this reason all men seek to obey the dictates of righteousness which are productive of prosperity. When sinfulness is not restrained, righteous behaviour comes to an end and unrighteous behaviour increases greatly. When sinfulness is not restrained, no one can, according to the rights of property as laid down in the scriptures, say, 'This thing is mine and this is not mine.' When sinfulness prevails in the world, men cannot own and enjoy their own wives and animals and fields and houses. The deities receive no worship, the *Pitris* no offerings in *Sradhas*, and guests no hospitality, when sinfulness is not restrained. The regenerate classes do not study the Vedas, or observe high vows, or spread out sacrifices, when sinfulness is not restrained.

[1] *i.e.*, they who have to undergo such privations in carrying on their useful occupation should not be taxed heavily.

[2] The correct reading is *bharanti*. *Taranti* also may give the same meaning. K. P. Singh has erroneously rendered the second line.

[3] *i.e.*, goes to heaven.

The minds of men, O king, become weak and confounded like those of persons wounded with weapons, when sinfulness is not restrained. Casting their eyes on both the worlds, the *Rishis* made the king, that superior being, intending that he should be the embodiment of righteousness on earth.[1] He is called *Rajan* in whom righteousness shines. That king, again in whom there is no righteousness, is called a *Vrishala*.[2] The divine *Dharma* (righteousness) has another name, *viz.*, *Vrisha*. He who weakens *Vrisha* is known by the name of *Vrishala*. A king should, therefore, advance the cause of righteousness. All creatures grow in the growth of righteousness, and decay with its decay. Righteousness, therefore, should never be permitted to decay. Righteousness is called *Dharma* because it aids the acquisition and preservation of wealth (*Dhana*). The sages, O king, have declared that *Dharma* restrains and set bounds to all evil acts of men. The self-born (Brahman) created *Dharma* for the advancement and growth of creatures. For this reason, a king should act according to the dictates of *Dharma* for benefiting his subjects. For this reason also, O tiger among kings, *Dharma* has been said to be the foremost of all things. That foremost of men who rules his subjects righteously is called a king. Disregarding lust and wrath, observe thou the dictates of righteousness. Among all things, O chief of Bharata's race, that conduce to the prosperity of kings, righteousness is the foremost. *Dharma*, again, has sprung from the Brahmana. For this reason, the Brahmana should always be worshipped. Thou shouldst, O Mandhatri, gratify with humility the wishes of Brahmanas. By neglecting to gratify the wishes of Brahmanas, the king brings danger on himself. In consequence of such neglect, he fails to obtain any accession of friends while his foes increase in number. In consequence of malice towards the Brahmanas springing from his folly, the goddess of prosperity who had formerly dwelt with him became enraged and deserted the *Asura* Vali, the son of Virochana. Deserting the *Asura* she repaired to Indra, the chief of the deities. Beholding the goddess living with Purandara, Vali indulged in many vain regrets. This, O puissant one, is the results of malice and pride. Be thou awakened, O Mandhatri, so that the goddess of prosperity may not in wrath desert thee. The Srutis declare that Unrighteousness begat a son named Pride upon the goddess of prosperity. This Pride, O king, led many among the gods and the *Asuras* to ruin. Many royal sages also have suffered destruction on his account. Do thou, therefore, awaken, O king! He who succeeds in conquering him becomes a king. He, on the other hand, who suffers himself to be conquered by him, becomes a slave. If, O Mandhatri, thou wishest for an eternal life (of felicity), live as a king should that does not indulge in these two, *viz.*, Pride and Unrighteousness! Abstain from companionship with him that is intoxicated (with pride), him that is heedless (of the dictates of

[1] Bhishma says that this discourse is very old. Probably this verse has reference to the writer's idea of the motives that impelled the *Rishis* of Brahmavarta when they devised for their Indian colony the kingly form of government.

[2] This verse gives the etymology of the word *Rajan* and *Vrishala*. He in whom righteousness, shines (*rajate*) is a *Rajan;* and he in whom righteousness, called *Vrisha*, disappear, is a *Vrishala*. *Vide* next verse.

honesty), him that is scoffer of religion, him that is insensate, and forbear to pay court to all of them when united. Keep thy self aloof from the company of ministers whom thou hast once punished and especially of women, as also from mountains and uneven lands and inaccessible fastnesses and elephants and horses and (noxious) reptiles. Thou shouldst also give up wandering in the night, and avoid the faults of stinginess and vanity and boastfulness and wrath. Thou shouldst never have intercourse with unknown women, or those of equivocal sex, or those that are lewd, or those that are the wives of other men, or those that are virgins. When the king does not restrain vice, a confusion of castes follows, and sinful *Rakshasas*, and persons of neutral sex, and children destitute of limbs or possessed of thick tongues, and idiots, begin to take birth in even respectable families. Therefore, the king should take particular care to act righteously, for the benefit of his subjects. If a king acts heedlessly, a great evil becomes the consequence. Unrighteousness increases causing a confusion of castes. Cold sets in during the summer months, and disappears when its proper season comes. Drought and flood and pestilence afflict the people. Ominous stars arise and awful comets appear on such occasions. Diverse other portents, indicating destruction of the kingdom, make their appearance. If the king does not take measures for his own safety and does not protect his subjects, the latter first meet with destruction and then destruction seizes the king himself. Two persons combining together snatch the wealth of one, and many acting in concert rob the two. Maidens are deflowered. Such a state of things is said to arise from the king's faults. All rights of property come to an end among men, when the king, abandoning righteousness, acts heedlessly.' "

SECTION XCI

"Utathya said, 'If the deity of the clouds pours rain seasonably and the king acts virtuously, the prosperity that ensues maintain the subjects in felicity. That washerman who does not know how to wash away the filth of cloth without taking away its dye, is very unskilful in his profession. That person among Brahmanas or Kshatriyas or Vaisyas who, having fallen away from the proper duties of his order, has become a Sudra, is truly to be compared to such a washerman. Menial service attaches to the Sudra; agriculture to the Vaisya; the science of chastisement to the Kshatriya, and *Brahmacharya*, penances, *mantras*, and truth, attach, to the Brahmana. That Kshatriya who knows how to correct the faults of behaviour of the other orders and to wash them clean like a washerman is really their father and deserve to be their king. The respective ages called *Krita*, *Treta*, *Dwapara* and *Kali*, O bull of Bharata's race, are all dependent on the conduct of the king. It is the king who consti

tutes the age.[1] The four orders, the Vedas and the duties in respect of the four modes of life, all become confused and weakened when the king becomes heedless. The three kinds of Fire, the three Vedas, and sacrifices with *Dakshina*, all become lost when the king becomes heedl ess. The king is the creator of all creatures, and the king is their destroyer. That king who is of righteous soul is regarded as the creator, while he that is s inful is regarded as the destroyer. The king's wives, sons, kinsmen, and friends, all become unhappy and grieve when the king becomes heedless. Elephants and steeds and kine and camels and mules and asses and other animals all lose their vigour when the king becomes unrighteous. It is said, O Mandhatri, that the Creator created Power (represented by the king) for the object of protecting Weakness. Weakness is, indeed, a great being, for everything depends upon it.[2] All creatures worship the king. All creatures are the children of the king. If, therefore, O monarch, the king becomes unrighteous, all creatures come to grief. The eyes of the weak, of the *Muni*, and of the snake of virulent poison, should be regarded as unbearable. Do not, therefore, come into (hostile) contact with the weak. Thou shouldst regard the weak as always subject to humiliation. Take care that the eyes of the Weak do not burn thee with thy kinsmen. In a race scorched by the eyes of the weak, no children take birth. Such eyes burn the race to its very roots. Do not, therefore, come into (hostile) contact with the weak. Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness becomes totally exterminated. If a person, who has been humiliated or struck, fails, while shrieking for assistance, to obtain a protector, divine chastisement overtakes the king and brings about his destruction. Do not, O sire, while in enjoyment of Power, take wealth from those that are Weak. Take care that that the eyes of the Weak do not burn thee like a blazing fire. The tears shed by weeping men afflicted with falsehood slay the children and animals of those that have uttered those falsehoods. Like a cow a sinful act perpetrated does not produce immediate fruits.[3] If the fruit is not seen in the perpetrator himself, it is seen in his son or in his son's son, or daughter's son. When a weak person fails to find a rescuer, the great rod of divine chastisement falls (upon the king). When all subjects of a king (are obliged by distress to) live like Brahmanas, by mendicancy, such mendicancy brings destruction upon the king. When all the officers of the king posted in the provinces unite together and act with injustice, the king is then said to bring about a state of unmixed evil upon his kingdom. When the officers of the king extort wealth, by unjust means or acting from lust or avarice, from persons piteously soliciting mercy, a great

[1]The address Bharatarshabha is misplaced, seeing that it is Utathya who is speaking and Mandhatri who is listening. The sense of the verse is that it is the king who causes the age, or if he acts righteously, the age that sets in is Krita; if, on the other hand, he acts sinfully, he causes the Kali age to set in; *etc*, *etc*.

[2]He who protects Weakness wins heaven, while he who persecutes it goes to hell. Weakness, thus, is a great thing. Its power, so to say, is such that it can lead to heaven and hell everyone with whom it may come into contact.

[3]The keeper of a cow has to wait, till it calves, for milk.

destruction then is sure to overtake the king. A mighty tree, first starting into life, grows into large proportions. Numerous creatures then come and seek its shelter. When, however, it is cut down or consumed in a conflagration, those that had recourse to it for shelter all become homeless.[1] When the residents of a kingdom perform acts of righteousness and all religious rites, and applaud the good qualities of the king, the latter reaps an accession of affluence. When, on the other hand, the residents, moved by ignorance, abandon righteousness and act unrighteously, the king becomes overtaken by misery. When sinful men whose acts are known are allowed to move among the righteous (without being punished for their misdeeds), Kali then overtakes the rulers of those realms.[2] When the king causes chastisement to overtake all wicked people, his kingdom thrives in prosperity. The kingdom of that king certainly thrives who pays proper honours to his ministers and employs them in measures of policy and in battles. Such a ruler enjoys the wide earth for ever. That king who duly honours all good acts and good speeches succeeds in earning great merit. The enjoyment of good things after sharing them with others, paying proper honours to the ministers, and subjugation of persons intoxicated with strength, are said to constitute the great duty of a king. Protecting all men by words, body, and deeds, and never forgiving his son himself (if he has offended), constitute the great duty of the king. The maintenance of those that are weak by sharing with them the things he has, and thereby increasing their strength constitute the duty of the king. Protection of the kingdom, extermination of robbers, and conquering in battle, constitute the duty of the king. Never to forgive a person however dear, if he has committed an offence by act or word, constitutes the duty of the king. Protecting those that solicit shelter, as he would protect his own children, and never depriving one of the honours to which he is entitled constitute the duty of the king.[3] Adoring the deities, with a devoted heart, in sacrifices completed by presents, and subduing lust and envy, constitute the duty of the king. Wiping the tears of the distressed, the helpless, and the old, and inspiring them with joy, constitute the duty of the king. Aggrandising friends, weakening foes, and honouring the good, constitute the duty of the king. Cheerfully observing the obligations of truth, always making gifts of land, entertaining guests, and supporting dependents, constitute the duty of the king. That king who favours those that deserve favours and chastises those that deserve chastisement earns great merit both here and hereafter. The king is Yama himself. He is, O Mandhatri, the god (incarnate) unto all that are righteous. By subduing his senses he succeeds in acquiring great affluence. By not subduing them he incurs sin.[4]

[1]The sense is, I suppose, that if the king be overtaken by destruction, his officers also do not escape.

[2]*Rajnah*, Nilakantha thinks, is an accusative plural.

[3]Some texts read *Saranikan*, meaning traders that make journeys and voyages.

[4]The king is God (incarnate) unto all righteous men, because they may expect everything from him. As regards the second line, the meaning depends upon *bharati*, which as the commentator explains means, "obtains affluence or prosperity. For *Patukah* some texts read *Pavakah*. The meaning then would be "becomes as a fire," *i.e.*, destroys his own roots, or, probably, becomes destructive to others."

Paying proper honours unto *Ritwijas* and priests and preceptors, and doing good offices unto them constitute the duty of the king. Yama governs all creatures without observing distinctions. The king should imitate him in his behaviour by restraining all his subjects duly. The king is said to resemble the Thousand-eyed (Indra) in every respect. That, O bull among men, should be regarded as righteousness which is regarded as such by him. Thou shouldst, without being heedless, cultivate forgiveness, intelligence, patience, and the love of all creatures. Thou shouldst also ascertain the strength and weakness of all men and learn to distinguish between right and wrong. Thou shouldst conduct thyself with propriety towards all creatures, make gifts, and utter agreeable and sweet words. Thou shouldst maintain the residents of thy city and the provinces in happiness. A king who is not clever, never succeeds in protecting his subjects. Sovereignty, O sire, is a very happy burthen to bear. Only that king who is possessed of wisdom and courage, and who is conversant with the science of chastisement, can protect a kingdom. He, on the other hand, who is without energy and intelligence, and who is not versed in the great science, is incompetent to bear the burthen of sovereignty. Aided by ministers of handsome features and good birth, clever in business, devoted to their master, and possessed of great learning, thou shouldst examine the hearts and acts of all men including the very ascetics in the forests. Conducting thyself thus, thou wilt be able to learn the duties of all orders of men. That will aid thee in observing thy own duties, whether when thou art in thy country or when thou repairest to other realms. Amongst these three objects, *viz.*, Virtue, Profit, and Pleasure, Virtue is the foremost. He that is of virtuous soul obtains great happiness both here and hereafter. If men be treated with honour, they can abandon (for the sake of the honour thou mayst give them) their very wives and sons. By attaching good men to himself (by doing good offices unto them), by gifts, sweet words, heedfulness and purity of behaviour, a king may win great prosperity. Do not, therefore, O Mandhatri, be heedless to these qualities and acts. The king should never be heedless in looking after his own laches, as also after those of his foes. He should act in such a way that his foes may not be able to detect his laches, and he should himself assail them when theirs are visible. This is the way in which Vasava, and Yama, and Varuna, and all the great royal sages have acted. Do thou observe the same conduct. Do thou, O great king, adopt this behaviour which was followed by those royal sages. Do thou soon, O bull of Bharata's race, adopt this heavenly road. The gods, the *Rishis*, the *Pitris*, and the *Gandharvas*, possessed of great energy, sing the praises, both here and hereafter, of that king whose conduct is righteous.'

"Bhishma continued, 'Thus addressed by Utathya, O Bharata, Mandhatri, unhesitatingly did as he was directed, and became the sole lord of the wide earth. Do thou also, O king, act righteously like Mandhatri. Thou wilt then, after ruling the earth, obtain an abode in heaven.' "

SECTION XCII

"Yudhishthira said, 'How should a righteous king, who is desirous of adhering to a course of righteousness, behave? I ask thee this, O foremost of men! Answer me, O Grandsire!'

"Bhishma said, 'In this connection is cited the old story of what Vamadeva gifted with great intelligence and acquainted with the true import of everything sang in ancient time. Once upon a time, king Vasumanas, possessed of knowledge and fortitude and purity of behaviour, asked the great *Rishi* Vamadeva of high ascetic merit, saying, 'Instruct me, O holy one, in words fraught with righteousness and of grave import, as to the conduct to be observed by me so that I may not fall away from the duties prescribed for me.' Unto him of a golden complexion and seated at his ease like Yayati, son of Nahusha, that foremost of ascetics, *viz.*, Vamadeva, of great energy, said as follows:

"Vamadeva said, 'Do thou act righteously. There is nothing superior to righteousness. Those kings that are observant of righteousness, succeed in conquering the whole earth. That king who regards righteousness to be the most efficacious means for accomplishing his objects, and who acts according to the counsels of those that are righteous, blazes forth with righteousness. That king who disregards righteousness and desires to act with brute force, soon falls away from righteousness and loses both Righteousness and Profit. That king who acts according to the counsels of a vicious and sinful minister becomes a destroyer of righteousness and deserves to be slain by his subjects with all his family. Indeed, he very soon meets with destruction. That king who is incompetent to discharge the duties of state-craft, who is governed by caprice in all his acts, and who indulges in brag, soon meets with destruction even if he happens to be ruler of the whole earth. That king, on the other hand, who is desirous of prosperity, who is free from malice, who has his senses under control, and who is gifted with intelligence, thrives in affluence like the ocean swelling with the waters discharged into it by a hundred streams. He should never consider himself to have a sufficiency of virtue, enjoyments, wealth, intelligence, and friends. Upon these depends the conduct of the world. By listening to these counsels, a king obtains fame, achievements, prosperity, and subjects. Devoted to virtue, that king who seeks the acquisition of virtue and wealth by such means, and who begins all his measures after reflecting upon their objects, succeeds in obtaining great prosperity. That king who is illiberal, and without affection, who afflicts his subjects by undue chastisements, and who is rash in his acts, soon meets with destruction. That king who is not gifted with intelligence fails to see his own faults. Covered with infamy here, he sinks into hell hereafter. If the king gives proper honour to them that deserve it, makes gifts, and recognises the value of sweet speeches by himself uttering them on all occasions, his subjects then dispel the calamities that overtake him, as if these had fallen upon themselves. That king who has no instructor in the ways of righteousness and who never asks others for counsels, and who seeks to acquire wealth by means that caprice suggests, never succeeds in enjoying

happiness long. That king, on the other hand, who listens to the instructions of his preceptors in matters connected with virtue, who supervises the affairs of his kingdom himself, and who in all his acquisitions is guided by considerations of virtue, succeed in enjoying happiness for a long time.' "

SECTION XCIII

"Vamadeva continued, 'When the king, who is powerful, acts unrighteously towards the weak, they who take their birth in his race imitate the same conduct. Others, again, imitate that wretch who sets sin agoing. Such imitation of the man ungoverned by restraints soon brings destruction upon the kingdom. The conduct of a king who is observant of his proper duties, is accepted by men in general as a model for imitation. The conduct, however, of a king who falls away from his duties, is not tolerated by his very kinsfolk. That rash king who, disregarding the injunctions laid down in the scriptures, acts with high-handedness in his kingdom, very soon meets with destruction. That Kshatriya who does not follow the conduct observed from days of old by other Kshatriyas conquered or unconquered, is said to fall away from Kshatriya duties. Having seized in battle a royal foe that did some good to the conqueror on a former occasion, that king who does not, actuated by malice, pay him honours, is said to fall away from Kshatriya duties. The king should display his power, live cheerfully, and do what is necessary in seasons of danger. Such a ruler becomes the beloved of all creatures and never falls away from prosperity. If thou doest disservice to any person, thou shouldst, when the turn comes, do him service. One who is not loved becomes an object of love, if he does what is agreeable. Untruthful speeches should be avoided. Thou shouldst do good to others without being solicited. Thou shouldst never abandon righteousness from lust or wrath or malice. Do not give harsh answers when questioned by anybody. Do not utter undignified speeches. Never be in a hurry to do anything. Never indulge in malice. By such means is a foe won over. Do not give way to exclusive joy when anything agreeable occurs, nor suffer thyself to be overwhelmed with sorrow when anything disagreeable occurs. Never indulge in grief when thy pecuniary resources are exhausted, and always remember the duty of doing good to thy subjects. That king who always does what is agreeable by virtue of his disposition achieves success in all his measures and is never shorn of prosperity. The king should always, with heedfulness, cherish that devoted servant who abstains from doing what is injurious to his master and who always does what is for his good. He should appoint in all great affairs persons that have subjugated their senses,

[1]K.P. Singh, I think, translates this verse erroneously. The Burdwan version is correct. The speaker, in this verse, desires to illustrate the force of righteous conduct.

that are devotedly loyal and of pure behaviour, and that are possessed of ability. That person, who by the possession of such qualifications pleases the king and who is never heedless in taking care of the interests of his master should be appointed by the king in the affairs of his kingdom. On the other hand, the king becomes divested of prosperity by appointing to important offices men that are fools and slaves of their senses, that are covetous and of disrespectable conduct, that are deceitful and hypocritical, that are malicious, wicked-souled, and ignorant, that are low-minded, and addicted to drink, gambling, women, and hunting. That king, who, first protecting his own self, protects others that deserve protection, feels the satisfaction of finding his subjects growing in prosperity. Such a king succeeds also in obtaining greatness. A king should, by secret agents that are devoted to him, watch the conduct and acts of other kings. By such means can he obtain superiority. Having injured a powerful king, one should not comfort himself with the thought that he (the injurer) lives at a great distance from the injured. Such a king when injured falls upon the injurer like the hawk swooping down upon its prey, in moments of heedlessness. A king whose power has been consolidated and who is confident of his own strength, should assail a neighbour who is weaker than himself but never one that is stronger. A king who is devoted to virtue, having acquired the sovereignty of the earth by prowess, should protect his subjects righteously and slaughter foes in battle. Everything belonging to this world is destined to destruction. Nothing here is durable. For this reason, the king, adhering to righteousness, should protect his subjects righteously. The defence of forts, battle, administration of justice, consultations on questions of policy, and keeping the subjects in happiness, these five acts contribute to enlarge the dominions of a king. That king who takes proper care of these is regarded to be the best of kings. By always attending to these, a king succeeds in protecting his kingdom. It is impossible, however, for one man to supervise all these matters at all times. Making over such supervision to his ministers, a king may govern the earth for ever.[1] The people make such a person their king who is liberal, who shares all objects of enjoyment with others, who is possessed of a mild disposition, who is of pure behaviour, and who will never abandon his subjects. He is obeyed in the world who, having listened to counsels of wisdom, accepts them, abandoning his own opinions. That king who does not tolerate the counsels of a well-wisher in consequence of their opposition to his own views, who listens with inattention to what is said unto him in opposition to his views, and who does not always follow the conduct of high and noble persons conquered or unconquered, is said to fall away from the duties of Kshatriyas. From ministers that have once been chastised, from women in especial, from mountains and inaccessible regions, from elephants and horses and reptiles, the king should always, with heedfulness, protect his own self.[2] That king who, abandoning his chief ministers, makes favourites

[1] *Teshu i.e.*, unto the ministers already spoken of.

[2] The sense of the passage is that the king should not ride vicious elephants and horses, should guard himself against poisonous reptiles and the arts of women, and should take

of low persons, soon falls into distress, and never succeeds in compassing the (intended) ends of his measures. That king of infirm soul, who, yielding to the influence of wrath and malice, does not love and honour those amongst his kinsmen that are possessed of good qualities, is said to live on the very verge of destruction. That king, who attaches to himself accomplished persons by doing good to them even though he may not like them at heart, succeeds in enjoying fame for ever. Thou shouldst never impose taxes unseasonably. Thou shouldst not be grieved at the occurrence of anything disagreeable, nor rejoice exceedingly at anything agreeable. Thou shouldst always set thyself to the accomplishment of good acts. Who amongst the dependent kings is truly devoted to thee, and who is loyal to thee from fear, and who amongst them has faults, should always be ascertained by thee. The king, even if he be powerful, should trust them that are weak, for in moments of heedlessness the weak may assail the powerful like a flock of vultures seizing their prey. A man of sinful soul seeks to injure his master even if the latter be sweet-speeched and possessed of every accomplishment. Do not, therefore, place thy confidence upon such men. Nahusha's son Yayati, in declaring the mysteries of king-craft, said that a person engaged in ruling men should slay even foes that are contemptible.'"

SECTION XCIV

"Vamadeva said, 'The king should win victories without battles. Victories achieved by battles are not spoken of highly, O monarch, by the wise. When the sovereign's own power has not been confirmed, he should not seek to make new acquisitions. It is not proper that a king whose power has not been consolidated should seek to make such acquisitions. The power of that king whose dominions are wide and abound with wealth, whose subjects are loyal and contented, and who has a large number of officers, is said to be confirmed. That king whose soldiery are contented, gratified (with pay and prize), and competent to deceive foes can with even a small force subjugate the whole earth. The power of that king whose subjects, whether belonging to the cities or the provinces, have compassion for all creatures, and possessed of wealth and grain, is said to be confirmed. When the king thinks that his power is greater than that of a foe, he should then, aided by his intelligence, seek to acquire the latter's territories and wealth. A king whose resources are increasing, who is compassionate unto all creatures, who never loses any time by procrastination, and who is careful in protecting his own self, succeeds in earning advancement. That king who behaves deceitfully towards his own people

particular care while ascending mountains or entering inaccessible regions such as forests and woody valleys.

that have not been guilty of any fault, shears his own self like a person cutting down a forest with an axe. If the king does not always attend to the task of slaying his foes, the latter do not diminish. That king, again, who knows how to kill his own temper finds no enemies. If the king be possessed of wisdom, he would never do any act that is disapproved by good men. He would, on the other hand, always engage himself in such acts as would lead to his own benefit and that of others. That king who, having accomplished all his duties, becomes happy in the approbation of his own conscience, has never to incur the reproach of others and indulge in regrets. That king who observes such conduct towards men succeeds in subjugating both the worlds and enjoy the fruits of victory.'

"Bhishma continued, 'Thus addressed by Vamadeva, king Vasumana did as he was directed. Without doubt, thyself also, following these counsels, shalt succeed in conquering both the worlds.' "

SECTION XCV

"Yudhishthira said, 'If a Kshatriya desires to subjugate another Kshatriya in battle, how should the former act in the matter of that victory? Questioned by me, do thou answer it.'

"Bhishma said, 'The king, with or without an army at his back, entering the dominions of the king he would subjugate, should say unto all the people, 'I am your king. I shall always protect you. Give me the just tribute or encounter me in battle.' If the people accept him for their king, there need not be any fighting. If, without being Kshatriyas by birth, they show signs of hostility, they should then, observant as they are of practices not laid down for them, be sought to be restrained by every means. People of the other orders do take up arms (for resisting the invader) if they behold the Kshatriya unarmed for fight, incapable of protecting himself, and making too much of the enemy.'[1]

"Yudhishthira said 'Tell me, O grandsire, how that Kshatriya king should conduct himself in fight who advances against another Kshatriya king.'

"Bhishma said, 'A Kshatriya must not put on armour for fighting a Kshatriya unclad in mail. One should fight one, and abandon the opponent when the latter becomes disabled.[2] If the enemy comes clad in mail, his

[1]The sense is that although it is laid down that kings should fight with those only that are of the kingly order, yet when the Kshatriyas do not arm themselves for resisting an invader, or other orders may fight for putting down those that so arm themselves against the kings.

[2]The Bengal reading of this verse, which I adopt, is better than the Bombay reading. The Bengal reading is more consistent with what follows in verse 8. If the Bombay reading be adopted, the translation would run thus :---"One should not fight a Kshatriya in battle unless he has put on armour. One should fight with one, after challenging in those words — 'Shoot, for I am shooting at thee." K.P. Singh's rendering is substantially correct. The Burdwan version, as usual, is wrong.

opponent also should put on mail. If the enemy advances backed by an army, one should, backed by an army, challenge him to battle. If the enemy fights aided by deceit, he should be met with the aid of deceit. If, on the other hand, he fights fairly, he should be resisted with fair means. One should not on horseback proceed against a car-warrior. A car-warrior should proceed against a car-warrior. When an antagonist has fallen into distress, he should not be struck; nor should one that has been frightened, nor one that has been vanquished.[1] Neither poisoned nor barbed arrows should be used. These are the weapons of the wicked. One should fight righteously, without yielding to wrath or desiring to slay. A weak or wounded man should not be slain, or one that is sonless; or one whose weapon has been broken; or one that has fallen into distress; or one whose bow-string has been cut; or one that has lost his vehicle. A wounded opponent should either be sent to his own home, or, if brought to the victor's quarters, should have his wounds attended to by skilful surgeons. When in consequence of a quarrel between righteous kings, a righteous warrior falls into distress, (his wounds should be attended to and) when cured he should be set at liberty. This is the eternal duty. Manu himself, the son of the Self-born (Brahman), has said that battles should be fought fairly. The righteous should always act righteously towards those that are righteous. They should adhere to righteousness without destroying it. If a Kshatriya, whose duty it is to fight righteously, wins a victory by unrighteous means, he becomes sinful. Of deceitful conduct, such a person is said to slay his own self. Such is the practice of those that are wicked. Even he that is wicked should be subdued by fair means. It is better to lay down life itself in the observance of righteousness than to win victory by sinful means. Like a cow, O king, perpetrated sin does not immediately produce its fruits. That sin overwhelms the perpetrator after consuming his roots and branches. A sinful person, acquiring wealth by sinful means, rejoices greatly. But the sinner, gaining advancement by sinful ways, becomes wedded to sin. Thinking that virtue has no efficacy, he jeers at men of righteous behaviour. Disbelieving in virtue, he at last meets with destruction. Though enmeshed in the noose of Varuna, he still regards himself immortal. Like unto a large leathern bag puffed up with wind, the sinner dissociates himself entirely from virtue. Soon, however, he disappears like a tree on the riverside washed away with its very roots. Then people, beholding him resemble an earthen pot broken on a stony surface, speak of him as he deserves. The king should, therefore, seek both victory and the enhancement of his resources, by righteous means.' "

[1]The distress referred to here is of being unhorsed or deprived of car or of weapons, *etc.*

SECTION XCVI

"Bhishma said, 'A king should never desire to subjugate the earth by unrighteous means, even if such subjugation would make him the sovereign of the whole earth. What king is there that would rejoice after obtaining victory by unfair means? A victory stained by unrighteousness is uncertain and never leads to heaven. Such a victory, O bull of Bharata's race, weakens both the king and the earth. A warrior whose armour has fallen off, or who begs for quarter, saying, 'I am thine' or joining his hands, or who has laid aside his weapon, may simply be seized but never slain. If a hostile king be vanquished by the troops of the invader, the latter should not himself fight his vanquished foe. On the other hand, he should bring him to his palace and pursuade him for a whole year to say, 'I am thy slave!' Whether he says or does not say this, the vanquished foe, by living for a year in the house of his victor, gains a new lease of life.[1] If a king succeeds in bringing by force a maiden from the house of his vanquished foe, he should keep her for a year and ask her whether she would wed him or any one else. If she does not agree, she should then be sent back. He should behave similarly in respect of all other kinds of wealth (such as slave) that are acquired by force. The king should never appropriate the wealth confiscated from thieves and others awaiting execution. The kine taken from the enemy by force should be given away to the Brahmanas so that they may drink the milk of those animals. The bulls taken from the enemy should be set to agriculture work or returned to the enemy.[2] It is laid down that a king should fight one that is a king. One that is not a king should never strike one that is a king. If a Brahmana, desirous of peace, fearlessly goes between two contending armies, both should immediately abstain from fight. He would break an eternal rule that would slay or wound a Brahmana. If any Kshatriya breaks that rule, he would become a wretch of his order. In addition to this, that Kshatriya who destroys righteousness and transgresses all wholesome barriers does not deserve to be reckoned as a Kshatriya and should be driven from society. A king desirous of obtaining victory should never follow such conduct. What gain can be greater than victory won righteously? The excitable classes (of a kingdom recently conquered) should, without delay, be conciliated with soothing speeches and gifts. This is a good policy for the king to adopt. If instead of doing this, these men be sought to be governed with impolicy, they would then leave the kingdom and side with (the victor's) foes and wait for the accession of calamities (in order that they may then make head against the victor). Discontented men, watching for the calamities of the king, promptly side with the latter's foes, O monarch, in times of danger. An enemy should not be deceived by unfair means, nor should be wounded mortally. For, if struck mortally,

[1] The original is very elliptical. I, therefore, expand it after the manner of the commentator. Regarding the last half of the second line, I do not follow Nilakantha in his interpretation.

[2] This verse also is exceedingly elliptical in the original.

his very life may pass away.[1] If a king possessed of little resources be gratified therewith, he would regard life alone to be much.[2] That king whose dominions are extensive and full of wealth, whose subjects are loyal, whose servants and officers are all contented, is said to have his roots firm. That king whose *Ritwijas* and priests and preceptors and others about him that are well-versed in all scriptures and deserving of honours are duly respected, is said to be conversant with the ways of the world. It was by such behaviour that Indra got the sovereignty of the world. It is by this behaviour that earthly kings succeed in obtaining the status of Indra. King Pratardana, subjugating his foes in a great battle, took all their wealth, including their very grain and medicinal herbs, but left their land untouched. King Divodasa, after subjugating his foes, brought away the very remnants of their sacrificial fires, their clarified butter (intended for libations), and their food. For this reason he was deprived of the merit of his conquests.[3] King Nabhaga (after his conquests) gave away whole kingdoms with their rulers as sacrificial presents unto the Brahmanas, excepting the wealth of learned Brahmanas and ascetics. The behaviour, O Yudhishthira, of all the righteous kings of old, was excellent, and I approve of it wholly. That king who desires his own prosperity should seek for conquests by the aid of every kind of excellence but never with that of deceit or with pride).' "

SECTION XCVII

"Yudhishthira said, 'There are no practices, O king, more sinful than those of the Kshatriyas. In marching or in battle, the king slays large multitudes.[4] By what acts then does the king win regions of felicity? O bull of Bharata's race, tell this, O learned one, unto me that desire to know.'

"Bhishma said, 'By chastising the wicked, by attaching and cherishing the good, by sacrifices and gifts, kings become pure and cleansed. It is true, kings desirous of victory afflict many creatures, but after victory they advance and aggrandise all. By the power of gifts, sacrifices, and penances, they destroy

[1]The sense seems to be that in fighting with the aid of deceit the enemy should not be slain outright, such slaughter being sinful. Slaying an enemy, however, in fair fight is meritorious.

[2]This verse is not intelligible, nor does it seem to be connected with what goes before.

[3]The meaning is that king Pratardana took what is proper to be taken and hence he incurred no sin. King Divodasa, however, by taking what he should not have taken, lost all the merit of his conquests.

[4]Nilakantha takes *Mahajanam* to mean the Vaisya traders that accompany all forces. Following him, the vernacular translators take that word in the same sense. There can be little doubt, however, that this is erroneous. The word means "vast multitudes." Why should Yudhishthira refer to the slaughter of only the Vaisyas in the midst of troops as his reason for supposing Kshatriya practices to be sinful? *Apayana* means "flight." I prefer to read *Avayana* meaning 'march.'

their sins, and their merit increases in order that they may be able to do good to all creatures. The reclaimer of a field, for reclaiming it, takes up both paddy-blades and weeds. His action, however, instead of destroying the blades of paddy, makes them grow more vigorously. They that wield weapons, destroy many that deserve destruction. Such extensive destruction, however, causes the growth and advancement of those that remain. He who protects people from plunder, slaughter, and affliction, in consequence of thus protecting their lives from robbers, comes to be regarded as the giver of wealth, of life, and of food. The king, therefore, by thus adoring the deities by means of a union of all sacrifices whose *Dakshina* is the dispelling of everybody's fear, enjoys every kind of felicity here and attains to a residence in Indra's heaven hereafter.[1] That king who, going out, fights his foes in battles that have arisen for the sake of Brahmanas and lays down his life, comes to be regarded as the embodiment of a sacrifice with illimitable presents. If a king, with his quivers full of shafts, shoots them fearlessly at his foes, the very gods do not see any one on earth that is superior to him. In such a case, equal to the number of shafts with which he pierces the bodies of his enemies, is the number of regions that he enjoys, eternal and capable of granting every wish. The blood that flows from his body cleanses him of all his sins along with the very pain that he feels on the occasion. Persons conversant with the scriptures say that the pains a Kshatriya suffers in battle operate as penances for enhancing his merit. Righteous persons, inspired with fear, stay in the rear, soliciting life from heroes that have rushed to battle, even as men solicit rain from the clouds. If those heroes, without permitting the beseechers to incur the dangers of battle, keep them in the rear by themselves facing those dangers and defend them at that time of fear, great becomes their merit. If, again, those timid persons, appreciating that deed of bravery, always respect those defenders, they do what is proper and just. By acting otherwise they cannot free themselves from fear. There is great difference between men apparently equal. Some rush to battle, amid its terrible din, against armed ranks of foes. Indeed, the hero rushes against crowds of foes, adopting the road to heaven. He, however, who is inspired with dastardly fear, seeks safety in flight, deserting his comrades in danger. Let not such wretches among men be born in thy race. The very gods with Indra at their head send calamities unto them that desert their comrades in battle and come with unwounded limbs. He who desires to save his own life-breaths by deserting his comrades, should be slain with sticks or stones or rolled in a mat of dry grass for being burnt to death. Those amongst the Kshatriyas that would be guilty of such conduct should be killed after the manner of killing animals.[2] Death on a bed of repose, after ejecting phlegm and urine and uttering piteous cries, is sinful for a Kshatriya. Persons acquainted with the scriptures do not applaud the death which a Kshatriya encounters with unwounded body. The death of a Kshatriya,

[1]The protection of subjects is likened here to the performance of a sacrifice that has the merit of all sacrifices. The final present in that sacrifice is the dispelling of everybody's fear.

[2]*i.e.*, not at the weapon's edge, but otherwise.

O sire, at home is not praiseworthy. They are heroes. Any unheroic act of theirs is sinful and inglorious. In disease, one may be heard to cry, saying, 'What sorrow! How painful! I must be a great sinner.' With face emaciated and stench issuing from his body and clothes, the sick man plunges his relatives into grief. Coveting the condition of those that are hale, such a man (amidst his tortures) repeatedly desires for death itself. One that is a hero, having dignity and pride, does not deserve such an inglorious death. Surrounded by kinsmen and slaughtering his foes in battle, a Kshatriya should die at the edge of keen weapons. Moved by desire of enjoyment and filled with rage, a hero fights furiously and does not feel the wounds inflicted on his limbs by foes. Encountering death in battle, he earns that high merit fraught with fame and respect of the world which belongs to his or her and ultimately obtains a residence in Indra's heaven. The hero, by not showing his back in fight and contending by every means in his power, in utter recklessness of life itself, at the van of battle, obtains the companionship of Indra. Wherever the hero encountered death in the midst of foes without displaying ignoble fear or cheerlessness, he has succeeded in earning regions hereafter of eternal bliss.' "

SECTION XCVIII

"Yudhishthira said, 'Tell me, O grand-sire, what regions are earned by unreturning heroes by encountering death in battle."

"Bhishma said, 'In this connection, O Yudhishthira, is cited the old story of the discourse between Amvarisha and Indra. Amvarisha, the son of Nabhaga, having repaired to heaven that is so difficult of acquisition, beheld his own generalissimo in those celestial regions in the company of Indra. The king saw his puissant general blazing with every kind of energy, endued with celestial form, seated on a very beautiful car, and journeying (in that vehicle) up and up towards still higher regions. Beholding the prosperity of his general Sudeva, and observing how he traversed regions that were still higher, the high-souled Amvarisha, filled with surprise, addressed Vasava, in the following words.'

"Amvarisha said, 'Having duly governed the whole earth bounded by the seas, having from desire of earning religious merit practised all those duties that are common to the four orders as declared by the scriptures, having practised with rigid austerity all the duties of the Brahmacharya mode, having waited with dutiful obedience upon my preceptors and other reverend seniors, having studied with due observances the Vedas and the scriptures on kingly duties, having gratified guests with food and drink , the *Pitris* with offerings in *Sraddhas*, the *Rishis* with attentive study of the scriptures and with initiation (under proper forms into the mysteries of religion), and the gods with many excellent and high sacrifices, having duly observed Kshatriya duties according

to the injunctions of the scriptures, having cast my eyes fearlessly upon hostile troops, I won many victories in battle, O Vasava! This Sudeva, O chief of the deities, was formerly the generalissimo of my forces. It is true, he was a warrior of tranquil soul. For what reason, however, has he succeeded in transcending me? He never worshipped the gods in high and great sacrifices. He never gratified the Brahmanas (by frequent and costly presents) according to the ordinance. For what reason, then, has he succeeded in transcending me?'

"Indra said, 'Regarding this Sudeva, O sire, the great sacrifice of battle had often been spread out by him. The same becomes the case with every other man that engages in fight. Every warrior accoutred in armour, by advancing against foes in battle array, becomes installed in that sacrifice. Indeed, it is a settled conclusion that such a person, by acting in this way, comes to be regarded as the performer of the sacrifice of battle.'

"Amvarisha said, 'What constitutes the libations in that sacrifice? What constitutes its liquid offerings? What is its *Dakshina*? Who, again, are regarded its *Ritwijas*? Tell me all this, O performer of a hundred sacrifices.'

"Indra said, 'Elephants constitute the *Ritwijas* of that sacrifice, and steeds are its *Audharyus*. The flesh of foes constitutes its libations, and blood is its liquid offering.[1] Jackals and vultures and ravens, as also winged shafts, constitute its *Sadasyas*. These drink the remnants left of the liquid offering in this sacrifice and eat the remnants of its libations. Heaps of lances and spears, of swords and darts and axes, blazing, sharp, and well-tempered, constitute the ladles of the sacrificer. Straight, sharp, and well-tempered arrows, with keen points and capable of piercing the bodies of foes, impelled from well-stretched bows, constitute its large double-mouthed ladles. Sheathed in scabbards made of tiger-skin and equipped with handles made of ivory, and capable of cutting off the elephant's trunk, the swords form the *Sphises* of this sacrifice.[2] The strokes inflicted with blazing and keen lances and darts and swords and axes, all made of hard iron, constitute its profuse wealth procured from the respectable people by agreement in respect of the amount and period. The blood that runs over the field in consequence of the fury of the attack, constitutes the final libation, fraught with great merit and capable of granting every wish, in the *Homa* of this sacrifice. *Cut*, *Pierce*, and such other sounds, that are heard in the front ranks of the array, constitute the *Samans* sung by its Vedic chanters in the abode of Yama. The front ranks of the enemy's array constitute the vessel for the keep of its libations. The crowd of elephants and steeds and men equipped with shields are regarded to constitute the *Syenacl.it* fire of that sacrifice. The headless trunks that rise up after thousands have been slaughtered constitute the octagonal stake, made of *Khadira* wood, for the hero who performs that sacrifice. The shrieks that elephants utter when urged on with hooks, constitute its *Ida* mantras. The kettle-drums, with the slaps of palms forming the *Vashats*, O king, are its

[1] *Ajya* is any liquid substance, generally of course clarified butter, that is poured upon the sacrificial fire.

[2] *Sphis* is the wooden stick with which lines are drawn on the sacrificial platform.

Trisaman Udgatri. When the property of a Brahmana is being taken away, he who casts off his body that is so dear for protecting that property, does, by that act of self-devotion, acquire the merit of a sacrifice with infinite presents. That hero who, for the sake of his master, displays prowess at the van of the array and shows not his back through fear, earns those regions of felicity that are mine. He who strews the altar of the sacrifice constituted by battle, with swords cased in blue scabbards and severed arms resembling heavy bludgeons, succeeds in winning regions of felicity like mine. That warrior who, resolved upon obtaining victory, penetrates into the midst of the enemy's ranks without waiting for any assistance, succeeds in winning regions of felicity like mine. That warrior who in battle causes a river of blood to flow, terrible and difficult to cross, having kettle-drums for its frogs and tortoises, the bones of heroes for its sands, blood and flesh for its mire, swords and shields for its rafts, the hair of slain warriors for its floating weeds and moss, the crowds of steeds and elephants and cars for its bridges, standards and banners for its bushes of cane, the bodies of slain elephants for its boats and huge alligators, swords and scimitars for its larger vessels, vultures and *Kankas* and ravens for the rafts that float upon it, that warrior who causes such a river, difficult of being crossed by even those that are possessed of courage and power and which inspires all timid men with dread, is said to complete the sacrifice by performing the final ablutions. That hero whose altar (in such a sacrifice) is strewn over with the (severed) heads of foes, of steeds, and of elephants, obtains regions of felicity like mine. The sages have said that that warrior who regards the van of the hostile army as the chambers of his wives, who looks upon the van of his own army as the vessel for the keep of sacrificial offering, who takes the combatants standing to his south for his *Sadasyas* and those to his north as his *Agnidhras*, and who looks upon the hostile forces as his wedded wife, succeeds in winning all regions of felicity.[1] The open space lying between two hosts drawn up for fight constitutes the altar of such a sacrificer, and the three Vedas are his three sacrificial fires. Upon that altar, aided by the recollection of the Vedas, he performs his sacrifice. The inglorious warrior who, turning away from the fight in fear, is slain by foes, sinks into hell. There is no doubt in this. That warrior, on the other hand, whose blood drenches the sacrificial altar already strewn with hair and flesh and bones, certainly succeeds in attaining a high end. That powerful warrior who, having slain the commander of the hostile army, mounts the vehicle of his fallen antagonist, comes to be regarded as possessed of the prowess of Vishnu himself and the intelligence of Vrihaspati, the preceptor of the celestials. That warrior who can seize alive the commander of the hostile army or his son or some other respected leader, succeeds in winning regions of felicity like mine. One should never grieve for a hero slain in battle. A slain hero, if nobody grieves for him, goes to heaven and earns the respect of its denizens. Men do not desire to dedicate (for his salvation) food and drink. Nor do they bathe (after receiving the intelligence),

[1] The van of the hostile army is the place of his wives, for he goes thither as cheerfully as he does to such a mansion. *Agnidhras* are those priests that have charge of the celestial fires.

nor go into mourning for him. Listen to me as I enumerate the felicity that is in store for such a person. Foremost of *Apsaras*, numbering by thousands, go out with great speed (for receiving the spirit of the slain hero) coveting him for their lord. That Kshatriya who duly observes his duty in battle, acquires by that act the merit of penances and of righteousness. Indeed, such conduct on his part conforms with the eternal path of duty. Such a man obtains the merits of all the four modes of life. The aged and the children should not be slain; nor one that is a woman; nor one that is flying away; nor one that holds a straw in his lips[1]; nor one that says, '*I am thine*.' Having slain in battle Jambha, Vritra, Vala, Paka, Satamaya, Virochana, the irresistible Namuchi, Samvara of innumerable illusions, Viprachitti,—all these sons of Diti and Danu, as also Prahlada, I myself have become the chief of the celestials.'

'Bhishma continued, 'Hearing these words of Sakra and approving of them, king Amvarisha comprehended how warriors succeed (by battle as their means) in compassing success for themselves (in respect of winning regions of beatitude in heaven).' "

SECTION XCIX

"Bhishma said, 'In this connection is cited the old story of the battle between Pratardana and the ruler of Mithila. The ruler of Mithila, *viz.*, Janaka, after installation in the sacrifice of battle, gladdened all his troops (on the eve of fight). Listen to me, O Yudhishthira, as I recite the story. Janaka, the high-souled king of Mithila, conversant with the truth of everything, showed both heaven and hell unto his own warriors. He addressed them, saying, 'Behold, these are the regions, endued with great splendour, for those that fight fearlessly. Full of *Gandharva* girls, those regions are eternal and capable of granting every wish. There, on the other side, are the regions of hell, intended for those that fly away from battle. They would have to rot there for eternity in everlasting ingloriousness. Resolved upon casting away your very lives, do ye conquer your foes. Do not fall into inglorious hell. The laying down of life (in battle) constitutes, in respect of heroes, their happy door of heaven.' Thus addressed by their king, O subjugator of hostile towns, the warriors of Mithila, gladdening their rulers, vanquished their foes in battle. They that are of firm souls should take their stand in the van of battle. The car-warriors should be placed in the midst of elephants. Behind the car-warriors should stand the horsemen. Behind the last should be placed the foot-soldiers all accoutred in mail. That king who forms his array in this manner always succeeds in vanquishing his foes. Therefore, O Yudhishthira, the array of battle should always be thus formed. Filled with rage, heroes desire to win blessedness in heaven by

[1]To take up a straw and hold it between the lips is an indication of unconditional surrender.

fighting fairly. Like *Makaras* agitating the ocean, they agitate the ranks of the foe. Assuring one another, they should gladden those (amongst them) that are cheerless. The victor should protect the land newly conquered (from acts of aggression). He should not cause his troops to pursue too much the routed foe. The onset is irresistible of persons that rally after the rout and that, despairing of safety, assail their pursuers. For this reason, O king, thou shouldst not cause thy troops to pursue too much the routed foe. Warriors of courage do not wish to strike them that run away with speed. That is another reason why the routed foe should not be pursued hotly. Things that are immobile are dovoured by those that are mobile; creatures that are toothless are devoured by those that have teeth; water is drunk by the thirsty; cowards are devoured by heroes. Cowards sustain defeat though they have, like the victors, similar backs and stomachs and arms and legs. They that are afflicted with fear bend their heads and joining their hands stay before those that are possessed of courage. This world rests on the arms of heroes like a son on those of his sire. He, therefore, that is a hero deserves respect under every circumstance. There is nothing higher in the three worlds than heroism. The hero protects and cherishes all, and all things depend upon the hero.' "

SECTION C

"Yudhishthira said, 'Tell me, O grandsire, how kings desirous of victory should, O bull of Bharata's race, lead their troops to battle even by offending slightly against the rules of righteousness!'

"Bhishma said, 'Some say that righteousness is made stable by truth; some, by reasoning: some, by good behaviour; and some, by the application of means and contrivances.[1] I shall presently tell thee what the means and contrivances, productive of immediate fruit, are. Robbers, transgressing all wholesome bounds, very often become destroyers of property and religious merit. For resisting and restraining them, I shall tell thee what the contrivances are, as indicated in the scriptures. Listen to me as I speak of those means for the success of all acts. Both kinds of wisdom, straight and crooked, should be within call of the king. Though acquainted with it, he should not, however, apply that wisdom which is crooked (for injuring others). He may use it for

[1] I do not understand how this is an answer to Yudhishthira's question. Nilakantha thinks that truth, in the above, means the ordinances in respect of Kshatriya duties; that *Upapatti*, which I understand means reasoning (or conclusion), indicates a disregard for life, for those ordinances lead to no other conclusion. Good behaviour, according to him, means encouraging the soldiers, speaking sweetly to them, and promoting the brave, etc. Means and contrivances consist in punishing desertion and cowardliness, etc. If Nilakantha be right, what Bhishma says is that battles (which, of course, are intended for the protection of righteousness) become possible in consequence of these four causes.

resisting the dangers that may overtake him. Enemies frequently injure a king by producing disunion (among his ministers or troops or allies or subjects). The king, conversant with deceit, may, by the aid of deceit, counteract those enemies. Leathern armour for protecting the bodies of elephants, armour of the same material for bovine bulls, bones, thorns, and keen-pointed weapons made of iron, coats of mail, yak-tails, sharp and well-tempered weapons, all kinds of armour, yellow and red, banners and standards of diverse hues, swords, and lances and scimitars of great sharpness and battle-axes, and spears and shields, should be manufactured and stored in abundance. The weapons should all be properly whetted. The soldiers should be inspired with courage and resolution. It is proper to set the troops in motion in the month of *Chaitra* or *Agrahayana*. The crops ripen about that time and water also does not become scarce. That time of the year, O Bharata, is neither very cold nor very hot. Troops should, therefore, be moved at that time. If the enemy, however, be overtaken by distress, troops should immediately be set in motion (without waiting for such a favourable time). These (two) are the best occasions for the motion of troops with a view to subjugate foes. That road which has abundance of water and grass along it, which is level and easy of march, should be adopted (in moving the troops). The regions lying near the road (on both its sides) should previously be well ascertained through spies possessed of skill and having an intimate knowledge of the woods. The troops must not, like animals, be marched through woody regions. Kings desirous of victory should, therefore, adopt good roads for marching their troops. In the van should be placed a division of brave men, endued with strength and high birth. As regards forts, that which has walls and a trench full of water on every side and only one entrance, is worthy of praise. In respect of invading foes, resistance may be offered from within it. In pitching the camp, a region lying near the woods is regarded as much better than one under the open sky by men conversant with war and possessed of military accomplishments. The camp should be pitched for the troops not far from such a wood. Pitching the camp at such a place, planting the foot-soldiers in a position of safety, and collision with the foe as soon as he comes, are the means for warding off danger and distress. Keeping the constellation called *Ursa Major*[1] behind them, the troops should fight taking up their stand like hills. By this means, one may vanquish even foes that are irresistible. The troops should be placed in such a position that the wind, the sun, and the planet Sukra[2] should blow and shine from behind them. As means for ensuing victory the wind is superior to the Sun, and the Sun is superior to Sukra, O Yudhishthira. Men conversant with war approve of a region that is not miry, not watery, not uneven, and not abounding with bricks and stone, as well-fitted for the operations of cavalry. A field that is free from mire and holes is fitted for car-warriors. A region that is overgrown with bushes and large trees and that is under water is fitted for elephant-warriors.

[1]The seven stars of this constellation are supposed to be the seven great *Rishis, viz.*, *Marichi, Atri, Angira, Pulastya, Pulaha, Kratu,* and *Vasishtha.*

[2]Venus.

A region that has many inaccessible spots, that is overgrown with large trees and topes of cane bushes, as also a mountainous or woody tract, is well-fitted for the operations of infantry. An army, O Bharata, which has a large infantry force, is regarded very strong. An army in which cars and horsemen predominate is regarded to be very effective in a clear (unrainy) day. An army, again, in which footsoldiers and elephants predominate becomes effective in the rainy season. Having attended to these points (about the characters of the different kinds of forces and the manner of marching, quartering, and leading them), the king should turn his attention to the characteristics of place and time. That king, who having attended to all these considerations, sets out under a proper constellation and on an auspicious lunation, always succeeds in obtaining victory by properly leading his troops. No one should slay those that are asleep or thirsty or fatigued, or those whose accoutrements have fallen away, or one that has set his heart on final emancipation,[1] or one that is flying away, or one that is walking (unprepared) along a road, or one engaged in drinking or eating, or one that is mad, or one that is insane, or one that has been wounded mortally, or one that has been exceedingly weakened by his wounds, or one that is staying trustfully, or one that has begun any task without having been able to complete it,[2] or one that is skilled in some especial art (as mining, etc.), or one that is in grief, or one that goes out of the camp for procuring forage or fodder, or men who set up camps or are camp-followers, or those that wait at the gates of the king or of his ministers, or those that do menial services (unto the chiefs of the army), or those that are chiefs of such servants. Those amongst thy warriors that break the rank of foes, or rally thy retreating troops, should have their pay doubled and should be honoured by thee with food, drink, and seats equal to thy own. Those amongst such that are chiefs of ten soldiers should be made chiefs of a hundred. That heedful hero again (amongst them) who is the chief of a hundred soldiers should be made the chief of a thousand. Collecting together the principal warriors, they should be addressed, thus: 'Let us swear to conquer, and never to desert one another. Let those that are inspired with fear stay here. Let those also stay here that would cause their chiefs to be slain by themselves neglecting to act heroically in the press of battle. Let such men come as would never break away from battle or cause their own comrades to be slain. Protecting their own selves as also their comrades, they are certain to slay the enemy in fight. The consequence of flying away from battle are loss of wealth, death, infamy, and reproach. Disagreeable and cutting speeches have to be heard by that man who flies away from battle, who loses his lips and teeth,[3] who throws away all his weapons, or who suffers himself to be taken as a captive by the foe. Let such evil consequences always overtake the warriors of our foes. Those that fly away from battle are wretches among men. They simply swell the tale of

[1]Like Bhurisravas on the field of Kurukshetra.

[2]Probably, one that has begun a sacrifice extending for a long period. The Yadava hero Akrura avoided challenges to battle by beginning a sacrifice. See *Harivansa*, the sections on the Syamantaka stone.

[3]A form of expression meaning shameless.

human beings on earth. For true manhood, however, they are neither here nor hereafter. Victorious foes, O sire, proceed cheerfully, their praises recited the while by bards, in pursuit of the flying combatants. When enemies, coming to battle tarnish the fame of a person, the misery the latter feels is more poignant, I think, than that of death itself. Know that victory is the root of religious merit and of every kind of happiness. That which is regarded as the highest misery by cowards is cheerfully borne by those that are heroes.[1] Resolved upon acquiring heaven, we should fight, regardless of life itself, and determined to conquer or die, attain a blessed end in heaven. Having taken such an oath, and prepared to throw away life itself, heroes should courageously rush against the enemy's ranks. In the van should be placed a division of men armed with swords and shields. In the rear should be placed the car-division. In the space intervening should be placed other classes of combatants. This should be the arrangement made for assailing the foe. Those combatants in the army that are veterans should fight in the van. They would protect their comrades behind them. Those amongst the army that would be regarded as foremost for strength and courage, should be placed in the van. The others should stand behind them. They that are inspired with fear should, with care, be comforted and encouraged. These weaker combatants should be placed on the field (without being withdrawn) for at least showing the number of the army (to the foe).[2] If the troops are few, they should be drawn close together for the fight. At times, if their leader wishes, the close array may be extended wide. When a small number of troops is to fight with a great many, the array called *Suchimukha* should be formed.[3] When a small force is engaged with a large one, the leader of the former may shake hands with his men and utter loud cries to the effect, 'The enemy has broken! The enemy has broken!' Those amongst them that are endued with strength should resist the enemy, loudly saying unto their comrades, 'Fresh friends have arrived! Fearlessly strike at your foes!' Those that are in advance of the rest should utter loud shouts and make diverse kinds of noises, and should blow and beat *Krakachas*, cow-horns, drums, cymbals, and kettle-drums.' "

SECTION CI

"Yudhishthira said, 'Of what disposition, of what behaviour, of what form, how accoutred, and how armed should the combatants be in order that they may be competent for battle?'

[1]This refers to death and physical pain, as explained by Nilakantha.

[2]*Skandha*, Nilakantha thinks, means *Samuha* here.

[3]*i.e.*, the soldiers should be so drawn up as to form a wedge-like appearance with a narrow head.

"Bhishma said, 'It is proper that those weapons and vehicles should be adopted (by particular bodies of combatants) with which they have become familiar by use. Brave soldiers, adopting those weapons and vehicles, engage in battle. The Gandharas, the Sindhus, and the Sauviras fight best with their nails and lances. They are brave and endued with great strength. Their armies are capable of vanquishing all forces. The Usinaras are possessed of great strength and skilled in all kinds of weapons. The Easterners are skilled in fighting from the backs of elephants and are conversant with all the ways of unfair fight. The Yavanas, the Kamvojas, and those that dwell around Mathura are well skilled in fighting with bare arms. The Southerners are skilled in fighting sword in hand. It is well-known that persons possessed of great strength and great courage are born in almost every country. Listen to me as I describe their indications. They that have voices and eyes like those of the lion or the tiger, they that have a gait like that of the lion and the tiger, and they that have eyes like those of the pigeon or the snake, are all heroes capable of grinding hostile ranks.[2] They that have a voice like deer, and eyes like those of the leopard or the bull, are possessed of great activity. They whose voice resembles that of bells, are excitable, wicked, and wrathful. They that have a voice deep as that of the clouds, that have wrathful faces or faces like those of camels, they that have hooked noses and tongues, are possessed of great speed and can shoot or hurl their weapons to a great distance. They that have bodies curved like that of the cat, and thin hair and thin skin, become endued with great speed and restlessness and almost invincible in battle. Some that are possessed of eyes closed like those of the iguanna, disposition that is mild, and speed and voice like the horses, are competent to fight all foes. They that are of well-knit and handsome and symmetrical frames, and broad chests, that become angry upon hearing the enemy's drum or trumpet, that take delight in affrays of every kind, that have eyes indicative of gravity, or eyes that seem to shoot out, or eyes that are green, they that have faces darkened with frowns, or eyes like those of the mongoose, are all brave and capable of casting away their lives in battle. They that have crooked eyes and broad foreheads and cheek-bones not covered with flesh and arms strong as thunder-bolts and fingers bearing circular marks, and that are lean with arteries and nerves that are visible, rush with great speed when the collision of battle takes place. Resembling infuriated elephants, they become irresistible. They that have greenish hair ending in curls, that have flanks, cheeks, and faces fat and full of flesh, that have elevated shoulders and broad necks, that have fearful visages and fat calves, that are fiery like (Vasudeva's horse) Sugriva or like the offspring of Garuda, the son of Vinata, that have round heads, large mouths, faces like those of cats, shrill voice and wrathful temper, that rush to battle, guided by its din, that are wicked in behaviour and full of haughtiness, that are of terrible countenances, and that live in the outlying districts, are all reckless of their lives and never fly away from battle. Such troops should always be placed in the van. They always slay their foes in fight and suffer themselves to be slain with-

[1] *Kulinja* has many meaning. Nilakantha think that the word, as used here, means 'snake.'

out retreating. Of wicked behaviour and outlandish manners, they regard soft speeches as indications of defeat. If treated with mildness, they always exhibit wrath against their sovereign.'"

SECTION CII

"Yudhishthira said, 'What are the well-known indications, O bull of Bharata's race, of the (future) success of an army? I desire to know them.'

"Bhishma said, 'I shall tell thee, O bull of Bharata's race, all the well-known indications of the (future) success of an army. When the gods become angry and men are urged by fate, persons of learning, beholding everything with the eye of heavenly knowledge, perform diverse auspicious acts and expiatory rites including *homa* and the silent recitation of *mantras*, and thus allay all evils.[1] That army in which the troops and the animals are all undepressed and cheerful, O Bharata, is sure to win a decided victory. The wind blows favourably from behind such troops. Rainbows appear in the sky. The clouds cast their shadows upon them and at times the sun shines upon them. The jackals become auspicious to them, and ravens and vultures as well. When these show such regard to the army, high success is sure to be won by it. Their (sacrificial) fires blaze up with a pure splendour, the light going upwards and the smokeless flames slightly bending towards the south. The libations poured thereon emit an agreeable fragrance. These have been said to be the indications of future success. The conchs and drums, blown and beat, send forth loud and deep peals. The combatants become filled with alacrity. These have been said to be the indications of future success. If deer and other quadrupeds be seen behind or to the left of those that have already set out for battle or of those that are about to set out, they are regarded auspicious. If they appear to the right of the warriors while about to engage in slaughter, that is regarded as an indication of success. If, however, they make their appearance in the van of such persons, they indicate disaster and defeat. If these birds, *viz.*, swans and cranes and *Satapatras* and *Chashas* utter auspicious cries, and all the able-bodied combatants become cheerful, these are regarded as indications of future success. They whose array blazes forth with splendour and becomes terrible to look at in consequence of the sheen of their weapons, machines, armour, and standards as also of the radiant complexion of the faces of the vigorous men that stand within it, always succeed in vanquishing their foes. If the combatants of a host be of pure behaviour and modest deportment and attend to one another in loving-kindness, that is regarded as an indication of future

[1] The object of these two verses is to indicate that a learned astrologer and a learned priest are certain means for procuring victories by warding off all calamities caused by unpropitious fate and the wrath of the gods.

success. If agreeable sounds and orders and sensations of touch prevail, and if the combatants become inspired with gratitude and patience, that is regarded as the root of success. The crow on the left of a person engaged in battle and on the right of him who is about to engage in it, is regarded auspicious. Appearing at the back, it indicates non-fulfilment of the objects in view, while its appearance in the front forebodes danger. Even after enlisting a large army consisting of the four kinds of forces, thou shouldst, O Yudhishthira, first behave peacefully. If thy endeavours after peace fail, then mayst thou engage in battle. The victory, O Bharata, that one acquired by battle is very inferior. Victory in battle, it seems, is dependent on caprice or destiny. When a large army breaks and the troops begin to fly away, it is exceedingly difficult to check their flight. The impetuosity of the flight resembles that of a mighty current of water or of a frightened herd of deer. Some have broken. For this, without adequate cause, others break, even they that are brave and skilled in fight. A large army, consisting of even brave soldiers, is like a large herd of *Ruru* deer.[1] Sometimes again it may be seen that even fifty men, resolute and relying upon one another, cheerful and prepared to lay down their lives, succeed in grinding enemies numerically much superior. Sometimes even five, or six, or seven men, resolute and standing close together, of high descent and enjoying the esteem of those that know them, vanquish foes much superior to them in number. The collision of battle is not desirable as long as it can be avoided. The policy of conciliation, or producing disunion, and making gifts should first be tried, the battle, it is said, should come after these. At the very sight of a (hostile) force, fear paralyses the timid,even as at the sight of the blazing bolt of heaven they ask, '*Oh, upon what would it fall?*'[2] Having ascertained that a battle is raging, the limbs of those that go to join it. as also of him that is conquering, perspire profusely.[3] The entire country, O king, (that is the seat of war), becomes agitated and afflicted with all its mobile and immobile population. The very marrow of embodied creatures scorched with the heat of weapons, languishes with pain. A king should, therefore, on all occasions, apply the arts of conciliation, mixing them with measures of severity. When people are afflicted by foes, they always show a disposition to come to terms.[4] Secret agents should be sent for producing disunion amongst the allies of the foe. Having produced disunion, it is very desirable that peace should then be

[1]If a single deer takes fright and runs in a particular direction, the whole herd follows it without knowing the cause. The simile is peculiarly appropriate in the case of large armies, particularly of Asiatic hosts. If a single division takes to flight, the rest follows it. Fear is very contagious. The Bengal reading *jangha* is evidently incorrect. The Bombay reading is *sangha*. The Burdwan translators have attempted the impossible feat of finding sense by adhering to the incorrect reading. The fact is, they did not suspect the viciousness of the text.

[2]I have endeavoured to give the very construction of the original. It is curious to see how the Burdwan Pundits have misunderstood the simple verse.

[3]*Samiti* is explained by Nilakantha to mean battle, and *vijayasya* as *vijigishamanasya*. Unless it be an instance of a cruce, *vijayasya* can scarcely be understood in such a sense.

[4]*i.e.*, the king should try conciliation, sending at the same time an invading force, or making an armed demonstration. Such politic measures succeed in bringing about peace.

made with that king who happens to be more powerful than the foe (sought to be crushed). If the invader does not proceed in the way, he can never succeed in completely crushing his foe. In dealing with the foe, care should be taken for hemming him in from all sides. Forgiveness always comes to those that are good. It never comes to those that are bad. Listen now, O Partha, to the uses of forgiveness and of severity. The fame of a king who displays forgiveness after conquest spreads more widely. The very foes of a person that is of a forgiving disposition trust him even when he becomes guilty of a grave transgression. Samvara has said that having afflicted a foe first, forgiveness should be shown afterwards, for a wooden pole, if made straight without the application of heat in the first instance, very soon assumes its former state. Persons skilled in the scriptures do not, however, applaud this. Nor do they regard this as an indication of a good king. On the other hand, they say that a foe should be subdued and checked, like a sire subduing and checking a son, without anger and without destroying him. If, O Yudhishthira, a king becomes severe, he becomes an object of hatred with all creatures. If, on the other hand, he becomes mild, he becomes disregarded by all. Do thou, therefore, practise both severity and mildness. Before smiting, O Bharata, and while smiting, utter sweet words; and having smitten, show them compassion and let them understand that thou art grieving and weeping for them. Having vanquished an army, the kind should address the survivors saying, 'I am not at all glad that so many have been slain by my troops. Alas, the latter, though repeatedly dissuaded by me, have not obeyed my direction. I wish they .(that are slain) were all alive. They do not deserve such death. They were all good men and true, and unretreating from battle. Such men, indeed, are rare. He that has slain such a hero in battle, has surely done that which is not agreeable to me.' Having uttered such speeches before the survivors of the vanquished foe, the king should in secret honour those amongst his own troops that have bravely slain the foe. For soothing the wounded slayers for their sufferings at the hand of the foe, the king, desirous of attaching them to himself, should even weep, seizing their hands affectionately. The king should thus, under all circumstances, behave with conciliation. A king that is fearless and virtuous, becomes the beloved of all creatures. All creatures, also, O Bharata, trust such a ruler. Winning their trust, he succeeds in enjoying the earth as he pleases. The king should, therefore, by abandoning deceitfulness, seek to obtain the trust of all creatures. He should also seek to protect his subjects from all fears if he seek to enjoy the earth.' "

SECTION CIII

"Yudhishthira said, 'Tell me, O grandsire, how a king should behave towards foe that is mild, towards one that is fierce, and towards one that has

many allies and a large force.'

"Bhishma said, 'In this connection is cited, O Yudhishthira, the old narrative of the discourse between Vrihaspati and Indra. Once on a time, that slayer of hostile heroes, *viz.*, Vasava, the chief of the celestials, joining his palms, approached Vrihaspati, and saluting him, said these words.'

"Indra said, 'How, O regenerate one, should I behave towards my foes? How should I subdue them by means of contrivances, without exterminating them? In a collision between two armies, victory may be won by either side. In what way should I behave so that this blazing prosperity that I have won and that scorches all my enemies, may not desert me?' Thus addressed, Vrihaspati, skilled in Virtue, Profit, and Pleasure, possessed of a knowledge of kingly duties, and endued with great intelligence, answered Indra in the following words.'

"Vrihaspati said, 'One should never wish to subdue one's foes by quarrel. Excited with wrath and bereft of forgiveness, boys only seek quarrel. One that desires the destruction of a foe should not put that foe on his guard. On the other hand, one should never exhibit one's ire or fear or joy. He should conceal these within his own bosom. Without trusting one's foe in reality, one should behave towards him as if one trusted him completely. One should always speak sweet words unto one's foes and never do anything that is disagreeable. One should abstain from fruitless acts of hostility as also from insolence of speech. As a fowler, carefully uttering cries similar to those of the birds he wishes to seize or kill, captures and brings them under hispower, even so should a king, O Purandara, bring his foes under subjection and then slay them if he likes. Having overcome one's foes, one should not sleep at ease. A foe that is wicked raises his head again like a fire carelessly put out making its appearance again. When victory may be won by either side, a hostile collision of arms should be avoided. Having lulled a foe into security, one should reduce him into subjection and gain one's object. Having consulted with his ministers and with intelligent persons conversant with policy, a foe that is disregarded and neglected, being all along unsubdued at heart, smites at the proper season, especially when the enemy makes a false step. By employing trusted agents of his own, such a foe would also render the other's forces inefficient by producing disunion. Ascertaining the beginning, the middle, and the end of his foes,[1] a king should in secret cherish feelings of hostility towards them. He should corrupt the forces of his foe, ascertaining everything by positive proof, using the arts of producing disunion, making gifts, and applying poison. A king should never live in companionship with his foes. A king should wait long and then slay his foes. Indeed, he should wait, expecting the opportunity, so that he might come down upon his foe at a time when the latter would not expect him in the least. A king should never slay a large number of the troops of his foe, although he should certainly do that which would make his victory decisive. The king should never do such an injury to his foe as would rankle

[1] *i.e.*, ascertaining everything regarding him.

in the latter's heart.[1] Nor should he cause wounds by wordy darts and shafts. If the opportunity comes, he should strike at him, without letting it slip. Such,O chief of the gods, should be the conduct of a king desirous of slaying his foes towards those that are his foes. If an opportunity, with respect to the man who waits for it, once passes away, it can never be had again by the person desirous of acting. Acting according to the opinions of the wise, a king should only break the strength of his foe. He should never, when the opportunity is not favourable, seek to accomplish his objects. Nor should he, when the opportunity is at hand, persecute his foe.[2] Giving up lust and wrath and pride, the king should, acting with heedfulness, continually watch for the *laches* of his foes. His own mildness, the severity of his punishments, his inactivity and heedlessness, O chief of the gods, and the deceitful contrivances well applied (by his foes), ruin a foolish ruler. That king who can conquer these four faults and counteract the deceitful contrivances of his enemies succeeds, without doubt, in smiting them all. When only one minister (without needing any help) is competent to accomplish a secret object (of the king), the king should consult with that one minister only in respect of such object. Many ministers, if consulted, endeavour to throw the burden of the task upon one another's shoulders and even give publicity to that object which should be kept secret. If consultation with one be not proper, then only should the king consult with many. When foes are unseen, divine chastisement should be invoked upon them; when seen, the army, consisting of four kinds of forces, should be moved.[3] The king should first use the arts of producing disunion, as also those of conciliation. When the time for each particular means comes, that particular means should be applied. At times, the king should even prostrate himself before a powerful foe. It is again desirable that acting heedfully himself, he should seek to compass the victor's destruction when the latter becomes heedless. By prostrating one's self, by gift of tribute, by uttering sweet words, one should humble one's self before a more powerful king. One should (when the occasion for such acts comes) never do anything that may arouse the suspicions of one's powerful foe. The weaker ruler should, under such circumstances, carefully avoid every act that may awaken suspicion. A victorious king, again, should not trust his vanquished foes, for they that are vanquished always remain wakeful. There is nothing, O best of duties, that is more difficult of accomplishment than the acquisition of prosperity, O ruler of the immortals, by persons of a restless disposition. The very existence of persons of restless disposition is fraught with danger. Kings should, therefore, with close attention, ascertain their friends and foes. If a king becomes mild, he is disregarded.

[1]The French had taken Alsace and Lorraine. That was an impolitic step, though, perhaps, Germany also, by taking back those provinces after they had been completely Frenchified, has committeed the same mistake. Such injuries rankle in the heart and are never forgotten.

[2]*i.e.*, ruin him outright.

[3]*Brahma-dandah* is the chastisement through the gods. When foes are not seen, *i.e.*, when they are at a distance, the king should employ his priest to perform the rites of the *Atharvan* for bringing destruction upon them. In the case, however, of foes being seen, *i.e.*, when they are near, he should move his troops without depending upon *Atharvan* rites.

If he becomes fierce, he inspires people with dread. Therefore, do not be fierce. Do not, again, be mild. But be both fierce and mild. As a rapid current ceaselessly eats away the high bank and causes large landslips, even so heedlessness and error cause a kingdom to be ruined. Never attack many foes at the same time. By applying the arts of conciliation, or gift, or production of disunion, O Purandara, they should be ground one by one. As regards the remnant, (being few in number,) the victor may behave peacefully towards them. An intelligent king, even if competent for it, should not begin to crush all (his foes) at once.[1] When a king happens to have a large army consisting of sixfold forces[2] and teeming with horse, elephants, cars, foot, and engines, all devoted to him, when he thinks himself superior to his foe in many respects upon a fair comparison, then should be openly smite the foe without hesitation. If the foe be strong, the adoption of a policy of conciliation (towards him) is not worthy of approbation. On the other hand, chastisement by secret means is the policy that should be adopted. Nor should mildness of behaviour be adopted towards such foes, nor repeated expedition, for loss of crops, poisoning of wells and tanks, and suspicion in respect of the seven branches of administration, should be avoided.[3] The king should, on such occasions, apply diverse kinds of deception, diverse contrivances for setting his foes against one another, and different kinds of hypocritical behaviour. He should also, through trusted agents, ascertain the doings of his foes in their cities and provinces. Kings, O slayer of Vala and Vritra, pursuing their foes and entering their towers, seize and appropriate the best things that are obtainable there, and devise proper measures of policy in their own cities and dominions. Making gifts of wealth unto them in private, and confiscating their possessions publicly, without, however, injuring them materially, and proclaiming that they are all wicked men that have suffered for their own misdeeds, kings should send their agents to the cities and provinces of their foes. At the same time, in their own cities, they should, through other persons conversant with the scriptures, adorned with every accomplishment, acquainted with the ordinances of the sacred books and possessed of learning cause incantations and foe-killing rites to be performed.'

"Indra said, 'What are the indications, O best of regenerate ones, of a wicked person? Questioned by me, tell me how I am to know who is wicked.'

"Vrihaspati said, A wicked person is he who proclaims the faults of others at their back, who is inspired with envy at the accomplishments of others, and who remains silent when the merits of other people are proclaimed in his presence, feeling a reluctance to join in the chorus. Mere silence on such occasions is no indication of wickedness. A wicked person, however, at such

[1] *Nipunam* is explained by Nilakantha as *Kusalam;* and after *drabhet pestum* is understood.

[2] The sixfold forces are foot, horse, elephants, cars, treasury, and traders following the camp.

[3] I adopt Nilakantha's explanation of this verse. Loss of crops, etc. are the inevitable consequnces of expeditions. The king, on such occasions, is obliged also to take particular care of the seven branches of administration. As these are all unpleasant, they should be avoided.

times breathe heavily, bites his lips, and shakes his head. Such a person always mixes in society and speaks irrelevantly.[1] Such a man never does what he promises, when the eye of the person to whom he has given the assurance is not upon him. When the eye of the person assured is on him, the wicked man does not even allude to the subject. The wicked man eats by himself (and not with others on the same board), and finds fault with the food placed before him, saying, 'All is not right today as on other days.' His disposition shows itself in the circumstances connected with his sitting, lying, and riding. Sorrowing on occasions of sorrow and rejoicing on occasions of joy, are the indications of a friend. An opposite behaviour furnishes the indications of an enemy. Keep in thy heart these sayings, O ruler of the gods! The disposition of wicked men can never be concealed. I have now told thee, O foremost of deities, what the indications of a wicked person are. Having listened to the truths laid down in the scriptures, follow them duly, O ruler of the celestials!'

"Bhishma continued, 'Having heard these words of Vrihaspati, Purandara, employed in subduing his foes, acted strictly according to them. Bent upon victory, that slayer of foes, when the opportunity came, obeyed these instructions and reduced all his enemies to subjection.' "

SECTION CIV

"Yudhishthira said, 'How should a righteous king, who is opposed by his own officers, whose treasury and army are no longer under his control, and who has no wealth, conduct himself for acquiring happiness?'

"Bhishma said, 'In this connection, the story of Kshemadarsin is often recited. I shall narrate that story to thee. Listen to it, O Yudhishthira! It has been heard by us that in days of old, when prince Kshemadarsin became weak in strength and fell into great distress, he repaired to the sage Kalakavrikshiya and saluting him humbly, said unto him these words.'[2]

"The king said, 'What should a person like me who deserves wealth but who has, after repeated efforts, failed to recover his kingdom, do, O Brahmana, excepting suicide, thieving and robbery, acceptance of refuge with others, and other acts of meanness of a similar kind? O best of men, tell me this. One like thee that is conversant with morality and full of gratefulness is the refuge of a person afflicted by disease either mental or physical. Man should cast off his desires. By acting in that way, by abandoning joy and sorrow, and earning

[1] *i.e.*, starts such subjects for conversation as do not arise naturally, for what he has in view is the proclaiming of the faults of other people, a topic in which he alone is interested and not his hearers.

[2] In the Bengal texts there is an error of reading *viz.*, *Satru* for *Yatra* in the first line of verse 3. The Burdwan Pundits repeat the error in their vernacular version. K.P. Singha, of course, avoids it.

the wealth of knowledge, he succeeds in obtaining felicity.[1] I grieve for them that adhere to worldly happiness as dependent on wealth. All that, however, vanishes like a dream. They that can abandon vast wealth achieve a very difficult feat. As regards ourselves we are unable to abandon that wealth which is even no longer existent.[2] I am divested of prosperity and have fallen into a miserable and joyless plight. Instruct me, O Brahmana, what happiness I may yet strive for.' Thus addressed by the intelligent prince of Kosala, the sage Kalakavrikshiya of great splendour made the following answer.'

"The sage said, 'Thou hast, it seems, already understood it. Possessed of knowledge as thou art, thou shouldst act as thou thinkest. Thy belief is right, *viz.*, *All this that I see is unstable, myself as also everything that I have.* Know, O prince, that those things which thou regardest as existing are in reality non-existent. The man of wisdom knows this, and accordingly is never pained whatever the distress that may overwhelm him. Whatever has taken place and whatever will take place are all unreal. When thou wilt know this which should be known by all, thou shalt be freed from unrighteousness. Whatever things had been earned and acquired by those that came before, and whatever was earned and acquired by those that succeeded them, have all perished. Reflecting on this, who is there that will yield to grief? Things that were, are no more. Things that are, will again be (no more). Grief has no power to restore them. One should not, therefore, indulge in grief. Where, O king, is thy sire to-day, and where thy grandsire? Thou seest them not to-day, nor do they see thee now. Reflecting on thy own instability, who dost thou grieve for them? Reflect with the aid of thy intelligence, and thou wilt understand that verily thou shalt cease to be. Myself, thyself, O king, thy friends, and thy foes, shall, without doubt, cease to be. Indeed, everything will cease to be. Those men that are now of twenty or thirty years of age will, without doubt, all die within the next hundred years. If a man cannot have the heart to give up his vast possessions, he should then endeavour to think his possessions are not his own and by that means seek to do good to himself.[3] Acquisitions that are future should be regarded by one as not one's own. Acquisitions that have disappeared, should also be regarded by one as not one's own. Destiny should be regarded as all powerful. They that think in this strain are said to be possessed of wisdom. Such a habit of looking at things is an attribute of the good. Many persons who are equal or superior to thee in intelligence and exertion, though deprived of wealth, are not only alive but are never ruling kingdoms. They are not, like thee. They do not indulge in grief like thee. Therefore, cease thou to grieve in this way. Art thou not superior to those men, or at least equal to them in intelligence and exertion?'

"The king said, 'I regard the kingdom which I had with all its appendages to

[1]The Bengal texts, in the second line of verse 7, contain an error, *Saktincha* is evidently a misreading for *Sokancha*. The Burdwan version, as a matter of course, repeats the error, while K.P. Singha avoids it.

[2]*i.e.*, though dispossessed of my kingdom, I cannot yet cast off the hope of recovering it.

[3]*i.e.*, he should think that his wealth has been given to him for the sake of friends and relatives and others. He will then succeed in practising charity.

have been won by me without any exertion. All-powerful Time, however, O regenerate one, has swept it away. The consequence, however, that I see, of my kingdom having been swept away by Time as by a stream, is that I am obliged to support upon whatever I obtain (by charity).'

"The sage said, 'Moved by the knowledge of what is true (in life) one should never grieve for either the past or the future. Be thou of such a frame of mind, O prince of Kosala, in respect of every affair that may engage thy attention. Desiring to obtain only that which is obtainable and not that which is unobtainable, do thou enjoy thy present possessions and never grieved for that which is absent. Be thou delighted, O prince of Kosala, with whatever thou succeedest in winning with ease. Even if divested of prosperity, do not grieve for it but seek to preserve a pure disposition. Only an unfortunate man who is of a foolish understanding, when deprived of former prosperity, censures the supreme Ordainer, without being contented with his present possessions. Such a person regards others, however undeserving, as men blessed with prosperity. For this reason, they that are possessed of malice and vanity and filled with a sense of their own importance, suffer more misery still. Thou however, O king, art not stained by such vices. Endure the prosperity of others although thou art thyself divested of prosperity. They that are possessed of dexterity succeed in enjoying that prosperity which is vested in others.[1] Prosperity leaves the person that hates others. Men possessed of righteous behaviour and wisdom and conversant with the duties of *Yoga* renounce prosperity and sons and grandsons of their own accord. Others, regarding earthly wealth to be exceedingly unstable and unattainable, dependent as it is upon ceaseless action and effort, are also seen to renounce it.[2] Thou seemest to be possessed of wisdom. Why dost thou then grieve so piteously, desiring things that should not be desired, that are unstable, and that are dependent on others? Thou desirest to enquire after that particular frame of mind (which would enable thee to enjoy felicity notwithstanding the loss of thy possessions). The advice I give thee is to renounce all those objects of desire. Objects that should be avoided appear in the guise of those that should be striven for, while those that should be striven for appear in the guise of objects that should be avoided. Some lose their wealth in the pursuit of wealth. Others regard wealth as the root of infinite happiness, and, therefore pursue it eagerly. Some again, delighted with wealth, think that there is nothing superior to it. In his eager desire for the acquisition of wealth, such a person loses all other objects of life. If, O prince of Kosala, a person loses that wealth which had been earned with difficulty and which had been proportionate to his desires, he then, overcome by the inactivity of despair, gives up all desire of wealth. Some persons of righteous souls and high birth betake themselves to the acquisition of virtue. These renounce every kind of worldly happiness from desire of winning felicity

[1]Nilakantha explains *Kusalah* as *niamatsarah* and *anyatra* as *Satrau*. I do not follow him.

[2]The Bengal texts read *Vidhitsa dhanameva cha*. This is evidently erroneous. The correct reading, as given in the Bombay text, is *Vidhitsasadhanena cha*. Both the Bengali versions are incorrect.

in the other world. Some persons lay down life itself, moved by the desire of acquiring wealth. These do not think that life has any use if dissociated from wealth. Behold their pitiable condition. Behold their foolishness. When life is so short and uncertain, these men, moved by ignorance, set their eyes on wealth. Who is there that would set his heart upon hoarding when destruction is its end, upon life when death is its end, and upon union when separation is its end? Sometimes man renounces wealth, and sometimes wealth renounces man. What man possessed of knowledge is there that would feel grieved at the loss of wealth? There are many other persons in the world that lose wealth and friends. Behold, O king, with thy intelligence, and thou wilt understand that the calamities which overtake men are all due to the conduct of men themselves. Do thou, therefore, (as a remedy), restrain thy senses and mind and speech. For, if those become weak and productive of evil there is no man who can keep himself free from temptation of external objects by which he is always surrounded. As no one can form an adequate idea of the past nor can foresee the future, there being many intervals of time and place, a person like thee who is possessed of such wisdom and such prowess, never indulges in grief for union and separation, for good or evil. A person of such mildness of disposition, well-restrained soul, and settled conclusions, and observant of *Brahmacharya* vows, never indulges in grief and never becomes restless from desire of acquiring or fear of losing anything of small value. It is not fit that such a man should adopt a deceitful life of mendicancy, a life that is sinful and wicked and cruel and worthy of only a wretch among men. Do thou repair to the great forest and lead a life of happiness there, all alone and subsisting upon fruit and roots, restraining speech and soul, and filled with compassion for all creatures. He that cheerfully leads such a life in the forest, with large-tusked elephants for companions, with no human being by his side, and contented with the produce of the wilderness, is said to act after the manner of the wise. A large lake when it becomes turbid, resumes its tranquillity of itself. Similarly, a man of wisdom, when disturbed in such matters, becomes tranquil of himself. I see that a person that has fallen into such a plight as thine may live happily even thus. When thy prosperity is almost impossible to recover, and when thou art without ministers and counsellors, such a course is open to thee. Dost thou hope to reap any benefit by depending upon destiny?' "

SECTION CV

"The sage said, 'If, on the other hand, O Kshatriya, thou thinkest that thou hast any prowess still, I shall discourse to thee about that line of policy which thou mayst adopt for recovering thy kingdom. If thou canst follow that line of policy and seek to exert thyself, thou canst still recover thy prosperity. Listen attentively to all that I say unto thee in detail. If thou canst act according

to those counsels, thou mayst yet obtain vast wealth, indeed, thy kingdom and kingly power and great prosperity. If thou likest it, O king, tell me, for then I shall speak to thee of that policy.'

"The king said, 'Tell me, O holy one, what thou wishest to say. I am willing to hear and act according to thy counsels. Let this my meeting with thee today be fruitful of consequences (to myself).'

"The sage said, 'Renouncing pride and desire and ire and joy and fear, wait upon thy very foes, humbling thyself and joining thy hands. Do thou serve Janaka the ruler of Mithila, always performing good and pure deeds. Firmly devoted to truth, the king of Videha will certainly give thee great wealth. Thou shalt then become the right arm of that king and obtain the trust of all persons. As a consequence of this, thou shalt then succeed in obtaining many allies possessed of courage and perseverance, pure in behaviour, and free from the seven principal faults. A person of restrained soul and having his senses under control, by adhering to his duties, succeeds in raising himself and gladdening others. Honoured by Janaka possessed of intelligence and prosperity, thou shalt certainly become the right arm of that ruler and enjoy the confidence of all. Having then mustered a large force and held consultations with good ministers, do thou cause disunion among thy foes and, setting them against one another, break them all like a person breaking a *vilwa* with a *vilwa*. Or, making peace with the foes of thy foe, destroy the latter's power.[1] Thou shalt then cause thy foe to be attached to such good things as are not easily attainable, to beautiful women and cloths, beds and seats and vehicles, all of very costly kinds, and houses, and birds and animals of diverse species, and juices and perfumes and fruits, so that thy foe may be ruined of himself.[2] If one's foe be thus managed, or if indifference is to be shown towards him, one that is desirous of acting according to good policy, should never suffer that foe to know it at all. Following the behaviour that is approved by the wise, do thou enjoy every kind of pleasure in the dominions of thy foe, and imitating the conduct of the dog, the deer, and the crow, behave, with apparent friendship, towards thy enemies. Cause them to undertake achievements that are mighty and difficult to accomplish. See also that they engage in hostilities with powerful enemies. Drawing their attention to pleasant gardens and costly beds and seats, do thou, by offering such objects of enjoyment, drain thy enemy's treasury. Advising thy enemy to perform sacrifices and make gifts, do thou gratify the Brahmanas. The latter, (having received those presents through thy hands), will do good to thee in return (by performing penances and Vedic rites), and devour thy enemy like wolves. Without doubt, a person of righteous deeds obtains a high end. By such deeds men succeed in earning regions of the most felicity in heaven. If the treasury of thy foes be exhausted (by either righteous or unrighteous deeds), every one of them, O prince of Kosala, may be reduced to subjection. The treasury is the root of

[1]The *Vilwa* is the fruit of the Egle marmelos.

[2]The sense seems to be that by causing thy foe to be attached to these things, the treasury of thy foe is likely to be exhausted. If this can be brought about, thy foe will soon be ruined.

felicity in heaven and victory on earth. It is in consequence of their treasuries that the foes enjoy such happiness. The treasury, therefore, should by every means be drained. Do not applaud Exertion in the presence of thy foe but speak highly of Destiny. Without doubt, the man who relies too much on acts appertaining to the worship of the gods soon meets with destruction. Cause thy enemy to perform the great sacrifice called *Viswajit* and divest him by that means of all his possessions. Through this thy object will be fulfilled. Thou mayst then inform thy enemy of the fact that the best men in his kingdom are being oppressed (with exactions for refilling the exhausted treasury), and indicate some eminent ascetic conversant with the duties of *Yoga* (who will wean thy foe from all earthly possessions). The enemy will then desire to adopt renunciation and retire into the woods, solicitious of salvation. Thou shalt then, with the aid of drugs prepared by boiling highly efficacious herbs and plants, and of artificial salts, destroy the elephants and steeds and men (of thy enemy's dominions). These and many other well-devised schemes are available, all connected with fraud. An intelligent person can thus destroy the population of a hostile kingdom with poison.'"

SECTION CVI

"The king said, 'I do not desire, O Brahmana, to support life by deceit or fraud. I do not desire wealth, however great, which is to be earned by unrighteous means. At the very outset of our present discourse I excepted these means. By the adoption of only such means as would not lead to censure, of such means as would benefit me in every respect, by practising only such acts as are not harmful in their consequences, I desire to live in this world. I am incapable of adopting these ways that thou pointest out to me. Indeed, these instructions do not become thee.'

"The sage said, 'These words, O Kshatriya, that thou speakest indicate thee to be possessed of righteous feelings. Indeed, thou art righteous in disposition and understanding, O thou of great experience. I shall strive for the good of you both, *viz.*, for thyself and him.[1] I shall cause a union, eternal and incapable of breach, to be brought about between thee and that king. Who is there that would not like to have a minister like thee that art born of noble race, that abstainest from all acts of unrighteousness and cruelty, that art possessed of great learning, and that art well versed in the art of government and of conciliating all persons? I say this because, O Kshatriya, though divested of kingdom and plunged into great misery, thou still desirest to live adopting a behaviour that is righteous. The ruler of the Videhas, firmly adhering to truth, will come to my abode soon. Without doubt, he will do what I will urge to do.'

[1] *i.e.*, for the ruler of Videhas.

"Bhishma continued, "The sage, after this, inviting the ruler of the Videhas, said these words unto him: 'This personage is of royal birth. I know his very heart. His soul is as pure as the surface of mirror or the disc of the autumnal moon. He has been examined by me in every way. I do not see any fault in him. Let there be friendship between him and thee. Do thou repose confidence on him as on myself. A king who is without a (competent) minister cannot govern his kingdom even for three days. The minister should be courageous as also possessed of great intelligence. By these two qualities one may conquer both the worlds. Behold, O king, these two qualities are necessary for ruling a kingdom. Righteous kings have no such refuge as a minister possessed of such attributes. The high-souled person is of royal descent. He walketh along, the path of the righteous. This one who always keeps righteousness in view has been a valuable acquisition. If treated by thee with honour, he will reduce all thy foes to subjection. If he engages in battle with thee, he will do what as a Kshatriya he should do. Indeed, if after the manner of his sires and grandsires he fights for conquering thee, it will be thy duty to fight him, observant as thou art of the Kshatriya duty of conquering antagonists. Without engaging in battle, however, do thou, at my command, employ him under thee from desire of benefiting thyself. Cast thy eyes on righteousness, giving up covetousness that is improper. It behoveth thee not to abandon the duties of thy order from lust or desire of battle. Victory O sire, is not certain. Defeat also is not certain. Remembering this, peace should be made with an enemy by giving him food and other articles of enjoyment. One may see victory and defeat in his own case. They that seek to exterminate a foe are sometimes exterminated themselves in course of their efforts.' Thus addressed, king Janaka, properly saluting and honouring that bull among Brahmanas who deserved every honour, replied unto him, saying, 'Thou art of great learning and great wisdom. That which thou hast said from desire of benefiting us, is certainly advantageous for both of us. Such a course of conduct is highly beneficial (to us). I have no hesitation in saying this. The ruler of Videha then, addressing the prince of Kosala, said these words: 'In observance of Kshatriya duties as also with aid of policy, I have conquered the world. I have, however, O best of kings, been conquered by thee with thy good qualities. Without cherishing any sense of humiliation (if thou remainest by my side), live thou with me as a victor.[1] I honour thy intelligence, and I honour thy prowess. I do not disregard thee, saying that I have conquered thee. On the other hand, live thou with me as a victor. Honoured duly by me, O king, thou wilt go to my abode. Both the kings then worshipped that Brahmana, and trusting each other, proceeded to the capital of Mithila. The ruler of the Videhas, causing the prince of Kosala to enter his abode, honoured him, who deserved every honour, with offerings of water to wash his feet, honey and curds and the usual articles. King Janaka also bestowed upon his guest his own daughter and diverse kinds of gems and jewels. This

[1] *Jitavat* is explained by Nilakantha as *prapta jaya*.

(the establishment of peace) is the high duty of kings; victory and defeat are both uncertain.'"

SECTION CVII

"Yudhishthira said, 'Thou hast, O scorcher of foes, described the course of duties, the general conduct, the means of livelihood, with their results, of Brahmanas and Kshatriyas and Vaisyas and Sudras. Thou hast discoursed also on the duties of kings, the subject of their treasuries, the means of filling them, and the topic of conquest and victory. Thou hast spoken also of the characteristics of ministers, the measures, that lead to the advancement of the subjects, the characteristics of the sixfold limbs of a kingdom, the qualities of armies, the means of distinguishing the wicked, and the marks of those that are good, the attributes of those that are equal, those that are inferior, and those that are superior, the behaviour which a king desirous of advancement should adopt towards the masses, and the manner in which the weak should be protected and cherished. Thou hast discoursed on all these subjects, O Bharata, laying down instructions that are plain according to what has been inculcated in sacred treatise. Thou hast spoken also of the behaviour that should be adopted by kings desirous of conquering their foes. I desire now, O foremost of intelligent men, to listen to the behaviour that one should observe towards the multitude of courageous men that assemble round a king![1] I desire to hear how these may grow, how they may be attached to the king, O Bharata, how may they succeed in subjugating their foes and in acquiring friends. It seems to me that disunion alone can bring about their destruction. I think it is always difficult to keep counsels secret when many are concerned. I desire to hear all this in detail, O scorcher of foes! Tell me also, O king , the means by which they may be prevented from falling out with the king.'

"Bhishma said, 'Between the aristocracy on the one side and the kings on the other, avarice and wrath, O monarch, are the causes that produce enmity.[2] One of these parties (*viz.*, the king,) yields to avarice. As a consequence, wrath takes possession of the other (the aristocracy). Each intent upon weakening and wasting the other, they both meet with destruction. By employing spies, contrivances of policy, and physical force, and adopting the arts of conciliation, gifts, and disunion and applying other methods for producing weakness, waste, and fear, the parties assail each other. The aristocracy of a kingdom, having the characteristics of a compact body, become dissociated from

[1] The word is *Gana*. It literally means an assemblage. There can be no doubt that throughout this lesson the word has been employed to denote the aristocracy of wealth and blood that surround a throne.

[2] If the king, moved by avarice, taxes them heavily, the aristocracy resent it and seek to pull down the king.

the king if the latter seeks to take too much from them. Dissociated from the king, all of them become dissatisfied, and acting from fear, side with the enemies of their ruler. If again the aristocracy of a kingdom be disunited amongst themselves, they meet with destruction. Disunited, they fall an easy prey to foes. The nobles, therefore, should always act in concert. If they be united together, they may earn acquisitions of value by means of their strength and prowess. Indeed, when they are thus united, many outsiders seek their alliance. Men of knowledge applaud those nobles that art united with one another in bonds of love. If united in purpose, all of them can be happy. They can (by their example) establish righteous courses of conduct. By behaving properly, they advance in prosperity. By restraining their sons and brothers and teaching them their duties, and by behaving kindly towards all persons whose pride has been quelled by knowledge,[1] the aristocracy advance in prosperity. By always attending to the duties of setting spies and devising means of policy, as also to the matter of filling their treasuries, the aristocracy, O thou of mighty arms, advance in prosperity. By showing proper reverence for them that are possessed of wisdom and courage and perseverance and that display steady prowess in all kinds of work, the aristocracy advance in prosperity. Possessed of wealth and resources, of knowledge of the scriptures and all arts and sciences, the aristocracy rescue the ignorant masses from every kind of distress and danger. Wrath (on the of part the king), rupture,[2] terror, chastisement, persecution, oppression, and executions, O chief of the Bharatas, speedily cause the aristocracy to fall away from the king and side with the king's enemies. They, therefore, that are the leaders of the aristocracy should be honoured by the king. The affairs of the kingdom, O king, depend to a great extent upon them. Consultations should be held with only those that are the leaders of the aristocracy, and secret agents should be placed, O crusher of foes, with them only. The king should not, O Bharata, consult with every member of the aristocracy. The king, acting in concert with the leaders, should do what is for the good of the whole order. When, however, the aristocracy becomes separated and disunited and destitute of leaders, other courses of action should be followed. If the members of the aristocracy quarrel with one another and act, each according to his own resources, without combination, their prosperity dwindles away and diverse kinds of evil occur. Those amongst them that are possessed of learning and wisdom should tread down a dispute as soon as it happens. Indeed, if the seniors of a race look on with indifference, quarrels break out amongst the members. Such quarrels bring about the destruction of a race and produce disunion among the (entire order of the) nobles. Protect thyself, O king, from all fears that arise from within. Fears, however, that arise from outside are of little consequence. The first kind of fear, O king, may cut thy roots in a single day. Persons that are equal to one another in family and blood, influenced by wrath or folly or covetousness arising from their very

[1] *i.e.*, learned men of humility.
[2] Probably, with the king.

natures, cease to speak with one another. This is an indication of defeat. It is not by courage, nor by intelligence, nor by beauty, nor by wealth, that enemies succeed in destroying the aristocracy. It is only by disunion and gifts that it can be reduced to subjugation. For this reason, combination has been said to be the great refuge of the aristocracy.' "[1]

SECTION CVIII

"Yudhishthira said, 'The path of duty is long. It has also, O Bharata, many branches. What, however, according to thee, are those duties that most deserve to be practised? What acts, according to thee, are the most important among all duties, by the practice of which I may earn the highest merit both here and hereafter?'

"Bhishma said, 'The worship of mother, father, and preceptor is most important according to me. The man who attends to that duty here, succeeds in acquiring great fame and many regions of felicity. Worshipped with respect by thee, whatever they will command thee, be it consistent with righteousness or in consistent with it, should be done unhesitatingly, O Yudhishthira! One should never do what they forbid. Without doubt, that which they command should always be done.[2] They are the three worlds. They are the three modes of life. They are the three Vedas. They are the three sacred fires. The father is said to be the *Garhapatya* fire; the mother, the *Dakshina* fire; and the preceptor is that fire upon which libations are poured. These three fires are, of course, the most eminent. If thou attendest with heedfulness to these three fires, thou wilt succeed in conquering the three worlds. By serving the father with regularity, one may cross this world. By serving the mother in the same way, one may attain to regions of felicity in the next. By serving the preceptor with regularity one may obtain the region of *Brahma*. Behave properly towards these three, O Bharata, thou shalt then obtain great fame in the three worlds, and blessed be thou, great will be thy merit and reward. Never transgress them in any act. Nevet eat before they eat, nor eat anything that is better than what thy eat. Never impute any fault to them. One should always serve them with humility. That is an act of high merit. By acting in that way, O best of kings, thou mayst obtain fame, merit, honour, and regions of felicity hereafter. He who honours these three is honoured in all the worlds. He, on the other hand, who disregards these three, falls to obtain any merit from any of his acts. Such a man, O scorcher of foes, acquires merit neither in this world nor in the

[1]The Burdwan Pundits make a mess of the last two verses. In 31, there is an incorrect reading in the Bengal texts. It is *Pradhanaccha* for *pradanaccha*. The Burdwan version repeats the error. K.P. Singha, of course, avoids it, but his version is rather incomplete.

[2]Literally, "One should not follow that course of duty which they do not indicate. That again is duty which they command. This is settled."

next. He who always disregards these three seniors never obtains fame either here or hereafter. Such a man never earns any good in the next world. All that I have given away in honour of those three has become a hundredfold or a thousandfold of its actual measure. It is in consequence of that merit that even now, O Yudhishthira, the three worlds are clearly before my eyes. One Acharya is superior to ten Brahmanas learned in the Vedas. One Upadhyaya is again superior to ten Acharyas. The father, again, is superior to ten Upadhyayas. The mother again, is superior to ten fathers, or perhaps, the whole world, in importance. There is no one that deserves such reverence as the mother. In my opinion, however, the preceptor is worthy of greater reverence than the father or even the mother. The father and the mother are authors of one's being. The father and the mother, O Bharata, only create the body. The life, on the other hand, that one obtains from one's preceptor, is heavenly. That life is subject to no decay and is immortal. The father and the mother, however much they may offend, should never be slain. By not punishing a father and a mother, (even if they deserve punishment), one does not incur sin. Indeed, such reverend persons, by enjoying impunity, do not stain the king. The gods and the *Rishis* do not withhold their favours from such persons as strive to cherish even their sinful fathers with reverence. He who favours a person by imparting to him true instruction, by communicating the Vedas, and giving knowledge which is immortal, should be regarded as both a father and a mother. The disciple, in grateful recognition of what the instructor has done, should never do anything that would injure the latter. They that do not reverence their preceptors after receiving instruction from them by obeying them dutifully in thought and deed, incur the sin of killing a foetus. There is no sinner in this world like them.[1] Preceptors always show great affection for their disciples. The latter should, therefore, show their preceptors commensurate reverence. He, therefore, that wishes to earn that high merit which has existed from ancient days, should worship and adore his preceptors and cheerfully share with them every object of enjoyment. With him who pleases his father is pleased Prajapati himself. He who pleases his mother gratifies the earth herself. He who pleases his preceptor gratifies *Brahma* by his act. For this reason, the preceptor is worthy of greater reverence than either the father or the mother. If preceptors are worshipped, the very *Rishis*, and the gods, together with the *Pitris*, are all pleased. Therefore, the preceptor is worthy of the highest reverence. The preceptor should never be disregarded in any manner by the disciple. Neither the mother nor the father deserves such regard as the preceptor. The father, the mother, and the preceptor, should never be insulted. No act of theirs should be found fault with. The gods and the great *Rishis* are pleased with him that behaves with reverence towards his preceptors. They that injure in thought and deed their preceptors, or fathers, or mothers, incur the sin of killing a foetus. There is no sinner in the world equal to them. That son of the sire's loins and the mother's womb,

[1] *Pratyasannah* is explained by Nilakantha in a different way. I think, his interpretation is far-fetched.

who, being brought up by them and when he comes to age, does not support them in his turn, incurs the sin of killing a foetus. There is no sinner in the world like unto him. We have never heard that these four, *viz.*, he who injures a friend, he who is ungrateful, he who slays a woman, and he who slays a preceptor, ever succeed in cleansing themselves. I have now told thee generally all that a person should do in this world. Besides those duties that I have indicated, there is nothing productive of greater felicity. Thinking of all duties, I have told thee their essence.' "

SECTION CIX

"Yudhishthira said, 'How, O Bharata, should a person act who desires to adhere to virtue? O bull of Bharata's race, possessed as thou art of learning, tell me this, questioned by me. Truth and falsehood exist, covering all the worlds. Which of these two, O king, should a person adopt that is firm in virtue? What again is truth? What is falsehood? What, again, is eternal virtue? On what occasions should a person tell the truth, and on what occasions should he tell an untruth?'

"Bhishma said, 'To tell the truth is consistent with righteousness. There is nothing higher than truth. I shall now, O Bharata, say unto thee that which is not generally known to men. There where falsehood would assume the aspect of truth, truth should not be said. There, again, where truth would assume the aspect of falsehood, even falsehood should be said. That ignorant person incurs sin who says truth which is dissociated from righteousness. That person is said to be conversant with duties who can distinguish truth from falsehood.[1] Even a person that is disrespectable, that is of uncleansed soul, and that is very cruel, may succeed in earning great merit as the hunter Valaka by slaying the blind beast (that threatened to destroy all creatures).[2] How extraordinary it is that a person of foolish understanding, though desirous of acquiring merit (by austere penances) still committed a sinful act![3] An owl again, on the banks of the Ganges, (by doing an unrighteous deed) obtained great merit.[4] The question thou hast asked me is a difficult one, since it is

[1] *i.e.*, who knows when truth becomes as harmful as untruth, and untruth becomes as righteous as truth.

[2] Vide *ante*, Karna Parva.

[3] Alludes to *ante*, Karna Parva. The Rishi, by pointing out the place where certain innocent persons had concealed themselves while flying from a company of robbers, incurred the sin of murder.

[4] The allusion is to the story of an owl going to heaven for having, with his beaks, broken a thousand eggs laid by a she-serpent of deadly poison. The Burdwan Pundits have made nonsense of the first line of verse 8. There is no connection between the first and the second lines of this verse. K.P. Singha has rendered it correctly.

difficult to say what righteousness is. It is not easy to indicate it. No one in discoursing upon righteousness, can indicate it accurately. Righteousness was declared (by Brahman) for the advancement and growth of all creatures. Therefore, that which leads to advancement and growth is righteousness. Righteousness was declared for restraining creatures from injuring one another. Therefore, that is Righteousness which prevents injury to creatures. Righteousness (*Dharma*) is so called because it upholds all creatures. In fact, all creatures are upheld by righteousness. Therefore, that is righteousness which is capable of upholding all creatures. Some say that righteousness consists in what has been inculcated in the *Srutis*. Others do not agree to this. I would not censure them that say so. Everything, again, has not been laid down in the *Srutis*.[1] Sometimes men (robbers), desirous of obtaining the wealth of some one, make enquiries (for facilitating the act of plunder). One should never answer such enquiries. That is a settled duty. If by maintaining silence, one succeeds in escaping, one should remain silent. If, on the other hand, one's silence at a time when one must speak rouses suspicion, it would be better on such an occasion to say what is untrue than what is true. This is a settled conclusion. If one can escape from sinful men by even a (false) oath, one may take it without incurring sin. One should not, even if one be able, give away his wealth to sinful men. Wealth given to sinful men afflicts even the giver. If a creditor desires to make his debtor pay off the loan by rendering bodily service, the witnesses would all be liars, if, summoned by the creditor for establishing the truth of the contract, they did not say what should be said. When life is at risk, or on occasion of marriage, one may say an untruth. One that seeks for virtue, does not commit a sin by saying an untruth, if that untruth be said to save the wealth and prosperity of others or for the religious purposes. Having promised to pay, one becomes bound to fulfil his promise. Upon failure, let the self-appropriator be forcibly enslaved. If a person without fulfilling a righteous engagement acts with impropriety, he should certainly be afflicted with the rod of chastisement for having adopted such behaviour.[2] A deceitful person, falling away from all duties and abandoning those of his own order, always wishes to betake himself to the practices of *Asuras* for supporting life. Such a sinful wretch living by deceit should be slain by every means. Such sinful men think that there is nothing in this world higher than wealth. Such men should never be tolerated. No one should eat with them. They should be regarded to have fallen down in consequence of their sins. Indeed, fallen away from the condition of humanity and shut out from the grace of the gods, they are even like evil genii. Without sacrifices and without penances as they are, forbear from their companionship. If their wealth be

[1]This refers to the well-known definition of Dharma ascribed to Vasishtha, *viz.*, "That which is laid down in the *Srutis* and *Smritis* is *Dharma*." The defect of this definition is that the *Srutis* and the *Smritis* do not include every duty. Hence Vasishtha was obliged to add that where these are silent, the examples and practices of the good ought to be the guides of men, etc.

[2]The Burdwan translator has made a mess of verse 21. K.P. Singha quietly leaves it out. The fact is, *Swakaryastu* is *Swakari astu*, meaning 'let the appropriator be.'

lost, they commit even suicide which is exceedingly pitiable. Among those sinful men there is no one to whom thou canst say, 'This is thy duty. Let thy heart turn to it.' Their settled convictions are that there is nothing in this world that is equal to wealth. The person that would slay such a creature would incur no sin. He who kills him kills one that has been already killed by his own acts. If slain, it is the dead that is slain. He who vows to destroy those persons of lost senses should keep his vows.[1] Such sinners are, like the crow and the vulture, dependent on deceit for their living. After the dissolution of their (human) bodies, they take rebirth as crows and vultures. One should, in any matter, behave towards another as that other behaves in that matter. He who practises deceit should be resisted with deceit while one that is honest should be treated with honesty.'"

SECTION CX

"Yudhishthira said, 'Creatures are seen to be afflicted by diverse means and almost continually. Tell me, O grandsire, in what way can one overcome all those difficulties.'

"Bhishma said, 'Those members of the regenerate class that duly practise, with restrained souls, the duties that have been laid down in the scriptures for the several modes of life, succeed in overcoming all these difficulties. They that never practise deceit, they whose behaviour is restrained by salutary restrictions, and they that control all worldly desires, succeed in overcoming all difficulties. They that do not speak when addressed in evil language, they that do not injure others when themselves injured, they that give but do not take, succeed in overcoming all difficulties. They that always give hospitable shelter to guests, they that do not indulge in malice, they that are constantly engaged in the study of the Vedas, succeed in overcoming all difficulties. Those persons who, being conversant with duties, adopt that behaviour towards parents which they should, they that abstain from sleeping during the day, succeed in overcoming all difficulties. They that do not commit any kind of sin in thought, word, and deed, they that never injure any creature, succeed in overcoming all difficulties. Those kings that do not, under the influence of passion and covetousness, levy oppressive taxes, and those that protect their own dominions, succeed in overcoming all difficulties. They that go to their own wedded wives in season without seeking the companionship of other women, they that are honest and attentive to their *Agni-hotras*, succeed in overcoming all difficulties. They that are possessed of courage and that, casting away all fear of death, engage in battle, desirous of victory by fair means, succeed in overcoming all difficulties. They that always speak truth

[1]The construction is elliptical. *Yah samayam chikrashet tat kurvit.*

in this world even when life is at stake, and that are exemplars for all creatures to imitate succeed in overcoming all difficulties. They whose acts never deceive, whose words are always agreeable, and whose wealth is always well spent, succeed in overcoming all difficulties. Those Brahmanas that never study the Vedas at hours not intended for study, and that practise penances with devotion, succeed in overcoming all difficulties. Those Brahmanas that betake themselves to a life of celibacy and *Brahmacharya*, that perform penances, and that are cleansed by learning, Vedic knowledge, and proper vows, succeed in overcoming all difficulties. They that have checked all the qualities that appertain to Passion and Darkness, that are possessed of high souls, and that practise the qualities that are called Good, succeed in overcoming all difficulties. They of whom no creature stands in fear and those that do not fear any creature themselves, they that look upon all creatures as their own selves, succeed in overcoming all difficulties. Those bulls among men that are good, that are never inspired with grief at the sight of other people's prosperity, and that abstain from all kinds of ignoble behaviour, succeed in overcoming all difficulties. They that bow to all the gods, that listen to the doctrines of all creeds, that have faith, and that are endued with tranquil souls, succeed in overcoming all difficulties. They that do not desire honour for themselves, that give honours unto others, that bow down unto those that deserve their worship, succeed in overcoming all difficulties. They that perform *Sraddhas* on the proper lunar days, with pure minds, from desire of offspring, succeed in overcoming all difficulties. They that restrain their own wrath and pacify the wrath of others, and that never get angry with any creature, succeed in overcoming all difficulties. They that abstain, from their birth, from honey and meat and intoxicating drinks, succeed in overcoming all difficulties. They that eat for only supporting life, that seek the companionship of women for the sake only of offspring and that open their lips for only speaking what is true, succeed in overcoming all difficulties. They that worship with devotion the god Narayana, that Supreme Lord of all creatures, that origin and destruction of the universe, succeed in overcoming all difficulties. This Krishna here, of eyes red as the lotus, clad in yellow robes, endued with mighty arms, — this Krishna who is our well-wisher, brother, friend, and relative,—is Narayana of unfading glory. He covers all the worlds like a leathern case, at his own pleasure. He is the puissant Lord, of inconceivable soul. He is Govinda, the foremost of all beings. This Krishna who is ever engaged in doing what is agreeable and beneficial to Jishnu, as also to thee, O king, is that foremost of all beings, that irresistible one, that abode of eternal felicity. They that with devotion seek the refuge of this Narayana, called also Hari, succeed in overcoming all difficulties. They that read these verses about the overcoming of difficulties, that recite them to others, and that speak of them unto Brahmanas, succeed in overcoming all difficulties. I have now, O sinless one, told thee all those acts by which men may overcome all difficulties both here and hereafter.' "

SECTION CXI

"Yudhishthira said, 'Many persons here that are not really of tranquil souls appear in outward form as men of tranquil souls. There are again others that are really of tranquil souls but that appear to be otherwise. How, O sire, shall we succeed in knowing these people?'

"Bhishma said, 'In this connection is recited the old story of the discourse between a tiger and a jackal. Listen to it, O Yudhishthira! In ancient times, in a city called Purika, full of affluence, there was a king named Paurika. That worst of beings was excceedingly cruel and took delight in injuring others. On the expiry of the period of his life he obtained an undesirable end. In fact, stained by the evil acts of his human life, he was reborn as a jackal. Remembering his former prosperity, he became filled with grief and abstained from meat even when brought before him by others. And he became compassionate unto all creatures, and truthful in speech, and firm in the observance of austere vows. At the appointed time he took food which consisted of fruit that had dropped from the trees. That jackal dwelt in a vast crematorium and liked to dwell there. And as it was his birth place, he never wished to change it for a finer locality. Unable to endure the purity of his behaviour, the other members of his species, endeavoured to make him alter his resolve by addressing him in the following words fraught with humility: 'Though residing in this terrible crematorium, thou desirest yet to live in such purity of behaviour. Is not this a perversity of understanding on thy part, since thou art by nature an eater of carrion? Be thou our like. All of us will give thee food. Eat that which ought always to be thy food, abandoning such purity of conduct. Hearing these words of theirs, the jackal replied unto them, with rapt attention, in these sweet words fraught with reason and inculcating harmle sn-ss to all: 'My birth has been low. It is conduct, however, that determines the race.[1] I desire to behave in such a way that my fame may spread. Although my habitation is this crematorium, yet listen to my vows in respect of behaviour. One's own self is the cause of one's acts. The mode of life to which one may betake oneself is not the cause of one's religious acts. If one, while in the observance of a particular mode of life, slays a Brahmana, will not the sin of Brahmanicide attach to him? If, on the other hand, one gives away a cow while one is not in the observance of any particular mode of life, will that pious gift produce no merit? Moved by the desire of getting what is agreeable, ye are engaged in only filling your stomachs. Stupefied by folly ye do not see the three faults that are in the end. I do not like to adopt the life led by you, fraught as it is with evil both here and hereafter, and characterised as it is by such censurable loss of virtue occasioned by discontentment and temptation.' A tiger, celebrated for prowess, happened to overhear this conversation, and accordingly,

[1]The meaning is that though born in a low race, that is no reason why I should act like a low person. It is conduct that determines the race and not the race that determines conduct. There may be pious persons therefore, in every race. The Burdwan version of this line is simply ridiculous.

taking the jackal for a learned person of pure behaviour, offered him such respectful worship as was suited to his own self and then expressed a wish for appointing him his minister.'

"The tiger said, 'O righteous personage, I know what thou art. Do thou attend to the duties of government with myself. Enjoy whatever articles may be desired by thee, abandoning whatever may not suit thy taste.[1] As regards ourselves, we are known to be of a fierce disposition. We inform thee beforehand of this. If thou behavest with mildness, thou wilt be benefited and reap advantages for thyself.'—Honouring these words of that high-souled lord of all animals, the jackal, hanging down his head a little, said these words fraught with humility.'

"The jackal said, 'O king of beasts, these words of thine with reference to myself are such as befit thee. It is also worthy of thee that thou shouldst seek for ministers of pure behaviour and conversant with duties and worldly affairs. Thou canst not maintain thy greatness without a pious minister, O hero, or with a wicked minister that is on the look-out for putting an end to the very life. Thou shouldst, O highly blessed one, regard those amongst thy ministers that are devoted to thee, that are conversant with policy, that are independent of one another, desirous of crowning thee with victory, unstained by covetousness, free from deceit, possessed of wisdom ever engaged in thy good, and endued with great mental vigour, even as thou regardest thy preceptors or parents. But, O king of beasts, as I am perfectly contented with my present position, I do not desire to change it for anything else. I do not covet luxurious enjoyments or the happiness that arises from them. My conduct, again, may not agree with that of thy old servants. If they happen to be of wicked conduct, they will produce disunion between thee and me. Dependence upon another, even if that other happens to be possessed of splendour, is not desirable or praiseworthy. I am of cleansed soul, I am highly blessed. I am incapable of showing severity to even sinners. I am of great foresight. I have capacity for great exertion. I do not look at small things. I am possessed of great strength. I am successful in acts. I never act fruitlessly. I am adorned with every object of enjoyment. I am never satisfied with a little. I have never served another. I am, besides, unskilled in serving. I live according to my pleasure in the woods. All who live by the side of kings have to endure great pain in consequence of evil speeches against themselves. Those, however, that reside in the woods pass their days, fearlessly and without anxiety, in the observance of vows. The fear that arises in the heart of a person who is summoned by the king is unknown to persons passing their days contentedly in the woods, supporting life upon fruits and roots. Simple food and drink obtained without effort, and luxurious food procured with fear, widely differ from each other. Reflecting upon these two, I am of opinion that there is happiness where there is no anxiety. A few only amongst those that serve kings are justly punished for their offences. A large number of them, however, suffer death under false accusations. If, notwithstanding all this, thou appointest me, O king of

[1] *Yatram* means, as explained by the commentator, the duties of government.

beasts, as thy minister, I wish to make a compact with thee in respect of the behaviour thou shouldst always adopt towards me. Those words that I shall speak for thy good should be listened to and regarded by thee. The provision which thou wilt make for me shall not be interfered with by thee. I shall never consult with thy other ministers. If I do, desirous of superiority as they are they will then impute diverse kinds of faults to me. Meeting with thee alone and in secret I shall say what is for thy good. In all matters connected with thy kinsmen, thou shalt not ask me what is for thy good or what is otherwise. Having consulted with me thou shalt not punish thy other ministers afterwards. Yielding to rage thou shalt not punish my followers and dependants.' Thus addressed by the jackal, the king of beasts answered him, saying, 'Let it be so,' and showed him every honour. The jackal then accepted the ministership of the tiger. Beholding the jackal treated with respect and honoured in all his acts, the old servants of the king, conspiring together, began ceaselessly to display their hatred towards him. Those wicked persons at first strove to gratify and win him over with friendly behaviour and make him tolerate the diverse abuses that existed in the taste. Despoilers of other people's property, they had long lived in the enjoyment of their perquisites. Now, however, being ruled by the jackal, they were unable to appropriate anything belonging to others. Desirous of advancement and prosperity, they began to tempt him with sweet speeches. Indeed, large bribes even were offered to allure his heart. Possessed of great wisdom, the jackal showed no signs of yielding to those temptations. Then some amongst them, making a compact amongst themselves for effecting his destruction, took away the well-dressed meat that was intended for and much desired by the king of beasts, and placed it secretly in the house of the jackal. The jackal knew who had stolen the meat and who had conspired to do it. But though he knew everything, he tolerated it for a particular object. He had made a compact with the king at the time of his accepting the ministership, saying, 'Thou desirest my friendship, but thou shalt not, O monarch, mistrust me without cause.'

"Bhishma continued, 'When the king of beasts, feeling hungry, came to eat, he saw not the meat that was to have been kept ready for his dinner. The king then ordered, 'Let the thief be found out.' His deceitful ministers represented unto him that the meat kept for him had been stolen away by his learned minister, the jackal, that was so proud of his own wisdom. Hearing of this injudicious act on the part of the jackal, the tiger became filled with rage. Indeed, the king, giving way to his wrath, ordered his minister to be slain. Beholding the opportunity, the former ministers addressed the king, saying, 'The jackal is ever ready to take away from all of us the means of sustenance.' Having represented this they once more spoke of the jackal's act of robbing the king of his food. And they said, 'Such then is his act! What is there that he would not venture to do? He is not as thou hadst heard. He is righteous in speech but his real disposition is sinful. A wretch in reality, he has disguised himself by putting on a garb of virtue. His behaviour is really sinful. For serving his own ends he had practised austerities in the matter of diet and of vows. If thou disbelievest this, we will give thee ocular proof,'

Having said this, they immediately caused that meat to be discovered by entering the jackal's abode. Ascertaining that the meat was brought back from the jackal's house and hearing all those representations of his old servants, the king ordered, saying, 'Let the jackal be slain.' Hearing these words of the tiger, his mother came to that spot for awakening son's good sense with beneficial counsels. The venerable dame said, 'O son, thou shouldst not accept this accusation fraught with deceit. Wicked individuals impute faults to even an honest person, moved by envy and rivalry. Enemies desirous of a quarrel cannot endure the elevation of an enemy brought about by his high feats. Faults are ascribed to even a person of pure soul engaged in penances. With respect to even an ascetic living in the woods and employed in his own (harmless) acts, are raised three parties, *viz.*, friends, neutrals, and foes. They that are rapacious hate them that are pure. The idle hate the active. The unlearned hate the learned. The poor hate the rich. The unrighteous hate the righteous. The ugly hate the beautiful. Many amongst the learned, the unlearned, the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter happens to be possessed of the virtues and intelligence of Vrihaspati himself. If meat had really been stolen from thy house in thy absence, remember, the jackal refuses to take any meat that is even given to him. Let this fact be well considered (in finding out the thief). Wicked persons sometimes put on the semblance of the good, and they that are good sometimes wear the semblance of the wicked. Diverse kinds of aspect are noticeable in creatures. It is, therefore, necessary to examine which is which. The firmament seems to be like the solid base of a vessel. The fire-fly seems to be like the actual spark of fire. In reality, however, the sky has no base and there is no fire in the fire-fly. You see, there is necessity, therefore, for scrutiny in respect of even such things as are addressed to the eye. If a person ascertains everything after scrutiny, he is never called upon to indulge in any kind of regret afterwards. It is not at all difficult, O son, for a master to put his servant to death. Forgiveness, however, in persons possessed of power, is always praiseworthy and productive of renown. Thou hadst made the jackal thy first minister. In consequence of that act, thou hadst earned great fame among all neighbouring chiefs. A good minister cannot be obtained easily. The jackal is thy well-wisher. Let him, therefore, be supported. The king who regards a really innocent person falsely accused by his enemies to be guilty, soon meets the destruction in consequence of the wicked ministers that lead him to that conviction.' After the tiger's mother had concluded her speech, a righteous agent of the jackal, stepping out of that phalanx of his foes, discovered everything about the manner in which that false accusation had been made. The jackal's innocence being made manifest, he was acquitted and honoured by his master. The king of beasts affectionately embraced him again and again. The jackal, however, who was conversant with the science of policy, burning with grief, saluted the king of beasts and solicited his permission for throwing away his life by observing the *Praya* vow. The tiger, casting upon the virtuous jackal his eyes expanded with affection and honouring him with reverential worship, sought to dissuade him from the accomplishment of

his wisnes. The jackal, beholding his master agitated with affection, bowed down to him and in a voice choked with tears said these words: 'Honoured by thee first, I have afterwards been insulted by thee. Thy behaviour towards me is calculated to make me an enemy of thine. It is not proper therefore, that I should any longer dwell with thee. Servants that are discontented, that have been driven from their offices, or degraded from the honours that were theirs, that have brought destitution upon themselves, or have been ruined by their enemies (through the wrath of their master), that have been weakened, that are rapacious, or enraged, or alarmed, or deceived (in respect of their employers), that have suffered confiscation, that are proud and desirous of achieving great feats but deprived of the means of earning wealth, and that burn with grief or rage in consequence of any injury done to them, always wait for calamities to overtake their masters. Deceived, they leave their masters and become effective instruments in the hands of foes.[1] I have been insulted by thee and pulled down from my place. How wilt thou trust me again? How shall I (on my part) continue to dwell with thee? Thinking me to be competent thou tookest me, and having examined me thou hadst placed me in office. Violating the compact then made (between us) thou hast insulted me. If one speaks of a certain person before others as possessed of righteous behaviour, one should not, if desirous of maintaining one's consistency, afterwards describe the same person as wicked. I who have thus been disregarded by thee cannot any longer enjoy thy confidence. On my part, when I shall see thee withdraw thy confidence from me, I shall be filled with alarm and anxiety. Thyself suspicious and myself in alarm, our enemies will be on the look-out for opportunities for injuring us. Thy subjects will, as a consequence, become anxious and discontented. Such a state of things has many faults. The wise do not regard that situation happy in which there is honour first and dishonour afterwards. It is difficult to reunite the two that have been separated, as, indeed, it is difficult to separate the two that are united. If persons reunited after separation approach one another again, their behaviour cannot be affectionate. No servant is to be seen who is moved (in what he does) by only the desire of benefiting his master. Service proceeds from the motive of doing good to the master as also one's own self. All acts are undertaken from selfish motives. Unselfish acts or motives are very rare. Those kings whose hearts are restless and unquiet cannot acquire a true knowledge of men. Only one in a hundred can be found who is either able or fearless. The prosperity of men, as also their fall, comes of itself. Prosperity and adversity, and greatness, all proceed from weakness of understanding."[2]

"Bhishma continued, 'Having said these conciliatory words fraught with virtue, pleasure, and profit, and having gratified the king, the jackal retired to the forest. Without listening to the entreaties of the king of beasts, the intelligent jackal cast off his body by sitting in *prayu* and proceeded to heaven (as the

[1]Nilakantha explains *aparasadhanah* as *aparasa adhanah*, *i.e.*, without *rasa* or affection and without *dhana* or wealth. This is very far-fetched.

[2]Perhaps the sense is that men of vigorous understanding think all states to be equal.

reward of his good deeds on earth.'"

SECTION CXII

"Yudhishthira said, 'What acts should be done by a king, and what are those acts by doing which a king may become happy? Tell me this in detail, O thou that art the foremost of all persons acquainted with duties.'

"Bhishma said, 'I shall tell thee what thou wishest to know. Listen to the settled truth about what should be done in this world by a king and what those acts are by doing which a king may become happy. A king should not behave after the manner disclosed in the high history of a camel of which we have heard. Listen to that history then, O Yudhishthira! There was, in the *Krita* age, a huge camel who had recollection of all the acts of his former life. Observing the most rigid vows, that camel practised very severe austerities in the forest. Towards the conclusion of his penances, the puissant Brahman became gratified with him. The Grandsire, therefore, desired to grant him boons.'

"The camel said, 'Let my neck, O holy one, become long through thy grace, so that, O puissant lord, I may be able to seize any food that may lie even at the end of even a hundred *Yojanas*.' The high-souled giver of boons said, 'Let it be so.' The camel then, having obtained the boon, returned to his own forest. The foolish animal, from the day of obtaining the boon, became idle. Indeed, the wretch, stupefied by fate, did not from that day go out for grazing. One day, while extending his long neck of a hundred *Yojanas*, the animal was engaged in picking his food without any labour, a great storm arose. The camel, placing his head and a portion of the neck within the cave of a mountain, resolved to wait till the storm would be over. Meanwhile it began to pour in torrents, deluging the whole earth. A jackal, with his wife, drenched by the rain and shivering with cold, dragged himself with difficulty towards that very cave and entered it quickly for shelter. Living as he did upon meat, and exceedingly hungry and tired as he was, O bull of Bharata's race, the jackal, seeing the camel's neck, began to eat as much of it as he could. The camel, when he perceived that his neck was being eaten, strove in sorrow to shorten it. But as he moved it up and down, the jackal and his wife, without losing their hold of it, continued to eat it away. Within a short time the camel was deprived of life.The jackal then, having (thus) slain and eaten the camel, came out of the cave after the storm and shower had ceased. Thus did that foolish camel meet with his death. Behold, what a great evil followed in the train of idleness. As regards thyself, avoiding idleness and restraining thy senses, do everything in the world with proper means. Manu himself has said that victory depends upon intelligence. All acts that are accomplished with the aid of intelligence are regarded as the foremost, those achieved with the aid of arms are middling, those achieved with the aid of feet are inferior,

while those done by carrying loads are the lowest. If the king is clever in the transaction of business and restrains his senses, his kingdom endures. Manu himself has said that it is with the aid of the intelligence that an ambitious person succeeds in achieving victories. In this world, O Yudhishthira, they who listen to wise counsels that are not generally known, that are, O sinless one, possessed of allies, and that act after proper scrutiny, succeed in achieving all their objects. A person possessed of such aids succeeds in ruling the entire earth. O thou that art possessed of prowess like that of Indra himself, this has been said by wise men of ancient times conversant with the ordinances laid down in the scriptures. I, also, with sight directed to the scriptures, have said the same to thee. Exercising thy intelligence, do thou act in this world, O king!' "

SECTION CXIII

"Yudhishthira said, 'Tell me O bull of Bharata's race, how a king, without the usual aids, having obtained a kingdom that is so precious a possession, behave himself towards a powerful foe.'

"Bhishma said, 'In this connection is cited the old story of the discourse between the Ocean and the Rivers. In days of old, eternal Ocean, that lord of Rivers, that refuge of the foes of the celestials, asked all the Rivers for resolving this doubt that had arisen in his mind.'

"The Ocean said, 'Ye Rivers, I see that all of you, with your full currents, bring away trees of large trunks, tearing them off with their roots and branches. Ye do not, however, ever bring to me a cane. The canes that grow on your banks are of mean stems and destitute of strength. Do you refuse to wash them down through contempt, or are they of any use to you? I desire, therefore, to hear what the motive is that inspires all of you. Indeed, why is it that canes are not washed down by any of you, uprooted from the banks where they grow?' Thus addressed, the River Ganga replied unto Ocean, that lord of all Rivers, in these words of grave import, fraught with reason, and, therefore, acceptable to all.'

"Ganga said, 'Trees stand in one and the same place and are unyielding in respect of the spot where they stand. In consequence of this disposition of theirs to resist our currents, they are obliged to leave the place of their growth. Canes, however, act differently. The cane, beholding the advancing current, bends to it. The others do not act in that way. After the current has passed away, the cane resumes its former posture. The cane knows the virtues of Time and opportunity. It is docile and obedient. It is yielding, without being stiff. For these reasons, it stands where it grows, without having to come with us. Those plants, trees, and creepers that bend and rise before the force of wind and water, have never to suffer discomfiture (by being taken up by the roots).'

"Bhishma continued, 'That person who does not yield to the power of a foe that has advanced in might and that is competent to imprison or kill, soon meets with destruction.[1] That man of wisdom who acts after ascertaining fully the strength and weakness, the might and energy, of himself and his foe, has never to suffer discomfiture. An intelligent man, therefore, when he sees his enemy to be more powerful than himself, should adopt the behaviour of the cane. That is an indication of wisdom.'"

SECTION CXIV

"Yudhishthira said, 'How, O Bharata, should a learned man adorned with modesty behave, O chastiser of foes, when assailed with harsh speeches in the midst of assemblies by an ignorant person swelling with conceit?'[2]

"Bhishma said, 'Listen, O lord of earth, how the subject has been treated of (in the scriptures), how a person of good soul should endure in this world the abusive speeches of persons of little intelligence. If a person, when abused by another, do not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. The endurer, in such a case, communicates the demerit of all his own bad acts to the person who under the influence of wrath indulges in abuse. An intelligent man should disregard an abusive language who resembles, after all, only a *Tittibha* uttering dissonant cries.[3] One who yields to hate is said to live in vain. A fool may often be heard to say, 'Such a respectable man was addressed by me in such words amid such an assembly of men,' and to even boast of that wicked act. He would add, 'Abused by me, the man remained silent as if dead with shame. Even thus does a shameless man boast of an act about which no one should boast. Such a wretch among men should carefully be disregarded. The man of wisdom should endure everything that such a person of little intelligence may say. What can a vulgar fellow do by either his praise or his blame? He is even like a crow that caws uselessly in the woods. If those who accuse others by only their words could establish those accusations by such means, then, perhaps, their words would have been regarded to be of some value. As a fact, however, these words are as effective as those uttered by fools invoking death upon them with whom they quarrel.[4] That man simply proclaims his bastardy who indulges in such conduct and words. Indeed, he is even like a peacock that

[1]The true policy, therefore, is to wait for the time when the foe becomes weak.

[2]*Mridustikshnena* is better than *Mridutikshnena*.

[3]A bird that is identified by Dr. Wilson with the *Parra Jacana*.

[4]In India, the commonest form of verbal abuse among ignorant men and women is 'Do thou meet with death,' or, 'Go thou to Yama's house.' What Bhishma says is that as these words are uttered in vain, even so the verbal accusations of wicked men prove perfectly abortive.

dances while showing such a part of his body as should be ever concealed from the view.[1] A person of pure conduct should never even speak with that wight of sinful conduct who does not scruple to utter anything or do anything. That man who speak of one's merits when one's eye is upon him and who speaks ill of one when one's eye is withdrawn from him, is really like a dog. Such a person loses all his regions in heaven and the fruits of any knowledge and virtue that he may have.[2] The man who speaks ill of one when one's eye is not upon him, loses without delay the fruits of all his libations on fire and of the gifts he may make unto even a hundred persons. A man of wisdom, therefore, should unhesitatingly avoid a person of such sinful heart who deserves to be avoided by all honest men, as he would avoid the flesh of the dog. That wicked-souled wretch who proclaims the faults of a high-souled person, really publishes (by that act) his own evil nature even as a snake displays his hood (when interfered with by others). The man of sense who seeks to counteract such a back-biter ever engaged in an occupation congenial to himself, finds himself in the painful condition of a stupid ass sunk in a heap of ashes. A man who is ever engaged in speaking ill of others should be avoided like a furious wolf, or an infuriated elephant roaring in madness, or a fierce dog. Fie on that sinful wretch who has betaken himself to the path of the foolish and has fallen away from all wholesome restraints and modesty, who is always engaged in doing what is injurious to others, and who is regardless of his own prosperity. If an honest man wishes to exchange words with such wretches when they seek to humiliate him, he should be counselled in these words: Do not suffer thyself to be afflicted. A wordy encounter between a high and a low person is always disapproved by persons of tranquil intelligence. A slanderous wretch, when enraged, may strike another with his palms, or throw dust or chaff at another, or frighten another by showing or grinding his teeth. All this is well known. That man who endures the reproaches and slanders of wicked-souled wights uttered in assemblies, or who reads frequently these instructions, never suffers any pain occasioned by speech.' "

SECTION CXV

"Yudhishthira said, 'O grandsire, O thou that art possessed of great wisdom, I have one great doubt that perplexes me. Thou shouldst, O king, resolve it. Thou art an advancer of our family. Thou hast discoursed to us upon the slanderous speeches uttered by wicked-souled wretches of bad conduct. I desire, however, to question thee further. That which is beneficial to a

[1]The Burdwan Pundits have totally misunderstood the first line of this verse. K.P. Singha has rendered it correctly.

[2]A dog is an unclean animal in Hindu estimation.

kingdom, that which is productive of the happiness of the royal line, that which is productive of good and advancement in the future and the present, that which is good in respect of food and drink and as regards also the body, are topics upon which I wish thee to discourse. How should a king who has been placed on the throne and who continues to occupy it, surrounded by friends, ministers, and servants gratify his people. That king who, led away by his affections and predilections, becomes devoted to evil associates, and who pays court to wicked men in consequence of his being enthralled by his senses, finds all servants of good birth and blood disaffected towards him. Such a king never succeeds in obtaining those objects the accomplishment of which depends upon one's having a number of good servants about him. It behoveth thee that art equal to Vrihaspati himself in intelligence to discourse to me upon these duties of kings which are difficult to be ascertained and thereby remove my doubts. Thou, O tiger among men, art ever engaged in accomplishing the good of our race. For this reason thou always discoursest to us on the duties of king-craft. Kshatri (Vidura) also, possessed of great wisdom, always gives us valuable instruction. Hearing instructions from thee that are productive of good to our race and kingdom, I shall be able to pass my days in happiness like a person gratified with having quaffed the deathless Amrita. What classes of servants are to be regarded as inferior and what is possessed of every accomplishment? Aided by what class of servants or by servants of what kind of birth, is it advisable to discharge the duties of ruling? If the king choose to act alone and without servants, he can never succeed in protecting his people. All persons, however, of high birth covet the acquisition of sovereignty.'

"Bhishma said, 'The king, O Bharata, cannot alone rule his kingdom. Without servants to aid him, he cannot succeed in accomplishing any object. Even if he succeeds in gaining any object, he cannot (if alone), retain it. That king whose servants are all possessed of knowledge and wisdom, who are all devoted to the good of their master, and who are of high birth and tranquil disposition, succeeds in enjoying the happiness connected with sovereignty. That king whose ministers are all well born, incapable of being weaned away from him (by means of bribes and other influences), who always live with him, who are engaged in giving advice to their master, who are possessed of wisdom and goodness, who have a knowledge of the relations of things, who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never grieve for what is past, succeeds in enjoying the happiness that attaches to sovereignty. That king whose servants share with him his griefs and joys, who always do what is agreeable to him, who always direct their attention to the accomplishment of their master's objects, and all of whom are faithful, succeeds in enjoying the happiness that attaches to sovereignty. The king whose subjects are always cheerful, and high minded, and who always tread in the path of the righteousness, succeeds in enjoying the happiness attached to sovereignty. He is the best of kings all the sources of whose income are managed and supervised by contented and trustworthy men well acquainted with the means of increasing the finances. That king succeeds

in obtaining affluence and great merit whose repositories and barns are supervised by incorruptible, trust-worthy, devoted, and uncovetous servants always bent upon gathering. That king in whose city justice is administered properly with the result of such administration leading to the well known results of fining the plaintiff or the defendant if his case is untrue, and in which criminal laws are administered even after the manner of Sankha and Likhita, succeeds in earning the merit that attaches to sovereignty. That king who attaches his subjects to himself by kindness, who is conversant with the duties of kings, and who attends to the aggregate of six, succeeds in earning the merit that attaches to sovereignty.'"

SECTION CXVI

"Bhishma said, 'In this connection is cited the following history of olden times. That history is regarded as a high precedent amongst good and wise men. That history has connection with the present topic. I heard it in the hermitage of Rama, the son of Jamadagni, recited by many foremost of *Rishis*. In a certain large forest uninhabited by human beings, there lived an ascetic upon fruit and roots observing rigid vows, and with his senses under control. Observant also of stringent regulations and self-restraint, of tranquil and pure soul, always attentive to Vedic recitations, and of heart cleansed by fasts, he adopted a life of goodness towards all creatures. Possessed of great intelligence, as he sat on his seat, the goodness of his behaviour having been known to all the creatures that lived in that forest, they used to approach him with affection. Fierce lions and tigers, infuriated elephants of huge size, leopards, rhinoceroses, bears, and other animals of fierce aspect, subsisting upon blood, used to come to the *Rishi* and address him the usual questions of polite enquiry. Indeed, all of them behaved towards him like disciples and slaves and always did unto him what was agreeable. Coming to him they addressed the usual enquiries, and then went away to their respective quarters. One domestic animal, however, lived there permanently, never leaving the *Muni* at any time. He was devoted to the sage and exceedingly attached to him. Weak and emaciated with fasts, he subsisted upon fruit and roots and water, and was tranquil and of inoffensive aspect. Lying at the feet of that high-souled *Rishi* as the latter sat, the dog, with a heart like that of a human being, became exceedingly attached to him in consequence of the affection with which he was treated. One day a leopard of great strength came there, subsisting upon blood. Of a cruel disposition and always filled with delight at the prospect of prey, the fierce animal looked like a second Yama. Licking the corners of his mouth with the tongue, and lashing his tail furiously, the leopard came there, hungry and thirsty, with wide open jaws, desirous of seizing the dog as his prey. Beholding that fierce beast coming, O king, the dog, in fear of his life, addressed

the *Muni* in these words. Listen unto them, O monarch! 'O holy one, this leopard is a foe of the dogs. It wishes to slay me. O great sage, do thou act in such a way that all my fears from this animal may be dispelled through thy grace. O thou of mighty arms, without doubt thou art possessed of omniscience.' Acquainted with the thoughts of all creatures, the sage felt that the dog had ample cause for fear. Possessed of the six attributes and capable of reading the voices of all animals, the sage said the following words.'

"The sage said, 'Thou shalt have no fear of death from leopards any longer. Let thy natural form disappear and be thou a leopard, O son!' At these words, the dog was transformed into a leopard with skin bright as gold. With stripes on his body and with large teeth, thenceforth he began to live in that forest fearlessly. Meanwhile, the leopard, seeing before him an animal of his own species, immediately forsook all feelings of animosity towards it. Some time after, there came into the hermitage a fierce and hungry tiger with open mouth. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach towards the animal that had been transformed into a leopard. Beholding the hungry tiger of terrible teeth approach that forest, the (transformed) leopard sought the Rishi's protection for saving his life. The sage, who showed great affection for the leopard in consequence of the latter's living in the same place with him, forthwith transformed his leopard into a tiger powerful for all foes. The tiger seeing a beast of his own species did him no injury, O king. The dog, having in course of time been transformed into a powerful tiger subsisting upon flesh and blood, abstained from his former food which had consisted of fruit and roots. Indeed, from that time, O monarch, the transformed tiger lived, subsisting upon the other animals of the forest, like a true king of beasts.' "

SECTION CXVII

"Bhishma said, 'The dog transformed into a tiger, gratified with the flesh of slain beasts, slept at his ease. One day as he lay on the yard of the hermitage, an infuriated elephant came there, looking like a risen cloud. Of huge stature, with rent cheeks, having signs of the lotus on his body, and with broad frontal globes, the animal had long tusks and a voice deep as that of the clouds. Beholding that infuriated elephant, proud of his strength, approaching towards him, the tiger agitated with fear, sought the protection of the *Rishi*. That best of sages thereupon transformed the tiger into an elephant. The real elephant, seeing an individual of his own species, huge as mass of clouds, became terrified. The *Rishi's* elephant then, freckled with the dust of lotus filaments, dived delightfully into lakes overgrown with lotuses and wandered by their banks indented with rabbit holes. A considerable time elapsed in this way. One day as the elephant was cheerfully striding along the vicinity of the hermi-

tage, there came before him unto that spot a maned lion born in a mountain cave and accustomed to slay elephants. Beholding the lion coming, the *Rishi's* elephant, from fear of life, began to tremble and sought the protection of the sage. The sage thereupon transformed that prince of elephants into a lion. As the wild lion was an animal of same species with himself, the *Rishi's* lion no longer feared him. On the other hand, the wild lion seeing a stronger beast of his own species before him, became terrified. The *Rishi's* lion began to dwell in that hermitage within the forest. Through fear of that animal, the other animals no longer ventured to approach the hermitage. Indeed, they all seemed to be inspired with fear about the safety of their lives. Some time after one day, a slayer of all animals, possessed of great strength inspiring all creatures with fright, having eight legs and eyes on the forehead, *viz.*, a *Sarabha*, came to that spot. Indeed he came to that very hermitage for the object of slaying the *Rishi's* lion. Seeing this, the sage transformed his lion into a *Sarabha* of great strength. The wild *Sarabha*, beholding the *Rishi's Sarabha* before him to be fiercer and more powerful, quickly fled away, from that forest. Having been thus transformed into a *Sarabha* by the sage, the animal lived happily by the side of his transformer. All the animals then that dwelt in the vicinity became inspired with the fear of that *Sarabha*. Their fear and the desire of saving their lives led them all to fly away from that forest. Filled with delight, the *Sarabha* continued every day to slay animals for his food. Transformed into a carnivorous beast, he no longer affected fruit and roots upon which he had formerly lived. One day that ungrateful beast who had first been a dog but who was now transformed into a *Sarabha*, eagerly thirsting for blood, wished to slay the sage. The latter, by ascetic power, saw it all by his spiritual knowledge. Possessed of great wisdom, the sage, having ascertained the intentions of the beast, addressed him in these words.'

"The sage said, 'O dog, thou wert first transformed into a leopard. From a leopard thou wert then made a tiger. From a tiger thou wert next transformed into an elephant with the temporal juice trickling down thy cheeks. Thy next transformation was into a lion. From a mighty lion thou wert then transformed into a *Sarabha*. Filled with affection for thee, it was I that transformed thee into these diverse shapes. Thou didst not, and dost not, belong by birth, to any of those species. Since, however, O sinful wretch, thou desirest to slay me who have done thee no injury, thou shalt return to thy own species and be a dog again.' After this, that mean and foolish animal of wicked soul, transformed into a *Sarabha* once more assumed, in consequence of the *Rishi's* curse, his own proper form of a dog.' "

SECTION CXVIII

"Bhishma said, 'Having once more assumed his proper form, the dog became very cheerless. The *Rishi*, reproving him, drove the sinful creature from his

hermitage. An intelligent king should, guided by this precedent, appoint servants, each fit for the office assigned to him, and exercise proper supervision over them, having first ascertained their qualifications in respect of truthfulness and purity, sincerity, general disposition, knowledge of the scripture, conduct, birth, self-restraint, compassion, strength, energy, dignity, and forgiveness. A king should never take a minister without first having examined him. If a king gathers round him persons of low birth, he can never be happy. A person of high birth, even if persecuted without any fault by his royal master, never sets his heart, in consequence of the respectability of his blood, upon injuring his master. An individual, however, that is mean and of low birth, having obtained even great affluence from his connection with some honest man, becomes an enemy of the latter if only he is reproached in words.[1] A minister should be possessed of high birth and strength; he should be forgiving and self-restrained, and have all his sense under control; he should be free from the vice of rapacity, contented with his just acquisitions, delighted with the prosperity of his master and friends, conversant with the requirements of place and time, ever employed in attaching men to himself or his master by doing good offices to them, always attentive to his duties, desiring the good of his master, always heedful, faithful in the discharge of his own duties, a thorough master of the art of war and peace, conversant with the king's requirements in respect of the great aggregate of three, beloved by both the citizens and the inhabitants of the provinces, acquainted with all kinds of battle-array for piercing and breaking the enemy's ranks, competent to inspire the forces of his master with cheerfulness and joy, capable of reading signs and gestures, acquainted with all requirements in respect of march, skilled in the art of training elephants, free from pride, confident of his own powers, clever in the transaction of business, always doing what is right, of righteous conduct, surrounded by righteous friends, of sweet speech, possessed of agreeable features, capable of leading men, well-versed in policy, possessed of accomplishments, energetic in action, active, possessed of ingenuity, of a sweet temper, modest in address, patient, brave, rich, and capable of adapting his measures to the requirement of place and time. That king who succeeds in obtaining such a minister can never be humiliated or overpowered by any one. Indeed, his kingdom gradually spreads over the earth like the light of the moon. A king, again, who is conversant with the scriptures, who regards righteousness to be superior to everything, who is always engaged in protecting his subjects, and who is possessed of the following virtues, obtains the love of all. He should be patient, forgiving, pure in conduct, severe when the occasion requires it, acquainted with the efficacy of exertion, respectful in his behaviour towards all his seniors, possessed of a knowledge of the scriptures, ready to listen to the instructions and counsels of those that are competent to instruct and give counsel, capable of judging correctly amid different or opposite courses of

[1] The antithesis consists, as pointed out by Nilakantha, is this, *viz.*, the man of high birth, even if ruined undeservedly, would not injure his master. The man however, that is of low birth, would become the foe of even a kind master if only a few words of censure be addressed to him.

action suggested to him, intelligent, of a retentive memory, ready to do what is just, self-restrained, always sweet-speeched, forgiving even unto enemies, practising charity personally, possessed of faith, of agreeable features, ready to extend the hand of succour to persons plunged in distress, possessed of ministers that always seek his good, free from the fault of egoism, never without a wife,[1] and undisposed to do anything with haste. He should always reward his ministers when they achieve anything signal. He should love those that are devoted to him. Avoiding idleness, he should always attract men to himself by doing good to them. His face should always be cheerful. He should always be attentive to the wants of his servants and never give way to wrath. He should, besides, be magnanimous. Without lying aside the lord of chastisement, he should wield it with propriety. He should make all men about him act righteously. Having spies for his eyes, he should always supervise the concerns of his subjects, and should be conversant in all matters connected with virtue and wealth. A king that is possessed of these hundred qualifications earns the love of all. Every ruler should strive to be such. The king should also, O monarch, search for good warriors (to enlist in his army) that should all be possessed of the necessary qualifications, for aiding him in protecting his kingdom. A king that desires his own advancement should never disregard his army. That king whose soldiers are brave in battle, grateful, and versed in the scriptures, whose army consists of foot-soldiers conversant with the treatises on religion and duty, whose elephant-warriors are fearless, whose car-warriors are skilled in their own mode of fighting and well-versed in shooting arrows and in wielding other weapons, succeeds in subjugating the whole earth. That king who is always employed in attaching all men to himself, who is ready for exertion, who is rich in friends and allies, becomes the foremost of rulers. A king who has succeeded in attaching all men unto himself, may, O Bharata, with the aid of even a thousand horsemen of courage, succeed in conquering the whole earth.'"

SECTION CXIX

"Bhishma said, 'That king who, guided by the lesson to be drawn from the story of the dog, appoints his servants to offices for which each is fit, succeeds in enjoying the happiness that is attached to sovereignty. A dog should not, with honours, be placed in a position above that for which he is fit. If a dog be placed above the situation which is fit for him, he becomes intoxicated with pride. Ministers should be appointed to offices for which they are fit and should possess such qualifications as are needed for their respective occupations. Appointments on unfit persons are not at all approved. That king

[1] Nilakantha explains that *na nirddandvah* means *na nishparigrahah.*

who confers on his servants offices for which each is fit, succeeds, in consequence of such merit, to enjoy the happiness attaching to sovereignty. A *Sarabha* should occupy the position of a *Sarabha*; a lion should swell with the might of a lion; a tiger should be placed in the position of a tiger; and a leopard should be placed as a leopard. Servants should, according to the ordinance, be appointed to offices for which each is fit. If thou wishest to achieve success, thou shouldst never appoint servants in situations higher than what they deserve. That foolish king who, transgressing precedent, appoints servants to offices for which they are not fit, fails to gratify his people. A king that desires to possess accomplished servants should never appoint persons that are destitute of intelligence, that are low-minded, that are without wisdom, that are not masters of their senses, and that are not of high birth. Men that are honest, possessed of high birth, brave, learned, destitute of malice and envy, high-minded, pure in behaviour, and clever in the transaction of business, deserve to be appointed as ministers. Persons that are possessed of humility, ready in the performance of their duties, tranquil in disposition, pure in mind, adorned with diverse other gifts of nature and are never the objects of calumny in respect of the offices they hold should be the intimate associates of the king. A lion should always make a companion of a lion. If one that is not a lion becomes the companion of a lion, one earns all the advantages that belong to a lion. That lion, however who, while engaged in discharging the duties of a lion, has a pack of dogs only for his associates, never succeeds in consequence of such companionship, in accomplishing those duties. Even thus, O ruler of men, may a king succeed in subjugating the whole earth if he has for his ministers men possessed of courage, wisdom, great learning, and high birth. O foremost of royal masters, kings should never entertain a servant that is destitute of learning and sincerity and wisdom and great wealth. These men that are devoted to the services of their master are never stopped by any impediments.[1] Kings should always speak in soothing terms unto those servants that are always engaged in doing good to their masters. Kings should always, with great care, look after their treasuries. Indeed, kings have their roots in their treasuries. A king should always seek to swell his treasury. Let thy barns, O king, be filled with corn. And let their keep be entrusted to honest servants. Do thou seek to increase thy wealth and corn. Let thy servants, skilled in battle, be always attentive to their duties. It is desirable that they should be skilful in the management of steeds. O delighter of the Kurus, attend to the wants of thy kinsmen and friends. Be thou surrounded with friends and relatives. Seek thou the good of thy city. By citing the precedent of the dog I have instructed thee about the duties thou shouldst adopt towards thy subjects. What further dost thou wish to hear?' "

SECTION CXX

"Yudhishthira said, 'Thou hast, O Bharata, discoursed upon the many duties of king-craft that were observed and laid down in days of old by persons of ancient times conversant with kingly duties. Thou hast, indeed, spoken in detail of those duties as approved by the wise. Do thou, however, O bull of Bharata's race, speak of them in such a way that one may succeed in retaining them in memory."[1]

"Bhishma said, 'The protection of all creatures is regarded as the highest duty of the Kshatriya. Listen now to me, O king, as to how the duty of protection is to be exercised. A king conversant with his duties should assume many forms even as the peacock puts forth plumes of diverse hues. Keenness, crookedness, truth, and sincerity, are the qualities that should be present in him. With thorough impartiality, he should practise the qualities of goodness if he is to earn felicity. He must assume that particular hue or form which is beneficial in view of the particular object which he seeks to accomplish.[2] A king who can assume diverse forms succeeds in accomplishing even the most subtle objects. Dumb like the peacock in autumn, he should conceal his counsel. He should speak little, and the little he speaks should be sweet. He should be of good features and well versed in the scriptures. He should always be heedful in respect of those gates through which dangers may come and overtake him, like men taking care of breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the refuge of Brahmanas crowned with ascetic success even as men seek the refuge of lordly rivers generated by the rain-water collected within mountain lakes. That king who desires to amass wealth should act like religious hypocrites in the matter of keeping a coronal lock.[3] The king should always have the rod of chastisement uplifted in his hands. He should always act heedfully (in the matter of levying his taxes) after examining the incomes and expenses of his subjects like men repairing to a full-grown palmyra for drawing its juice.[4] He should act equitably towards his own subjects; cause the crops of his enemies to be crushed by the tread of his cavalry, march against foes when his own wings have become strong; and observe all the sources of his own weakness. He should proclaim the faults of his foes; crush those that are their partisans; and collect wealth from outside like a person plucking flowers from the woods. He should destroy those foremost of monarchs that

[1] *i.e.*, 'speak in brief of them, or give us an abridgment of thy elaborate discourses.'

[2] *i.e.*, as the commentator explains, keenness, when he punishes and harmlessness when he shows favour.

[3] *i.e.*, 'should assume the qualities (such as keenness, etc., necessary for his object.' K.P. Singha's version of the last line of 8 is erroneous. The Burdwan version is right.

[4] *Vrihadvrikshamivasravat* is explained by Nilakantha as *Vrihantak Vrikshah Yatra; asravat* is explained as *rasamprasravat*. I think *Vrihadvriksham* may be taken as a full-grown palmyra (1) tree. The sense is that as men always draw the juice from a full-grown tree and not from a young one, even so the king should take care as to how taxes should be laid upon subjects that are unable to bear them.

swell with might and stand with uplifted heads like mountains, by seeking the shelter of unknown shades[1] and by ambuscades and sudden attacks. Like the peacock in the season of rains, he should enter his nightly quarters alone and unseen. Indeed, he should enjoy, after the manner of the peacock, within his inner apartments, the companionship of his wives. He should not put off his mail. He should himself protect his own self, and avoid the nets spread out for him by the spies and secret agents of his foes. He should also win over the affections of the spies of his enemies, but extirpate them when opportunity occurs. Like the peacocks the king should kill his powerful and angry foes of crooked policy, and destroy their force and drive them away from home. The king should also like the peacock do what is good to him, and glean wisdom from everywhere as they collect insects even from the forest. A wise and peacock-like king should thus rule his kingdom and adopt a policy which is beneficial to him. By exercising his own intelligence, he should settle what he is to do. By consulting with others he should either abandon or confirm such resolution. Aided by that intelligence which is sharpened by the scriptures, one can settle his courses of action. In this consists the usefulness of the scriptures. By practising the arts of conciliation, he should inspire confidence in the hearts of his enemies. He should display his own strength. By judging of different courses of action in his own mind he should, by exercising his own intelligence, arrive at conclusions. The king should be well-versed in the arts of conciliatory policy, he should be possessed of wisdom; and should be able to do what should be done and avoid what should not. A person of wisdom and deep intelligence does not stand in need of counsels or instruction. A wise man who is possessed of intelligence like Vrihaspati, if he incurs obloquy, soon regains his disposition like heated iron dipped in water. A king should accomplish all objects, of his own or of others, according to the means laid down in the scriptures. A king conversant with the ways of acquiring wealth should always employ in his acts such men as are mild in disposition, possessed of wisdom and courage and great strength. Beholding his servants employed in acts for which each is fit, the king should act in conformity with all of them like the strings of a musical instrument, stretched to proper tension, according with their intended notes. The king should do good to all persons without transgressing the dictates of righteousness. That king stands immovable as a hill whom everybody regards — '*He is mine.*' Having set himself to the task of adjudicating between litigants, the king, without making any difference between persons that are liked and those that are disliked by him, should uphold justice. The king should appoint in all his offices such men as are conversant with the characteristics of particular families, of the masses of the people, and of different countries; as are mild in speech; as are of middle age; as have no faults; as are devoted to good act; as are never heedless; as are free from rapacity; as are possessed of learning and self-restraint; as are firm in virtue and always prepared to uphold the

[1] *i.e.*, by tempering with the governors of the citadels and the garrisons of his foes, as the commentator explains.

interests of both virtue and profit. In this way, having ascertainced the course of actions and their final objects the king should accomplish them heedfully; and instructed in all matters by his spies, he may live in cheerfulness. The king who never gives way to wrath and joy without sufficient cause, who supervises all his acts himself, and who looks after his income and expenditure with his own eyes, succeeds in obtaining great wealth from the earth. That king is said to be conversant with the duties of king-craft who rewards his officers and subjects publicly (for any good they do), who chastises those that deserve chastisement, who protects his own self, and who protects his kingdom from every evil. Like the Sun shedding his rays upon everything below, the king should always look after his kingdom himself, and aided by his intelligence he should supervise all his spies and officers. The king should take wealth from his subjects at the proper time. He should never proclaim what he does. Like an intelligent man milking his cow every day, the king should milk his kingdom every day. As the bee collects honey from flowers gradually, the king should draw wealth gradually from his kingdom for storing it. Having kept apart a sufficient portion, that which remains should be spent upon acquisition of religious merit and the gratification of the desire for pleasure. That king who is acquainted with duties and who is possessed of intelligence would never waste what has been stored. The king should never disregard any wealth for its littleness; he should never disregard foes for their powerlessness; he should, by exercising his own intelligence, examine his own self; he should never repose confidence upon persons destitute of intelligence. Steadiness, cleverness, self-restraint, intelligence, health, patience, bravery, and attention to the requirements of time and place,—these eight qualities lead to the increase of wealth, be it small or be it much. A little fire, fed with clarified butter, may blaze forth into a conflagration. A single seed may produce a thousand trees. A king, therefore, even when he hears that his income and expenditure are great, should not disregard the smaller items. A foe, whether he happens to be a child, a young man, or an aged one, succeeds in slaying a person who is heedless. An insignificant foe, when he becomes powerful, may exterminate a king. A king, therefore, who is conversant with the requirements of time is the foremost of all rulers. A foe, strong or weak, guided by malice, may very soon destroy the fame of a king, obstruct the acquisition of religious merit by him; and deprive him of even his energy. Therefore, a king that is of regulated mind should never be heedless when he has a foe. If a king possessed of intelligence desire affluence and victory, he should, after surveying his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the aid of an intelligent minister. Blazing intelligence weakens even a mighty person; by intelligence may power that is growing be protected: a growing foe is weakened by the aid of intelligence; therefore, every act that is undertaken conformably to the dictates of intelligence is deserving of praise. A king possessed of patience and without any fault, may, if he likes, obtain the fruition of all his wishes, with the aid of even a small force. That king, however, who

wishes to be surrounded by a train of self-seeking flatterers,[1] never succeeds in winning even the smallest benefit. For these reasons, the king should act with mildness in taking wealth from his subjects. If a king continually oppresses his people, he meets with extinction like a flash of lightening that blazes forth only for a second. Learning, penances, vast wealth, indeed, everything, can be earned by exertion. Exertion, as it occurs in embodied creatures, is governed by intelligence. Exertion, therefore, should be regarded as the foremost of all things. The human body is the residence of many intelligent creatures of great energy, of Sakra, of Vishnu, of Saraswati, and of other beings. A man of knowledge, therefore, should never disregard the body.[2] A covetous man should be subjugated by constant gifts. He that is covetous is never satiated with appropriating other people's wealth. Every one, however, becomes covetous in the matter of enjoying happiness. If a person, therefore, becomes destitute of wealth, he becomes destitute of virtue and pleasure (which are objects attainable by wealth). A covetous man seeks to appropriate the wealth, the enjoyments, the sons and daughters, and the affluence of others. In covetous men every kind of fault may be seen. The king, therefore, should never take a covetous man for his minister or officer. A king (in the absence of proper agents) should despatch even a low person for ascertaining the disposition and acts of foes. A ruler possessed of wisdom should frustrate all the endeavours and objects of his enemies. That trustful and high-born king who seeks instruction from learned and virtuous Brahmanas and who is protected by his ministers, succeeds in keeping all his tributary chiefs under proper control. O prince of men, I have briefly discoursed to thee of all the duties laid down in the scriptures. Attend to them, aided by thy intelligence. That king who, in obedience to his preceptor, attends to these, succeeds in ruling the whole earth. That king who disregards the happiness that is derivable from policy and seeks for that which chance may bring, never succeeds in enjoying the happiness that attaches to sovereignty or in winning regions of bliss hereafter.[3] A king that is heedful, by properly attending to the requirements of war and peace, succeeds in slaying even such foes as are eminent for wealth, worshipped for intelligence and good conduct, possessed of accomplishments, brave in battle, and ready for exertion. The king should discover those means which are furnished by different kinds of acts and measures. He should never depend upon destiny. One that sees faults in faultless persons never succeeds in winning prosperity and fame. When two friends engage in accomplishing one and the same act, a wise man always applauds him among the two that takes upon himself the heavier share of the work. Do thou practise these duties of kings that I have told thee. Set thy heart upon the duty of protecting men. Thou mayst then easily obtain the reward of virtue. All

[1] *i.e.*, that king who is vain and covetous.

[2] Whether it belongs to himself or to any other person.

[3] The sense seems to be that a king should always be guided by the precepts of the science of king-craft without depending upon chance.

the regions of felicity hereafter are dependent upon merit!' "[1]

SECTION CXXI

"Yudhishthira said, 'O grandsire, thou hast now finished thy discourse upon the duties of kings. From what thou hast said it seems that Chastisement occupies a high position and is the lord of everything for everything depends upon Chastisement. It seems, O puissant one, that Chastisement, which is possessed of great energy and which is present everywhere, is the foremost of all beings among either gods and *Rishis* and high-souled *Pitris* and *Yakshas* and *Rakshasas* and *Pisachas* and *Sadhyas*, or living beings in this world including beasts and birds. Thou hast said that the entire universe, mobile and immobile, including gods, *Asuras*, and men, may be seen to depend upon Chastisement. I now desire, O bull of Bharata's race, to know truly who Chastisement is. Of what kind is he? What is his form? What is his disposition? Of what is he made? Whence is his origin? What are his features? What is his splendour? How does he remain wakeful among living creatures so heedfully? Who is he that remains eternally wakeful, protecting this universe? Who is he that is known to be the foremost of all things? Who, indeed, is that high personage called Chastisement? What is that upon which Chastisement depends? And what is his course?'

"Bhishma said, 'Listen, O descendent of Kuru, who Chastisement is and why he is called also *Vyavahara!* That upon whom all things depend is called Chastisement. Chastisement is that by which righteousness is kept up. He is sometimes called *Vyavahara*. In order that the righteousness of a king that is heedfully awake may not suffer extinction (Chastisement has come to be called by that name). It is for this reason that the name *Vyavahara* becomes applicable to it.[2] In olden days Manu, O king, declared first of all this truth, *viz.*,—'He who protects all creatures, the loved and the odious equally, by impartially wielding the lord of Chastisement, is said to be the embodiment of righteousness.'—These words that I have said were, O king first, uttered in days of old by Manu. They represent the high words of Brahman. And because these words were spoken first, therefore, they are known as the *first words*. And since it is by Chastisement that the misappropriation of other people's possessions is stopped, therefore Chastisement has come to be called by the name of *Vyavahara*. The aggregate of three always rests on well applied Chastisement. Chastisement is a great god. In form he looks

[1] *i.e.*, he who earns religious merit is sure to obtain such regions; and as great merit may be acquired by properly discharging kingly duties one may, by such conduct, win much felicity hereafter.

[2] *Vyavahara* is *vi* and *avahara*, hence that through which all kinds of misappropriation are stopped. It is a name applied to Law and administration of justice.

like a blazing fire. His complexion is dark like that of the petals of the blue lotus. He is equipt with four teeth, has four arms and eight legs and many eyes. His ears are pointed like shafts and his hair stands upright. He has matted locks and two tongues. His face has the hue of copper, and he is clad in a lion's skin.[1] That irresistible deity assumes such a fierce shape. Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon, the rapier, the lance, and in fact of every kind of weapon that exists on earth. Chastisement moves in the world. Indeed, Chastisement moves on earth, piercing and cutting and afflicting and lopping off and dividing and striking and slaying and rushing against its victims. These, O Yudhishthira, are some of the names which Chastisement bears, *viz.*, Sword, Sabre, Righteousness, Fury, the Irresistible, the Parent of prosperity, Victory, Punisher, Checker, the Eternal, the Scriptures, Brahmana, *Mantra*, Avenger, the Foremost of first Legislators, Judge, the Undecaying, God, the individual whose course is irresistible, the Ever-agoing, the First-born, the individual without affections, the Soul of Rudra, the eldest Manu and the great Benefactor Chastisement is the holy Vishnu. He is the puissant Narayana. And because he always assumes a terrible form, therefore he is called *Mahapurusha*. His wife Morality is also known by the names of Brahmana's Daughter, Lakshmi, Vriti, Saraswati, and Mother of the universe. Chastisement thus has many forms. Blessings and curse, pleasure and pain, righteousness and unrighteousness, strength and weakness, fortune and misfortune, merit and demerit, virtue and vice, desire and aversion, season and month, night and day, and hour, heedfulness and heedlessness, joy and anger, peace and self-restraint, destiny and exertion, salvation and condemnation, fear and fearlessness, injury and abstention from injury, penances and sacrifice and rigid abstinence, poison and healthy food, the beginning, the middle, and the end, the result of all murderous acts, insolence, insanity, arrogance, pride, patience, policy, impolicy, powerlessness and power, respect, disrespect, decay and stability, humility, charity, fitness of time and unfitness of time, falsehood, wisdom, truth, belief, disbelief, impotence, trade, profit, loss, success, defeat, fierceness, mildness, death, acquisition and non-acquisition, agreement and disagreement, that which should be done and that which should not be done, strength and weakness, malice and goodwill, righteousness and unrighteousness, shame and shamelessness, modesty, prosperity and adversity, energy, acts, learning, eloquence, keenness of understanding, — all these, O Yudhishthira, are forms of Chastisement in this world. Hence, Chastisement is exceedingly multiform. If Chastisement had not existed, all creatures would have ground one another. Through fear of Chastisement, O Yudhisthira, living creatures do not slay one another. The subjects, O king, always protected by Chastisement, enhance the might of

[1] The commentator, in a long note, gives very fanciful explanations touching every one of these peculiarities of form. He understands *Mrigaraja* to mean the black antelope. I cannot reject the obvious meaning of the word. The object of the poet is simply to create a form that is frightful.

their ruler. It is for this that Chastisement is regarded as the foremost refuge of all. Chastisement, O king, quickly sets the world on the path of righteousness. Dependent upon truth, righteousness exists in the Brahmanas. Endued with righteousness, foremost of Brahmanas became attached to the Vedas. From the Vedas the sacrifices flow. Sacrifices gratify the deities. The deities, being gratified, commend the denizens of the earth to Indra. For benefiting the denizens of the earth, Indra gives them food (in the form of rain without which crops and vegetation would fail). The life of all creatures depends upon food. From food creatures derive their support and growth. Chastisement (in the form of the Kshatriya ruler) remains wakeful amongst them. For serving this object, Chastisement assumes the form of a Kshatriya among men. Protecting men, he remains awake, always heedful and never decaying. Chastisement has again these other eight names, *viz.*, God, Man, Life, Power, Heart, the Lord of all creatures, the Soul of all things, and the Living creature. God gave both affluence and the rod of chastisement to the king who is possessed of strength (in the form of military forces) and who is a combination of five ingredients.[1] Nobility of blood, ministers of great wealth, knowledge, the different kinds of forces (such as strength of body, energy of mind, etc.), with the eight objects mentioned below, and the other force (*viz.*, that which depends upon a well-filled treasury), should be sought for the king, O Yudhishthira. Those eight objects are elephants, horses, cars, foot soldiers, boats, impressed labourers (for following the camp and doing other work), increase of population, and cattle such as sheep, etc.). Of the army equipped in mail and with other accoutrements, car-warriors, elephant-warriors, cavalry, infantry, officers, and surgeons constitute the limbs. Beggars, principal judges, astrologers, performers of propitiatory and *Atharvan* rites, treasury, allies, grain, and all other requisites, constitute the body, composed of seven attributes and eight limbs, of a kingdom. Chastisement is another powerful limb of a kingdom. Chastisement (in the form of an army) is the author of a kingdom. God himself has, with great care, sent Chastisement for the use of the Kshatriya. This eternal universe is impartial Chastisement's self. There is nothing more worthy of respect by kings than Chastisement by which the ways of Righteousness are pointed out. Brahman himself, for the protection of the world and for establishing the duties of different individuals, sent down (or created) Chastisement. There is another kind of *Vyavahara* arising out of the disputee of litigants which also has sprung from Brahman. Principally characterised by a belief in either of the two parties, that *Vyavahara* is seen to be productive of good. There is another kind of *Vyavahara* which has the Veda for its soul. It is also said to have the Veda for its cause. There is, O tiger, among kings, a (third) kind of *Vyavahara* which is connected with family customs but which is consistent with the scriptures.[2] That *Vyavahara* which has, as above, been said to be characterised by a belief in either of two litigant

[1]These are Righteousness, Law, Chastisement, God, and Living Creature.

[2]The nearest approach in English to what is meant here by *Vyavahara* is Law. Three kinds of *Vyavahara* or Law are here spoken of. The first is the ordinary Law, according to

parties, should be known by us as inhering in the king. It should be also known by the name of Chastisement, as also by the name of Evidence. Although Chastisement is seen to be regulated by Evidence, yet it has been said to have its soul in *Vyavahara*. That which has been called *Vyavahara* is really based upon Vedic precepts. That *Vyavahara* which has been indicated to have the Vedas for its soul is Morality or duty. It is also productive of good unto persons believing in duty and morality, men of cleansed souls have spoken of that *Vyavahara* as they have done of ordinary law.[1] The third kind of *Vyavahara* is also a preceptor of men, and it has also its roots in the Veda, O Yudhishthira! It upholds the three worlds. It has Truth for its soul and it is productive of prosperity. That which is Chastisement has been seen by us to be eternal *Vyavahara*. That which has been said to be *Vyavahara* is verily the Veda. That which is the Veda is morality, duty. That which is morality and duty is the path of Righteousness. This last it was which in the beginning had been Grandsire Brahman, that Lord of all creatures. Brahman is the Creator of the entire universe with the gods and *Asura* and *Rakshasas* and human beings and snakes, and of every other thing. Hence that *Vyavahara* which is characterised by a belief in either of two litigant parties has also flowed from him. For this reason He has laid down the following in respect of *Vyavahara*: Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable with that king who rules agreeably to his duty.' "

SECTION CXXII

"Bhishma said, 'In this connection is cited the old story that follows. There

which the disputes of litigants are decided. It includes both civil and criminal law. It is quaintly described here as *Vattripratyayalakskana*, *i.e.*, 'characterised by a belief in either of two litigant parties.' When a suit, civil or criminal, is instituted, the king or those that act in the king's name must call for Evidence and decide the matter by believing either of the two parties. Then follows restoration or punishment. In either case, it is a form of Chastisement. The second kind of *Vyavahara* or Law is the ecclesiastical law of the Vedas. These are the precepts or injunctions laid down in those sacred books for regulating every part of human duty. The third kind of *Vyavahara* or Law is the particular customs of families or races. It is also called *kulachara*. Where Kulachara is not inconsistent or in open variance with the established civil or criminal Law, or is not opposed to the spirit of the ecclesiastical law as laid down in the Vedas, it is upheld. (Even the British courts of law uphold Kulachara, interpreting it very strictly). What Bhishma says here is that even Kulachara should not be regarded as inconsistent with the scriptures (Vedas and *Smritis*).

[1]In the verse 52 Bhishma says that the first kind of *Vyavahara or* Law, *i.e.*, the ordinary civil and criminal law of a realm, must be regarded as resting on the king. But as this kind of law has the Veda for its soul and has originally flowed from Brahman, a king incurs no sin by administering it and by inflicting chastisement in its administration. The purport in brief, of verse 54 is that Manu and others, in speaking of Morality and duty have said that it is as binding as the ordinary law that is administered by kings.

was among the Angas a king of great splendour, called Vasuhoma. That king was always engaged in acts of piety, and accompanied by his spouse he always practiced the most rigid penances. He repaired to the spot called *Munjaprishtha* held in high esteem by the *Pitris* and the celestial *Rishis*. There, on that peak of Himavat, near the golden mountains of Meru, (the great Brahmana here) Rama, sitting under the shade of a well-known banian, had tied his matted locks together.[1] From that time, O monarch, the spot, which is a favourite haunt of Rudra, came to be called *Munjaprishtha* by *Rishis* of rigid vows. King Vasuhoma, residing in that spot, acquired many pious attributes and, having gained the esteem of the Brahmanas, came to be regarded as a celestial *Rishi* in holiness. One day, that crusher of foes, that friend of Sakra, *viz.*, king Mandhatri of great soul, came to Vasuhoma on his mountain retreat. Arrived there, Mandhatri, beholding king Vasuhoma of austere penances stood before the latter in an attitude of humility. Vasuhoma offered unto his guest water to wash his feet, and the *Arghya* consisting of the usual articles, and enquired of him about the well-being or otherwise of his kingdom consisting of seven limbs. After this, Vasuhoma addressed his royal guest who faithfully followed the practices of the righteous men of old, saying, 'What, O king, shall I do for thee ?' Thus addressed, O delighter of the Kurus, Mandhatri, that best of kings, highly gratified, answered Vasuhoma of great wisdom seated at his ease, in the following words.'

"Mandhatri said, 'Thou hast, O king, studied all the doctrines of Vrihaspati. O best of men, the doctrines laid down by Usanas also are known to thee. I desire to know what is the origin of Chastisement. What was awake before Chastisement? What also is said to be its end? How came Chastisement to depend upon the Kshatriya? Tell me all this, O thou of great wisdom! I come to thee as a disciple ready to give thee the tutorial fee.'[2]

"Vasuhoma said, 'Listen, O king, as to how Chastisement, that upholder of the world, arose. The soul of righteousness, it is eternal, and was created for maintaining the due government of all creatures. It hath been heard by us that once upon a time, the Grandsire of all the worlds, *viz.*, the divine Brahman desiring to perform a sacrifice, failed to find a priest possessed of qualifications like himself. For this reason he conceived in his brain and held the foetus there for many long years. After a thousand years had passed away, the great god sneezed. In that act, the foetus fell from his head. The divine being, O chastiser of foes, that thus took birth from Brahman was called by the name of Kshupa. Possessed of great powers, he became a lord of creatures. That Kshupa became the priest, O king, in the sacrifice of the high-souled Grandsire. Upon the commencement of that sacrifice, of Brahman, O best of kings, Chastisement disappeared in consequence of the visible form that the Grandsire was

[1] *Jataharamadisat* may also mean 'ordered the removal of his matted locks'—in other words, 'had a shame.'

[2] *i.e.*, to acknowledge thee as a tutor.

then obliged to assume.[1] Chastisement having disappeared, a great confusion set in among all creatures. There was no longer any distinction between what should be done and what should not. All distinction, again, between clean and unclean food ceased. Men ceased to distinguish between what drink was allowable and what drink was otherwise. All creatures began to injure one another. There were no restrains in the matter of the union of the sexes. All idea of property ceased. All creatures began to rob, and snatching meat from one another. The strong began to slay the weak. Nobody cherished the slightest consideration for his neighbour. The Grandsire then, having worshipped the divine and eternal Vishnu, addressed that great boon-giving god, saying, 'It behoveth thee, O Kesava, to show mercy on the present occasion. Let it be so ordained by thee that the confusion that has occurred may disappear.' Thus addressed, that foremost of deities, armed with an enormous *Sula*,[2] having reflected long, created his ownself into the form of Chastisement. From that form, having Righteousness for its legs, the goddess Saraswati created *Danda-niti* (Science of Chastisement) which very soon became celebrated over the world. After this the great god armed with the enormous *Sula*, having again reflected for some time, appointed a few among the gods as the lords or rulers of their respective classes. It was then that he made the divine Indra of a thousand eyes the ruler of the deities. Yama the son of Vivaswat was made the lord of the *Pitris*. Kuvera was made the lord of treasures and of all the *Rakshasas*. Meru was made the king of the mountains, and Ocean was made the lord of the rivers. The puissant Varuna was installed into the sovereignty of the waters and the *Asuras*. Death was made the lord of life and all living things, and Fire was appointed as the lord of all things possessed of energy. The puissant Isana the high-souled and eternal Mahadeva, of three eyes, was made the lord of the Rudras. Vasishtha was made the lord of the Brahmanas, and Jatavedas was made the chief of the Vasus. Surya was made the lord of all luminous bodies, and Chandramas was made the king of Stars and constellations. Ansumat was made the lord of all herbs, and the puissant and foremost of deities, *viz.*, Kumara or Skanda, of twelve arms, was made the chief of all the spirits and ghostly beings (that wait upon Mahadeva). Time, possessing the seeds of both destruction and growth, was made the sovereign of all creatures as also of the four portions of Death (*viz.*, weapons, diseases, Yama, and acts,) and lastly of grief and joy. The *Srutis* declare that the supreme god Mahadeva, that lord of lords, O king, armed with *Sula*, is the chief of the Rudras. The rod of chastisement was given to Brahmana's son of subsequent birth, *viz.*, Kshupa, that lord of all creatures and the foremost one of all virtuous persons. Upon the completion of that sacrifice according to due rites, Mahadeva, after doing proper reverence made over

[1]The sense is that inasmuch as the Grandsire, who was the governor of the universe, assumed the mild and peaceful aspect of a sacrificer, Chastisement which had dwelt in his furious form could no longer exist.

[2]Though *Sula* is mentioned, yet it is Vishnu and *not* Mahadeva, that is implied. Generally the word means any weapon.

Chastisement, that protector of Righteousness, unto Vishnu.[1] Vishnu gave it to Angiras; and Angiras, that foremost of ascetics, made it over to Indra and Marichi. Marichi gave it to Bhrigu. Bhrigu gave that rod intended for the protection of righteousness, unto all the *Rishis*. The *Rishis* gave it unto the Regents of the world, and the Regents made it over again to Kshupa. Kshupa then made it over to Manu the son of Surya. The deity of *Sraddhas* (*viz.*, Manu), gave it unto his sons for the sake of true righteousness and wealth. Chastisement should be inflicted with discrimination, guided by righteousness and not by caprice. It is intended for restraining the wicked. Fines and forfeitures are intended for striking alarm, and not for filling the king's treasury. The maiming of one's body or the infliction of death should not proceed from trivial causes. The infliction of physical pain by diverse means, hurling from tops of mountains, and banishment also, should not proceed from similar causes. Surya's son Manu gave the rod of chastisement (to his sons) for the protection of the world. Chastisement, in the hands of successive holders, remains awake, protecting all creatures. At the top of the scale, the divine Indra is awake (with the rod of chastisement); after him, Agni of blazing flames; after him, Varuna; after Varuna, Prajapati; after Prajapati, Righteousness whose essence consists of restraint,[2] after Righteousness the son of Brahman, *viz.*, the eternal Law; after Law, Energy is awake, employed in the act of protection; after Energy, the herbs (offered in sacrifices for supporting the gods and used as food and medicines); after the herbs, the mountains; after the mountains, all kinds of juices and their attributes;after these,the goddess Niriti; after Niriti, the planets and the luminous bodies in heaven; after these, the Vedas; after the Vedas, the puissant form of Vishnu with equine head; after him, the almighty and eternal Grandsire, *viz.*, Brahman; after the Grandsire, the divine and blessed Mahadeva; after Mahadeva, the Viswedevas; after them, the great *Rishis*; after the *Rishis* the divine Soma; after Soma, the deities who are all eternal; after the deities, know that the Brahmanas are awake. After the Brahmanas, the Kshatriyas are righteously protecting all creatures. The eternal universe, consisting of mobile and immobile creatures, is kept awake by the Kshatriyas. Creatures are kept awake in this world, and Chastisement is awake among them. Possessed of splendour resembling that of the Grandsire himself, Chastisement keeps together and upholds everything.[3] Time, O Bharata, is always awake, in the beginning, the middle, and the end. The master of all the worlds, the lord of all creatures, the puissant and blessed Mahadeva, the god of gods, is always awake. He is called by these names also, *viz.*, Kapardin, Sankara, Rudra, Bhava, Sthanu and the lord of Uma. Thus Chastisement also keeps awake in the beginning, the middle, and the end. A virtuous king should rule properly, guided by Chastisement.'

[1] The whole account contains more than one inconsistency. The commentator is silent. I think the inconsistencies are incapable of being explained. It is very probable that there have been interpolations in the passage. Verse 34 is probably an interpolation, as also verse 36.

[2] *i.e.*, Self-denial or discipline.

[3] I have not the faintest idea of what is intended by these verses, *viz.*, 43 and 51. Nilakantha is silent. It is very doubtful if they have really any meaning.

"Bhishma continued, 'That person who listens to this teaching of Vasuhoma, and having listened to it conducts himself according to its tenure, is sure to obtain the fruition of all his wishes. I have now, O bull among men, told thee everything as to who Chastisement is,that restrainer of the universe which is governed by righteousness.' "

SECTION CXXIII

"Yudhishthira said, 'I wish, O sire, to hear the settled conclusions on the subject of Virtue, Wealth, and Pleasure. Depending upon which of these does the course of life proceed? What are the respective roots of Virtue, Wealth, and Pleasure ? What are again the results of those three? They are sometimes seen to mingle with one another, and sometimes to exist separately and independently of one another.'

"Bhishma said, 'When men in this world endeavour with good hearts to achieve Wealth with the aid of Virtue, then those three, *viz.*, Virtue, Wealth, and Pleasure, may be seen to co-exist in a state of union in respect of time, cause, and action.[1] Wealth has its root in Virtue, and Pleasure is said to be the fruit of Wealth. All the three again have their root in Will. Will is concerned with objects. All objects, again, in their entirety, exist for gratifying the desire of enjoyment. Upon these then does the aggregate of three depend. Entire abstraction from all objects is Emancipation. It is said that Virtue is sought for the protection of the body, and Wealth is for the acquisition of Virtue. Pleasure is only the gratification of the senses. All the three have, therefore, the quality of Passion.[2] Virtue, Wealth, and Pleasure, when sought for the sake of heaven or such other rewards, are said to be remote because the rewards themselves are remote. When sought, however, for the sake of Knowledge of Self, they are said to be proximate. One should seek them when they are of such a character.[3] One should not cast them off even mentally. If Virtue, Wealth, and Pleasure are to be abandoned, one should abandon them when one has freed one's self by ascetic penances.[4] The aim of the triple aggregate is towards emancipation.

[1]The commentator illustrates this by the action of a virtuous husband seeking congress with his wedded wife in the proper season. There is religious merit in the performance of the rites known by the name of *Garbhadhana*; there is pleasure in the act itself; and lastly, wealth or profit in the form of a son is also acquired.

[2]There are three qualities or attributes that characterise human acts, *viz.*, Goodness, Passion, and Darkness. *Vide* the latter sections of the *Bhagavadgita*. Such Virtue and Wealth and Pleasure, therefore, are not very high objects of pursuit. Things possessing the attribute of Goodness only are worthy of pursuit.

[3]*i.e.*, one should seek virtue for only compassing purity of soul; Wealth in order that one may spend it in acts undertaken without desire of fruit; and Pleasure for only supporting the body.

[4]*Dharmadinkamanaishthikan, i.e.*, having Dharma for the first and Kama for the last, hence Virtue, Wealth and Pleasure.

Would that man could obtain it! One's acts, undertaken and completed with even the aid of intelligence may or may not lead to the expected results. Virtue is not always the root of Wealth, for other things then Virtue lead to Wealth (such as service, agriculture, &c). There is again a contrary opinion (for some say that Wealth is earned through chance or birth or like causes). In some instances, Wealth acquired has been productive of evil. Other things again that Wealth (such as fasts and vows) have led to the acquisition of Virtue. As regards this topic, therefore, a dullard whose understanding has been debased by ignorance, never succeeds in acquiring the highest aim of Virtue and Wealth, *viz.*, Emancipation. Virtue's dross consists in the desire of reward; the dross of Wealth consists in hoarding it; when purged of these impurities, they are productive of great results. In this connection is cited the narrative of the discourse that took place in days of old between Kamandaka and Angaristha. One day, king Angaristha, having waited for the opportunity, saluted the *Rishi* Kamandaka as he was seated at his ease and asked him the following questions, 'If a king, forced by lust and folly, commits sin for which he afterwards repents, by what acts, O *Rishi*, can those sins be destroyed? If again a man impelled by ignorance, does what is sinful in the belief that he is acting righteously, how shall the king put a stop to that sin come into vogue among men?'

"Kamandaka said, 'That man who, abandoning Virtue and Wealth pursues only Pleasure, reaps as the consequence of such conduct the destruction of his intelligence. The destruction of intelligence is followed by heedlessness that is at once destructive of both Virtue and Wealth. From such heedlessness proceed dire atheism and systematic wickedness of conduct. If the king does not restrain those wicked men of sinful conduct, all good subjects then live in fear of him like the inmate of a room within which a snake has concealed itself. The subjects do not follow such a king. Brahmanas and all pious persons also act in the same way. As a consequence the king incurs great danger, and ultimately the risk of destruction itself. Overtaken by infamy and insult, he has to drag on a miserable existence. A life of infamy, however, is equal to death. Men learned in the scriptures have indicated the following means for checking sin. The king should always devote himself to the study of the three Vedas. He should respect the Brahmanas and do good offices unto them. He should be devoted to righteousness. He should make alliance (of marriage) with high families. He should wait upon high-minded Brahmanas adorned with the virtue of forgiveness. He should perform ablutions and recite sacred *mantras* and thus pass his time happily. Banishing all wicked subjects from himself and his kingdom,he should seek the companionship of virtuous men. He should gratify all persons by speeches or good acts. He should say unto all —'*I am yours*,'—and proclaim the virtues of even his foes. By pursuing such conduct he may soon cleanse himself of his sins and win the high regard of all. Without doubt, by conduct such as this all his sins will be destroyed. Thou shouldst accomplish all those high duties which thy seniors and preceptors would indicate. Thou art sure to obtain great blessing through the grace of thy seniors and preceptors.' "

SECTION CXXIV

"Yudhishthira said, 'All persons on earth, O foremost of men, applaud virtuous behaviour. I have , however, great doubts with respect to this object of their praise. If the topic be capable of being understood by us, O foremost of virtuous men, I desire to hear everything about the way in which virtuous behaviour can be acquired. How indeed, is that behaviour acquired,O Bharata! I desire to hear it. Tell me also, O foremost of speakers, what has been said to be the characteristics of that behaviour.'

"Bhishma said, 'Formerly, O giver of honours, Duryodhana while burning with grief at sight of that well-known prosperity belonging to thee and thy brothers at Indraprastha and for the jeers he received in consequence of his mistakes at the grand mansion, had asked his father Dhritarashtra the same question. Listen to what transpired on that occasion, O Bharata! Having seen that grand mansion of thine and that high prosperity of which thou wert master, Duryodhana, while sitting before his father, spake of what he had seen to the latter. Having heard the words of Duryodhana, Dhritarashtra, addressing his son and Karna, replied unto him as follows.

Dhritarashtra said, 'Why dost thou grieve, O son! I desire to hear the cause in detail. If after ascertaining the reason they appear to be adequate, I shall then endeavour to instruct thee. O subjugator of hostile towns, thou too hast obtained great affluence. All thy brothers are ever obedient to thee, as also all thy friends and relatives. Thou coverest thy limbs with the best robes. Thou eatest the richest food.[1] Steeds of the best kind bear thee. Why then hast thou become pale and emaciated?'

Duryodhana said, 'Ten thousands of high-souled Snataka Brahmanas daily eat at Yudhishthira's palace off plates of gold. Beholding his excellent mansion adorned with excellent flowers and fruit, his steeds of the *Tittiri* and the *Kalmasha* breeds, his robes of diverse kinds, indeed, beholding that high prosperity of my enemies *viz.*, the sons of Pandu, a prosperity that resembles the high affluence of Vaisravana himself, I am burning with grief, O Bharata!'

Dhritarashtra said, 'If thou wishest, O sire, to win prosperity like that of Yudhishthira or that which is even superior to it, do thou then, O son, endeavour to be of virtuous behaviour. Without doubt, one may, by behaviour alone, conquer the three worlds. There is nothing impossible of attainment by persons of virtuous behaviour. Mandhatri conquered the whole world in course of only one night, Janamejaya, in course of three; and Nabhaga, in course of seven. All these kings were possessed of compassion and of virtuous behaviour. For this reason the earth came to them of their own accord, won over by their virtue.

"Duryodhana said, 'I desire to hear, O Bharata, how that behaviour may be acquired, that behaviour, *viz.*, in consequence of which the earth was won so

[1] *Pisitaudanam* is food mixed with pounded meat; a kind of Pilau, or, perhaps, Kabab

speedily (by the kings named by thee).

" 'Dhritarashtra said, 'In this connection, the following old narrative is cited. It was formerly recited by Narada on the subject of virtuous behaviour. In days of yore, the *Daitya* Prahlada, by the merit of his behaviour, snatched from the high-souled Indra his sovereignty and reduced the three worlds to subjection. Sukra then, with joined hands, approached Vrihaspati. Possessed of great wisdom, the chief of the celestials addressed the great preceptor, saying, 'I desire thee to tell me what is the source of felicity. Thus addressed, Vrihaspati said unto him that Knowledge (leading to emancipation) is the source of the highest felicity. Indeed, Vrihaspati indicated Knowledge to be the source of supreme felicity. Indra, however, once more asked him as to whether there was anything higher than that.

"Vrihaspati said, 'There is something, O son, that is still higher. The high-souled Bhargava (Usanas) will instruct thee better. Repair to him, blessed be thou, and enquire of him, O chief of the celestials!' Possessed of great ascetic merit and endued with great splendour, the chief of the celestials then repaired to Bhargava and obtained from him with a ratified heart, a knowledg of what was for his great good. Obtaining the permission of the high-souled Bhargava, the performer of a hundred sacrifices once more asked the sage as to whether there was anything higher (as the means for the acquisition of felicity) than what the sage had already told him. The omniscient Bhargava said, 'The high-souled Prahlada has better knowledge.' Learning this, Indra became highly delighted. The chastiser of Paka, possessed of great intelligence, assumed the form of a Brahmana, and repairing to Prahlada, asked him, saying,'I desire to hear what conduces to felicity. Prahlada answered the Brahmana, saying, 'O chief of regenerate ones, I have no time, being wholly occupied in the task of ruling the three worlds, I cannot, therefore, instruct thee.' The Brahmana said, 'O king, when thou mayst have leisure, I desire to listen to thy instructions about what course of conduct is productive of good. At this answer, king Prahlada became delighted with that utterer of *Brahma*. Saying, 'So be it!' he availed of a favourable opportunity for imparting to the Brahmana the truths of knowledge. The Brahmana duly observed towards Prahlada the conduct which a disciple should observe towards his preceptor, and began with his whole heart to do what Prahlada desired. Many a time the Brahmana enquired, saying, 'O chastiser of foes, by what means hast thou been able to win the sovereignty of the three worlds? Tell me, O righteous king, what those means are.' Prahlada, O monarch, answered the question the Brahmana asked.

"Prahlada said, 'I do not, O regenerate one, feel any pride in consequence of my being a king, nor do I cherish any hostile feelings towards the Brahmanas. On the other hand, I accept and follow the counsels of policy they declare unto me based upon the teachings of Sukra. In complete trustfulness they say unto me what they wish to say, and restrain me from courses that are unrighteous or improper. I am ever obedient to the teachings of Sukra. I wait upon and serve the Brahmanas and my seniors. I bear no malice. I am of righteous soul. I have conquered wrath. I am self-restrained, and all my senses are under my

control. These regenerate ones that are my instructors pour beneficial instructions upon me like bees dropping honey into the cells of their comb. I taste the nectar dropped by those learned men, and like the Moon among the constellations I live among the members of my race.[1] Even this is nectar on earth, even this is the clearest eye, *viz.*, listening to the teaching of Sukra from the lips of Brahmanas and acting according to them. In these consists the good of a man.' Thus said Prahlada unto that utterer of *Brahma*. Served dutifully by him, the chief of the *Daityas* once more said, 'O foremost of regenerate ones, I am exceedingly gratified with thee in consequence of thy dutiful behaviour towards me. Ask of me the boon thou desirest, blessed be thou, for verily I shall grant thee what thou wilt ask. The Brahmana answered the chief of the *Daityas* saying, 'Very well. I will obey thee.' Prahlada, gratified with him, said, 'Take what thou wishest.'

"The Brahmana said, 'If, the king, thou hast been gratified with me and if thou wishest to do what is agreeable to me, I desire then to acquire thy behaviour. Even this is the boon that I solicit.[2] At this, though delighted, Prahlada became filled with a great fear. Indeed, when this boon was indicated by the Brahmana, the *Daitya* chief thought the solicitor could not be a person of ordinary energy. Wondering much, Prahlada at last said, 'Let it be so.' Having, however, granted the boon, the *Daitya* chief became filled with grief. The Brahmana, having received the boon, went away, but Prahlada, O king, became penetrated by a deep anxiety and knew not what to do. While the *Daitya* chief sat brooding over the matter, a flame of light issued out of his body. It had a shadowy form of great splendour and huge proportions. Prahlada asked the form, saying, 'Who art thou?' The form answered, saying, 'I am the embodiment of thy Behaviour. Cast off by thee I am going away. I shall henceforth, O king, dwell in that faultless and foremost of Brahmanas who had become thy devoted disciple.' Having said these words, the form disappeared and soon after entered the body of Sakra. After the disappearance of that form, another of similar shape issued out of Prahlada's body. The *Daitya* chief addressed it, saying, 'Who art thou?' The form answered, saying, 'Know me, O Prahlada, for the embodiment of Righteousness. I shall go there where that foremost of Brahmanas is, for, O chief of the *Daityas*, I reside there where Behaviour dwells.' Upon the disappearance of Righteousness, a third form, O monarch, blazing with splendour, issued out of the body of the high-souled Prahlada. Asked by Prahlada as to who he was, that form possessed of great effulgence answered, saying, 'Know, O chief of the *Daityas*, that I am Truth. I shall leave thee, following the way of Righteousness.' After Truth had left Prahlada, following in the wake of Righteousness, another great person issued out of Prahlada's body. Asked by the *Daitya* king, the mighty being answered, 'I am the embodiment of Good deeds. Know, O Prahlada, that I live there where Truth lives.' After this one had left Prahlada, another being

[1] *Vagagravidyanam* is explained by Nilakantha to mean persons whose learning is at the end of their tongues and not buried in books; hence, persons of sharp memory.

[2] The asker wishes to *rob* Prahlada of his conduct.

came out, uttering loud and deep cries. Addressed by Prahlada, he answered, 'Know that I am Might. I dwell there where Good deeds are.' 'Having said these words, Might went away to that place whither Good deeds had gone. After this, a goddess of great effulgence issued out of Prahlada's body. The *Daitya* chief asked her and she answered him saying that she was the embodiment of Prosperity, adding, 'I dwelt in thee, O hero, O thou of prowess incapable of being baffled! Cast off by thee, I shall follow in the wake of Might.' The high-souled Prahlada, penetrated, with great fear, once more asked the goddess, saying, 'Where dost thou go, O goddess, O thou that dwellest amid lotuses? Thou art ever devoted to truth, O goddess, and thou art the first of deities. Who is that foremost of Brahmanas (who was my disciple)? I desire to know the truth.'

The goddess of Prosperity said, 'Devoted to the vow of Brahmacharya, that Brahmana who was instructed by thee was Sukra. O puissant one, he robbed thee of that sovereignty which thou hadst over the three worlds. O righteous one, it was by thy behaviour that thou hadst reduced the three worlds to subjection. Knowing this, the chief of the celestials robbed thee of thy behaviour. Righteousness and Truth and Good deeds and Might and myself, O thou of great wisdom, all have our root verily in Behaviour.'

"Bhishma continued, 'Having said these words, the goddess of Prosperity went away, as also all the rest, O Yudhishthira! Duryodhana, once more addressing his father, said these words: 'O delighter of the Kurus, I wish to know the truth about Behaviour. Tell me the means by which it may be acquired.'

"Dhritarashtra said, 'Those means were indicated by the high-souled Prahlada while discoursing unto Indra. Listen, however, O ruler of men, as how in brief Behaviour may be acquired. Abstention from injury, by act, thought, and word, in respect of all creatures, compassion, and gift, constitute behaviour that is worthy of praise. That act or exertion by which others are not benefited, or that act in consequence of which one has to feel shame, should never be done. That act, on the other hand, should be done in consequence of which one may win praise in society. O best of the Kurus, I have now told thee in brief as to what Behaviour is. If O king, persons of wicked behaviour do ever win prosperity, they do not enjoy it long, O son, and are seen to be exterminated by the root.'

"Dhritarashtra continued, 'Knowing all this truly, do thou, O son, be of good behaviour, if thou desirest to obtain prosperity greater than that of Yudhishthira.'

"Bhishma continued, 'Even this was what king Dhritarashtra said unto his son. Do thou act according to these instructions, O son of Kunti, and thou wilt then surely obtain their fruit.' "

SECTION CXXV

"Yudhishthira said, 'Thou hast said, O grandsire, that behaviour is the first (of requisites for a man). Whence, however, does Hope arise? Tell me what it is. This great doubt has taken possession of my mind. There is no other person than thee, O subjugator of hostile towns, who can remove it. O grandsire, I had great hope in respect of Suyodhana that when a battle was about to ensue (in consequence of his own obstinacy), he would, O lord, do what was proper. In every man hope is great. When that hope is destroyed, great is the grief that succeeds, and which, without doubt, is equal to almost death itself. Fool that I am, Dhritarashtra's wicked-souled son, Duryodhana, destroyed the hope I had cherished. Behold, O king, the foolishness of my mind! I think that hope is vaster than a mountain with all its trees. Or, perhaps, it is vaster than the firmament itself. Or, perhaps, O king, it is really immeasurable. Hope, O chief of the Kurus, is exceedingly difficult of being understood and equally difficult of being subdued. Beholding this last attribute of Hope, I ask, what else is so unconquerable as this?'

"Bhishma said, 'I shall narrate to thee, O Yudhishthira, in this connection, the discourse between Sumitra and Rishabha that took place in olden times. Listen to it. A royal sage of the Haihaya race, Sumitra by name, went out a hunting. He pursued a deer, having pierced it with a straight shaft. Possessed of great strength, the deer ran ahead, with the arrow sticking to him. The king was possessed of great strength, and accordingly pursued with great speed his prey. The animal, endued with fleetness, quickly cleared a low ground and then a level plain. The king, young, active and strong, and armed with bow and sword and cased in mail, still pursued it. Unaccompanied by anybody, in chasing the animal through the forest the king crossed many rivers and streams and lakes and copses. Endued with great speed, the animal, at its will, showing itself now and then to the king, ran on with great speed. Pierced with many shafts by the king, that denizen of wilderness, O monarch, as if in sport, repeatedly lessened the distance between itself and the pursuer. Repeatedly putting forth its speed and traversing one forest after another, it now and then showed itself to the king at a near point. At last that crusher of foes,taking a very superior shaft, sharp, terrible, and capable of penetrating into the very vitals, fixed it on his bowstring. Th e animal then, of huge proportions, as if laughing at the pursuer's efforts suddenly distanced him by reaching a point full four miles ahead of the range of the shaft. That arrow of blazing splendour accordingly fell on the ground. The deer entered a large forest but the king still continued the chase.' "

SECTION CXXVI

"Bhishma said, 'The king, having entered that large forest, came upon an asylum of ascetics. Fatigued with the toil he had undergone, he sat himself down for rest. Beholding him armed with bow, worn out with toil, and hungry, the ascetics approached him and honoured him in due form. Accepting the honours offered by the *Rishis*, the king enquired of them about the progress and advancement of their penances. Having duly answered the enquiries of the king, those *Rishis* endued with wealth of asceticism asked that tiger among rulers about the reason that led his steps to that retreat. And they said, 'Blessed be thou, in pursuit of what delightful object hast thou, O king, come to this asylum, walking on foot and armed with sword and bow and arrows? We wish to hear whence thou art coming, O giver of honours. Tell us also in what race thou art born and what thy name is.' Thus addressed, O bull among men, the king proceeded to duly give unto all those Brahmanas an account of himself, O Bharata, saying, 'I am born in the race of the Haihayas. By name I am Sumitra, and I am the son of Mitra. I chase herds of deer, slaying them in thousands with my arrows. Accompanied by a large force and my ministers and the ladies of my household, I came out on a hunting expedition. I pierced a deer with an arrow, but the animal with the shaft sticking to his body ran with great speed. In chasing it I have, without a set purpose, arrived at this forest and find myself in your presence, shorn of splendour, toil-worn, and with hope disappointed. What can be more pitiable than this, *viz.*, that I have arrived at this asylum, spent with fatigue, shorn of the signs of royalty, and disappointed of my hopes. I am not at all sorry, ye ascetics, at my being now shorn of the signs of royalty or at my being now at a distance from my capital. I feel, however, a poignant grief in consequence of my hope having been disappointed. The prince of mountains, *viz.*, Himavat, and that vast receptacle of waters, *viz.*, the ocean, cannot, for its vastness, measure the extent of the firmament. Ye ascetics, similarly, I also cannot discern the limit of hope. Ye that are endued with wealth of penances are omniscient. There is nothing unknown to you. You are also highly blessed. I therefore, solicit you for resolving my doubt. Hope as cherished by man, and the wide firmament, which of these two appears vaster to you? I desire to hear in detail what is so unconquerable to hope. If the topic be one upon which it is not improper for ye to discourse, then tell me all about it without delay. I do not wish, ye foremost of regenerate ones, to hear anything from you that may be a mystery improper to discourse upon. If again the discourse be injurious to your penances, I would not wish you to speak. If the question asked by me be a worthy topic of discourse, I would then wish to hear the cause in detail. Devoted to penances as ye are, do ye all instruct me on the subject.' "

SECTION CXXVII

"Bhishma said, 'Then that best of *Rishis*, *viz*., the regenerate Rishabha, sitting in the midst of all those *Rishis*, smiled a little and said these words: 'Formerly, O tiger among kings, while travelling among sacred places, I arrived, O lord, at the beautiful asylum of Nara and Narayana. There lies the delightful spot called Vadri, and there also is that lake in the firmament (whence the sacred Ganga takes her rise).[1] There the sage Aswasiras, O king, (always) reads the eternal Vedas. Having performed my ablutions in that lake and offered with due rites oblations of water unto the *Pitris* and the dogs, I entered the asylum. Within that retreat the *Rishis* Nara and Narayana always pass their time in true pleasure.[2] Not far from that spot I repaired to another retreat for taking up my abode. While seated there I beheld a very tall and emaciated *Rishi*, clad in rags and skins, approaching towards me. Possessed of the wealth of penances, he was named Tanu. Compared, O mighty-armed one, with other men, his height seemed to be eight times greater. As regards his leanness, O royal sage, I can say that I have never beheld its like. His body, O king, was as thin as one's little finger. His neck and arms and legs and hair were all of extra-ordinary aspect. His head was proportionate to his body, and his ears and eyes also were the same. His speech, O best of kings, and his movements were exceedingly feeble. Beholding that exceedingly emaciated Brahmana I became very cheerless and frightened. Saluting his feet, I stood before him with joined hands. Having informed him of my name and family, and having told him also the name of my father, O bull among men, I slowly sat myself down on a seat that was indicated by him. Then, O monarch, that foremost of virtuous men, *viz*., Tanu, began to discourse in the midst of the *Rishis* dwelling in that asylum upon topics connected with Righteousness and Profit. While engaged in discourse, a king, possessed of eyes like lotus petals and accompanied by his forces and the ladies of his household, came to that spot on a car drawn by fleet steeds. The name of that king was Viradyumna. Of handsome features, he was possessed of great fame. His son's name was Bhuridyumna. The child had been missing, and the sire, exceedingly cheerless, came there in course of his wanderings amid the forest in pursuit of the missing one. 'I shall find my son here!' 'I shall find my son here!' Dragged on by hope in this way, the king wandered through that forest in those days. Addressing the emaciated *Rishi* he said, 'Without doubt that highly virtuous son of mine is exceedingly difficult to be traced by me. Alas he was my only child. He is lost and can nowhere be found! Though incapable of being found out, my hope, however, of finding him is very great. Filled with that hope (which is being constantly disappointed), I am verily on the point of death.' Hearing these words of the

[1]This lake is at a great height on the Himalayas.

[2]The spirits of those two immortal sages are supposed to dwell for ever, in that retreat in the enjoyment of true happiness.

king, that foremost of *Munis*, *viz*., the holy Tanu, remained for a short while with head hanging down and himself buried in contemplation. Beholding him buried in contemplation, the king became exceedingly cheerless. In great grief he began to say slowly and softly, 'What , O celestial *Rishi*, is unconquerable and what is greater than hope? O holy one, tell me this if I may hear it without impropriety.'

"The *Muni* said, 'A holy and great *Rishi* had been insulted by thy son. He had done it through ill-luck, moved by his foolish understanding. The *Rishi* had asked thy son for a golden jar and vegetable barks. Thy son contemptuously refused to gratify the ascetic. Thus treated by thy son, the great sage became disappointed. Thus addressed, the king worshipped that ascetic who was worshipped by all the world. Of virtuous soul, Viradyumna sat there, spent with fatigue even as thou, O best of men, now art. The great *Rishi*, in return, offered the king according to the rites observed by the dwellers of the forests water to wash his feet and the usual ingredients that make up the *Arghya*. Then all the *Rishis*, O tiger among kings, sat there, surrounding that bull among men like the stars of the constellation of *Ursa Major* surrounding the Pole star. And they asked the unvanquished king as to the cause of his arrival at that asylum.' "

SECTION CXXVIII

"The king said, 'I am a king called by the name of Viradyumna. My fame has spread in all directions. My son Bhuridyumna hath been lost. It is in quest of him that I have come to this forest. Ye foremost of Brahmanas, that child was my only son and, ye sinless ones, he is of very tender years. He cannot, however, be found here. I am wandering everywhere for finding him out.'

"Rishabha continued, 'After the king had said these words, the ascetic Tanu hung down his head. He remained perfectly silent, without uttering a single word in answer. In former days that Brahmana had not been much honoured by the king. In disappointment, O monarch, he had for that reason practised austere penances for a long time, resolving in his mind that he should never accept anything in gift from either kings or members of any other order. And he said to himself, 'Hope agitates every man of foolish understanding. I shall drive away hope from my mind.' Even such had been his determination. Viradyumna once more questioned that foremost of ascetics in these words:

"The king said, 'What is the measure of the thinness of Hope? What on earth is exceedingly difficult of acquisition? Tell me this, O holy one, for thou art well conversant with morality and profit."

"Rishabha continued, 'Himself recollecting all the past incidents (about his own disregard at the hands of the king) and calling them back to the re-

collection of the king also, that holy Brahmana of emaciated body addressed the king and said the following words:

"The sage said, 'There is nothing, O king, that equals Hope in slenderness. I had solicited many kings and found that nothing is so difficult of acquisition as an image that Hope sets before the mind.'

"The king said, 'At thy words, O Brahmana, I understand what is slender and what is not so.[1] I understand also how difficult of acquisition are the images set by Hope before the mind. I regard these words of thine as utterances of *Sruti*. O thou of great wisdom, one doubt, however, has arisen in my mind. It behoveth thee, O sage, to explain it in detail unto me that ask thee. What is more slender than thy body? Tell me this, O holy one, if, of course, O best of sages, the topic be one which may be discoursed upon without impropriety.'

"The emaciated sage said, 'A contented applicant is exceedingly difficult to meet with. Perhaps, there is none such in the world. Something rarer still, O sire, is the person that never disregards an applicant. The hope that rests upon such persons as do not, after passing their promises, do good to others according to the best of their powers and according as the applicants deserve, is slenderer than even my body.[2] The hope that rests upon an ungrateful man, or upon one that is cruel, or one that is idle, or one that injures others, is slenderer than even my body.[2] The hope cherished by a sire that has but one son, of once more seeing that son after he has been lost or missed, is slenderer than even my body. The hope that old women entertain of bringing forth sons, O king, and that is cherished by rich men, is slenderer than even my body. The hope that springs up in the hearts of grown up maidens of marriage when they hear anybody only talk of it in their presence, is slenderer than even my body.'[3] Hearing these words, O monarch, king Viradyumna, and the ladies of his household, prostrated themselves before that bull among Brahmanas and touched his feet with their bent heads.'

"The king said, 'I beg thy grace, O holy one! I wish to meet with my child. What thou hast said, O best of Brahmanas, is very true. There is no doubt of the truth of thy utterances.'

"Rishabha continued, 'The holy Tanu, that foremost of virtuous persons, smiling, caused, by means of his learning and his penances the king's son to be brought to that spot. Having caused the prince to be brought thither, the sage rebuked the king (his father).[4] That foremost of virtuous persons then displayed himself to be the god of righteousness. Indeed, having displayed his own wonderful and celestial form, he entered an adjacent forest, with heart freed from wrath and the desire of revenge. I saw all this, O king, and heard the words I have said. Drive off thy hope, that is even slenderer (than any of

[1] *i.e.*, Hope is slender; while things unconnected with Hope are the reverse.

[2] The sense is that such persons should always be distrusted. Yet there are men who hope for good from them. Such hope, the sage says, is slenderer than his slender body.

[3] The word *maya* repeated in verses 14 to 18 is explained by Nilakantha as having the sense of *mattah*. The meaning, of course, is very plain. Yet the Burdwan translator has strangely misunderstood it. K.P. Singha, of course, gives an accurate version.

[4] For the king's disregard of the sage in former days.

those which the sage indicated).'

"Bhishma continued 'Thus addressed, O monarch, by the high-souled Rishabha, king Sumitra speedily cast off the hope that was in his heart and which was slenderer (than any of the kinds of hope indicated by the emaciated *Rishi*). Do thou also, O son of Kunti, hearing these words of mine, be calm and collected like Himavat. Overcome with distress,[1] thou hast questioned me and heard my answer. Having heard it, O monarch, it behoves thee to dispel these regrets of thine!' "

SECTION CXXIX

"Yudhishthira said, 'Like one that drinks nectar I am never satiated with listening to thee as thou speakest. As a person possessing a knowledge of self is never satiated with meditation, even so I am never satiated with hearing thee. Do thou, therefore, O grandsire, discourse once more upon morality. I am never satiated with drinking the nectar of thy discourse upon morality.'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between Gotama and the illustrious Yama. Gotama owned a wide retreat on the Paripatra hills. Listen to me as to how many years he dwelt in that abode. For sixty thousand years that sage underwent ascetic austerities in that asylum. One day, the Regent of the world, Yama, O tiger among men, repaired to that great sage of cleansed soul while he was engaged in the severest austerities. Yama beheld the great ascetic Gotama of rigid penances. The regenerate sage understanding that it was Yama who had come, speedily saluted him and sat with joined hands in an attentive attitude (waiting for his commands). The royal Dharma, beholding that bull among Brahmanas, duly saluted him (in return) and addressing him asked what he was to do for him.'

"Gotama said, 'By doing what acts does one liberate one's self from the debt one owes to one's mother and father? How also does one succeed in winning regions of pure bliss that are so difficult of attainment?'

"Yama said, 'Devoting one's self to the duty of truth, and practising purity and penances one should ceaselessly worship one's mother and father. One should also perform Horse-sacrifices with presents in profusion unto the Brahmanas. By such acts one wins many regions (of felicity) of wonderful aspect.' "

[1]The distress, which Yudhishthira felt at the thought of the slaughter in battle.

SECTION CXXX

"Yudhishthira said, 'What course of conduct should be adopted by a king shorn of friends, having many enemies, possessed of an exhausted treasury, and destitute of troops, O Bharata! What, indeed, should be his conduct when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not see his way clearly before him, when he assails another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a stronger ruler? What, indeed, should be the conduct of a king the affairs of whose kingdom are ill-regulated, and who disregards the requirements of place and time, who is unable, in consequence of his oppressions, to bring about peace and cause disunion among his foes? Should he seek the acquisition of wealth by evil means, or should he lay down his life without seeking wealth?'

"Bhishma said, 'Conversant as thou art with duties, thou hast, O bull of Bharata's race, asked me a question relating to mystery (in connection with duties).[1] Without being questioned, O Yudhishthira, I could not venture to discourse upon this duty. Morality is very subtle. One understands it, O bull of Bharata's race, by the aid of the texts of scriptures. By remembering what one has heard and by practising good acts, some one in some place may become a righteous person. By acting with intelligence the king may or may not succeed in acquiring wealth.[2] Aided by thy own intelligence do thou think what answer should be given to thy question on this head. Listen, O Bharata, to the means, fraught with great merit, by which kings may conduct themselves (during seasons of distress). For the sake of true morality, however, I would not call those means righteous. If the treasury be filled by oppression, conduct like this brings the king to the verge of destruction. Even this is the conclusion of all intelligent men who have thought upon the subject. The kind of scriptures or science which one always studies gives him the kind of knowledge which it is capable of giving. Such Knowledge verily becomes agreeable to him. Ignorance leads to barrenness of invention in respect of means. Contrivance of means, again, through the aid of knowledge, becomes the source of great felicity. Without entertaining any scruples and any malice,[3] listen to these instructions. Through the decrease of the treasury, the king's forces are decreased. The king should, therefore, fill his treasury (by any means) like to one creating water in a wilderness which is without water. Agreeably to this code of quasi-morality practised by the ancients, the king should, when the time for it comes,[4] show compassion to his people. This is eternal duty. For men

[1] *i.e.*, this is not a subject upon which one can or should discourse before miscellaneous audiences.

[2] *i.e.*, by ingenious contrivances a king may succeed in filling his treasury, or his best ingenuity and calculations may fail.

[3] *i.e.*, with a pure heart.

[4] *i.e.*, when the season of distress is over.

that are able and competent,[1] the duties are of one kind. In seasons of distress, however, one's duties are of a different kind. Without wealth a king may (by penances and the like) acquire religious merit. Life, however, is much more important than religious merit. (And as life cannot be supported without wealth, no such merit should be sought which stands in the way of the acquisition of wealth). A king that is weak, by acquiring only religious merit, never succeeds in obtaining just and proper means for sustenance; and since he cannot, by even his best exertions, acquire power by the aid of only religious merit, therefore the practices in seasons of distress are sometimes regarded as not inconsistent with morality. The learned, however, are of opinion that those practices lead to sinfulness. After the season of distress is over, what should the Kshatriya do? He should (at such a time) conduct himself in such a way that his merit may not be destroyed. He should also act in such a way that he may not have to succumb to his enemies.[2] Even these have been declared to be his duties. He should not sink in despondency. He should not (in times of distress) seek to rescue (from the peril of destruction) the merit of others or of himself. On the other hand, he should rescue his own self. This is the settled conclusion.[3] There is this Sruti, *viz.*, that it is settled that Brahmanas, who are conversant with duties, should have proficiency in respect of duties. Similarly, as regards the Kshatriya, his proficiency should consist in exertion, since might of arms is his great possession. When a Kshatriya's means of support are gone, what should he not take excepting what belongs to ascetics and what is owned by Brahmanas? Even as a Brahmana in a season of distress may officiate at the sacrifice of a person for whom he should never officiate (at other and ordinary times) and eat forbidden food, so there is no doubt that a Kshatriya (in distress) may take wealth from every one except ascetics and Brahmanas. For one afflicted (by an enemy and seeking the means of escape) what can be an improper outlet? For a person immured (within a dungeon and seeking escape) what can be an improper path? When a person becomes afflicted, he escapes by even an improper outlet. For a Kshatriya that has, in consequence of the weakness of his treasury and army, become exceedingly humiliated, neither a life of mendicancy nor the profession of a Vaisya or that of a Sudra has been laid down. The profession ordained for a Kshatriya is the acquisition of wealth by battle and victory. He should never beg of a member of his own order. The person who supports himself at ordinary times by following the practices primarily laid for him, may in seasons of distress support himself by following the practices laid down in the alternative. In a season of distress, when ordinary practices cannot be followed, a Kshatriya may live by even unjust and improper means. The very Brahmanas, it is seen, do the same when

[1] *i.e.*, under ordinary situations of cricumstances.

[2] *i.e.*, he should perform expiations and do good to them whom he has injured, so that these may not remain discontented with him.

[3] *He should not seek to rescue the merit of other or of himself, i.e.*, he should not, at such times, refrain from any act that may injure his own merit or that of others; in other words, he may disregard all considerations about the religious merits of others and of himself His sole concern at such a time should be to save himself, that is, his life.

their means of living are destroyed. When the Brahmanas (at such times) conduct themselves thus, what doubt is there in respect of Kshatriyas? This is, indeed, settled. Without sinking into despondency and yielding to destruction, a Kshatriya may (by force) take what he can from persons that are rich. Know that the Kshatriya is the protector and the destroyer of the people. Therefore, a Kshatriya in distress should take (by force) what he can, with a view to (ultimately) protect the people. No person in this world, O king, can support life without injuring other creatures. The very ascetic leading a solitary life in the depths of the forest is no exception. A Kshatriya should not live, relying upon destiny,[1] especially he, O chief of the Kurus, who is desirous of ruling. The king and the kingdom should always mutually protect each other. This is an eternal duty. As the king protects, by spending all his possessions, the kingdom when it sinks into distress, even so should the kingdom protect the king when he sinks into distress. The king even at the extremity of distress, should never give up[2] his treasury, his machinery for chastising the wicked, his army, his friends and allies and other necessary institutions and the chiefs existing in his kingdom. Men conversant with duty say that one must keep one's seeds, deducting them from one's very food. This is a truth cited from the treatise of Samvara well-known for his great powers of illusion. Fie on the life of that king whose kingdom languishes. Fie on the life of that man who from want of means goes to a foreign country for a living. The king's roots are his treasury and army. His army, again, has its roots in his treasury. His army is the root of all his religious merits. His religious merits, again are the root of his subjects. The treasury can never be filled without oppressing others. How then can the army be kept without oppression? The king, therefore, in seasons of distress, incurs no fault by oppressing his subjects for filling the treasury. For performing sacrifices many improper acts are done. For this reason a king incurs no fault by doing improper acts (when the object is to fill his treasury in a season of distress). For the sake of wealth practices other than those which are proper are followed (in seasons of distress). If (at such times) such improper practices be not adopted, evil is certain to result. All those institutions that are kept up for working destruction and misery exist for the sake of collecting wealth.[3] Guided by such considerations, an intelligent king should settle his course (at such times). As animals and other things are necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart are all for final emancipation, even so policy and chastisement exist for the treasury, the treasury exists for the army, and policy and treasury and army all the three exist for vanquishing foes and protecting or enlarging the kingdom. I shall here cite an example illustrating the true ways of morality. A large tree is cut down for making of it a sacrificial stake. In cutting it, other trees that stand in its way have also to be cut down. These also, in falling down, kill others standing on the spot.

[1] *Sankhalikhitam, i.e.*, that which is written on the forehead by the Ordainer.
[2] Literally, "cause to be removed."
[3] The army and the criminacourts.

Even so they that stand in the way of making a well-filled treasury must have to be slain. I do not see how else success can be had. By wealth, both the worlds, *viz.*, this and the other, can be had, as also Truth and religious merit. A person without wealth is more dead than alive. Wealth for the performance of sacrifices should be acquired by every means. The demerit that attaches to an act done in a season of distress is not equal to that which attaches to the same act if done at other times, O Bharata! The acquisition of wealth and its abandonment cannot both be possibly seen in the same person, O king! I do not see a rich man in the forest. With respect to every wealth that is seen in this world, every one contends with every one else, saying, 'This shall be mine,' 'This shall be mine!' This is nothing, O scorcher of foes, that is so meritorious for a king as the possession of a kingdom. It is sinful for a king to oppress his subjects with heavy impositions at ordinary times. In a season, however, of distress, it is quite different. Some acquire wealth by gifts and sacrifices; some who have a liking for penances acquire wealth by penances; some acquire it by the aid of their intelligence and cleverness. A person without wealth is said to be weak, while he that has wealth become powerful. A man of wealth may acquire everything. A king that has well-filled treasury succeeds in accomplishing everything. By his treasury a king may earn religious merit, gratify his desire for pleasure, obtain the next world, and this also. The treasury, however, should be filled by the aid of righteousness and never by unrighteous practices, such, that is, as pass for righteous in times of distress.' "

SECTION CXXXI
(*Apaddharmanusasana Parva*)

"Yudhishthira said, 'What, besides this, should be done by a king that is weak and procrastinating, that does not engage in battle from anxiety for the lives of his friends, that is always under the influence of fear, and that cannot keep his counsels secret? What, indeed, should that king do whose cities and kingdom have been partitioned and appropriated by foes, who is divested of wealth, who is incapable (through such poverty) of honouring his friends and attaching them to himself, whose ministers are disunited or bought over by his enemies, who is obliged to stand in the face of foes, whose army has dwindled away, and whose heart has been agitated by some strong enemy?'

"Bhishma said, 'If the invading enemy be of pure heart and if he be conversant with both morality and profit, a king of the kind you have indicated should, with no loss of time, make peace with the invader and bring about the restoration of those portions of the kingdom that have already been conquered. If, again, the invader be strong and sinful and seek to obtain victory by unrighteous means, the king should make peace with him, too, by abandoning a portion of his territories. If the invader be unwilling to make peace, the king

should then abandon his very capital and all his possessions for escaping from danger. If he can save his life he may hope for similar acquisitions in future. What man conversant with morality is there that would sacrifice his own self, which is a more valuable possession, for encountering that danger from which escape can be had by the abandonment of his treasury and army? A king should protect the ladies of his household. If these fall into the hands of the enemy, he should not show any compassion for them (by incurring the risk of his own arrest in delivering them). As long as it is in his power, he should never surrender his own self to the enemy.'

"Yudhishthira said, 'When his own people are dissatisfied with him, when he is oppressed by invaders, when his treasury is exhausted, and when his counsels are divulged, what should the king then do?'

"Bhishma said, 'A king, under such circumstances, should (if his enemy be righteous) seek to make peace with him. If the enemy be unrighteous, he should then put forth his valour. He should, by such means, seek to cause the foe to withdraw from his kingdom; or fighting bravely, he should lay down his life and ascend to heaven. A king can conquer the whole earth with the help of even a small force if that force be loyal, cheerful, and devoted to his good. If slain in battle, he is sure to ascend to heaven. If he succeeds in slaying (his enemies), he is sure to enjoy the earth. By laying down one's life in battle, one obtains the companionship of Indra himself.'"

SECTION CXXXII

"Yudhishthira said, 'When practices fraught with high morality and beneficial to the world, (*viz.*, those that appertain to righteous rule) disappear, when all the means and resources for the support of life fall into the hands of robbers, when, indeed, such a calamitous time sets in, by what means should a Brahmana, O grandsire, who from affection is unable to desert his sons and grandsons, subsist?'

"Bhishma said, 'When such a time sets in, the Brahmana should live by the aid of knowledge. Everything in this world is for them that are good. Nothing here is for them that are wicked. He who making himself an instrument of acquisition, takes wealth from the wicked and gives it unto them that are good, is said to be conversant with the morality of adversity. Desirous of maintaining his rule, the king, O monarch, without driving his subjects to indignation and rebellion, may take what is not freely given by the owner, saying, *'This is mine!'* That wise man who, cleansed by the possession of knowledge and might and of righteous conduct at other times, acts censurably in such season, does not really deserve to be censured. They who always support themselves by putting forth their might never like any other method of living. They that are endued with might, O Yudhishthira, always live by the aid of prowess. The ordinary scriptures, that exist (for seasons of distress)

without exceptions of any kind, should be practised by a king (at such times). A king, however, that is endued with intelligence, while following those scriptures, would do something more.[1] At such times, however, the king should not oppress, *Ritwijas*, and *Purohitas* and preceptors and Brahmanas, all of whom are honoured and held in high esteem. By oppressing them, even at such times, he incurs reproach and sin. This that I tell thee is regarded as an authority in the world. Indeed, this is the eternal eye (by which practices in seasons of distress are to be viewed). One should be guided by his authority. By this is to be judged whether a king is to be called good or wicked. It is seen that many persons residing in villages and towns, actuated by jealousy and wrath, accuse one another. The king should never, at their words, honour or punish anybody. Slander should never be spoken. If spoken, it should never be heard. When slanderous converse goes on, one should close one's ears or leave the place outright. Slanderous converse is the characteristic of wicked men. It is an indication of depravity. They, on the other hand, O king, who speak of the virtues of others in assemblies of the good, are good men. As a pair of sweet-tempered bulls governable and well-broken and used to bear burthens, put their necks to the yoke and drag the cart willingly, even so should the king bear his burthens (in seasons of distress). Others say that a king (at such times) should conduct himself in such a way that he may succeed in gaining a large number of allies. Some regard ancient usage as the highest indication of righteousness. Others, *viz.*, they that are in favour of the conduct pursued by Sankha towards Likhita, do not hold this opinion. They do not advance such an opinion through either malice or covetousness[2]. Examples are seen of even great *Rishis* who have laid down that even preceptors, if addicted to evil practices, should be punished. But approvable authority there is none for such a proposition. The gods may be left to punish such men when they happen to be vile and guilty of wicked practices. The king who fills his treasury by having recourse to fraudulent devices, certainly falls away from righteousness. The code of morality which is honoured in every respect by those that are good and in affluent circumstances, and which is approved by every honest heart,

[1]The commentator explains it in the following way. The ordinary texts, without exceptions of any kind, laid down for seasons of distress, permit a king to fill his treasury by levying heavy contributions on both his own subjects and those of hostile kingdoms. An ordinary king, at such a time, acts in this way. A king, however, that is endued with intelligence, while levying such contributions, takes care to levy them upon those that are wicked and punishable among his own subjects and among the subjects of other kingdoms, and refrains from molesting the good. Compare the conduct of Warren Hastings in exacting a heavy tribute, when his own treasury was empty, from Cheyt Singh, whose unfriendliness for the British power was a matter of notoriety.

[2]The sense seems to be that there are persons who hold that priests and Brahmanas should never be punished or taxed. This is the eternal usage, and, therefore, this is morality. Others who approve of the conduct of Sankha towards his brother Likhita on the occasion of the latter's appropriating a few fruits belonging to the former, are of a different opinion. The latter class of persons Bhishma says, are as sincere as the former in their opinion. They cannot be blamed for holding that even priests and Brahmanas may be punished when offending.

should be followed. He is said to be conversant with duty who knows duty as depending on all the four foundations. It is difficult to find out the reasons on which duties stand even as it is difficult to find out the legs of the snake.[1] As a hunter of beasts discovers the track of a shaft-struck deer by observing spots of blood on the ground, even so should one seek to discover the reasons of duties. This should a man tread with humility along the path trod by the good. Such, indeed, was the conduct of the great royal sages of old, O Yudhishthira!'"

SECTION CXXXIII

"Bhishma said, 'The king should, by drawing wealth from his own kingdom as also from the kingdoms of his foes, fill his treasury. From the treasury springs his religious merit, O son of Kunti, and it is in consequence of the treasury that the roots of his kingdom extend. For these reasons the treasury must be filled; and when filled; it should be carefully protected (by putting a stop to all useless expenditure), and even sought to be increased. This is the eternal practice. The treasury cannot be filled by (acting with) purity and righteousness, nor by (acting with) heartless cruelty. It should be filled by adopting a middle course. How can a weak king have a treasury? How again can a king who has no treasury have strength? How can a weak man have kingdom? Whence again can one without a kingdom obtain prosperity? For a person of high rank, adversity is like death. For this reason the king should always increase his treasury, and army, and allies and friends. All men disregard a king with an empty treasury. Without being gratified with the little that such a king can give, his servants never express any alacrity in his business. In consequence of his affluence, the king succeeds in obtaining great honours. Indeed, affluence conceals his very sins, like robes concealing such parts of a feminine form as should not be exposed to the view. Those with whom the king has formerly quarrelled become filled with grief at the sight of his new affluence. Like dogs they once more take service under him, and though they wait only for an opportunity to slay him, he takes to them as if nothing has happened. How, O Bharata, can such a king obtain happiness? The king should always exert for acquiring greatness. He should never bend down in humility.[2] Exertion is manliness. He should rather break at an unfavourable opportunity than bend before any one. He should rather repair to the forest and live there with the wild animals. But he should not still live in the midst of ministers and officers who have like robbers broken through all restraints.

[1] *Duty depending on all the four foundations, i.e.*, as laid down in the Vedas; as laid down in the *Smritis;* as sanctioned by ancient usages and customs; and as approved by the heart or one's own conscience.

[2] *i.e.*, yield with ease.

Even the robbers of the forest may furnish a large number of soldiers for the accomplishment of the fiercest of deeds. O Bharata! If the king transgresses all wholesome restraints, all people become filled with alarm. The very robbers who know not what compassion is, dread such a king.[1] For this reason, the king should always establish rules and restraints for gladdening the hearts of his people. Rules in respect of even very trivial matters are hailed with delight by the people. There are men who think that this world is nothing and the future also is a myth. He that is an atheist of this type, though his heart is agitated by secret fears, should never be trusted. If the robbers of the forest, while observing other vir tues, commit depredations in respect only of property, those depredations may be regarded as harmless. The lives of thousands of creatures are protected in consequence of robbers observing such restraints. Slaying an enemy who is flying away from battle, ravishment of wives, ingratitude, plundering the property of a Brahmana, depriving a person of the whole of his property, violation of maidens, continued occupation of villages and towns as their lawful lords, and adulterous congress with other people's wives — these are regarded as wicked acts among even robbers, and robbers should always abstain from them. It is again certain that those kings who strive (by making peace) to inspire confidence upon themselves in the hearts of the robbers, succeed, after watching all their ins and outs, in exterminating them. For this reason, in dealing with robbers, it is necessary that they should not be exterminated outright.[2] They should be sought to be brought under the king's way. The king should never behave with cruelty towards them, thinking that he is more powerful than they. Those kings that do not exterminate them outright have no fear of extermination to themselves. They, however, that do exterminate them have always to live in fear in consequence of that act.' "

SECTION CXXXIV

"Bhishma said, 'In this connection, persons acquainted with the scriptures declare this text in respect of duty, *viz.*, for a Kshatriya possessed of intelligence and knowledge, (the earning of) religious merit and (the acquisition of) wealth, constitute his obvious duties. He should not, by subtle discussions on duty and unseen consequences in respect of a future world, abstain from accomplishing those two duties. As it is useless to argue, upon seeing certain foot-prints on the ground, whether they are wolf's or not, even so is all discussion upon the

[1]Grammatically, the last line may mean, — 'The very robbers dread a king destitute of compassion.

[2]Their wives and children ought to be saved, and their habitations and wearing apparel and domestic utensils, etc., should not be destroyed.

nature of righteousness and the reverse. Nobody in this world ever sees the fruits of righteousness and unrighteousness. A Kshatriya, therefore, should seek the acquisition of power. He that is powerful is master of everything. Wealth leads to the possession of an army. He that is powerful[1] obtains intelligent advisers. He that is without wealth is truly fallen. A little (of anything in the world) is regarded as the dirty remnant of a feast.[2] If a strong man does even many bad acts, nobody, through fear, says or does anything (for censuring or checking him). If righteousness and Power be associated with Truth, they can then rescue men from great perils. If, however, the two be compared, Power will appear to be superior to Righteousness. It is from Power that Righteousness springs. Righteousness rests upon Power as all immobile things upon the earth. As smoke depends upon the wind (for its motion), even so Righteousness depends upon Power. Righteousness which is the weaker of the two depends for its support upon a tree. Righteousness is dependent on them that are powerful even as pleasure is dependent upon them that are given to enjoyment. There is nothing that powerful men cannot do. Everything is pure with them that are powerful. A powerless man, by committing evil acts can never escape. Men feel alarmed at his conduct even as they are alarmed at the appearance of a wolf. One fallen away from a state of affluence leads a life of humiliation and sorrow. A life of humiliation and reproach is like death itself. The learned have said that when in consequence of one's sinful conduct one is cast off by friends and companions, one is pierced repeatedly by the wordy darts of others and one has to burn with grief on that account. Professors of scriptures have said with respect to the expiation of sinfulness that one should (if stained with sinfulness) study the three Vedas, wait upon and worship the Brahmanas, gratify all men by looks, words, and acts, cast off all meanness, marry in high families, proclaim the praises of others while confessing one's own worthlessness, recite *mantras*, perform the usual water-rites, assume a mildness of behaviour, and abstain from speaking much, and perform austere penances, seek the refuge of Brahmanas and Kshatriyas. Indeed, one who has committed many evil acts, should do all this, without being angry at the reproaches uttered by men. By conducting one's self in this way, one may soon become cleansed of all his sins and regain the regard of the world. Indeed, one wins great respect in this world and great rewards in the next, and enjoys diverse kinds of happiness here by following such conduct and by sharing his wealth with others.' "

SECTION CXXXV

"Bhishma said, 'In this connection is cited the old story of a robber who

[1] *i.e.*, 'he that has wealth and forces.'

[2] The sense seems to be that a poor man can have only a little of all earthly things. That little, however, is like the remnant of a strong man's dinner.

having in this world been observant of restraints did not meet with destruction in the next. There was a robber of the name of Kayavya, born of a Kshatriya father and a Nishada mother. Kayavya was a practiser of Kshatriya duties. Capable of smiting, possessed of intelligence and courage, conversant with the scriptures, destitute of cruelty, devoted to the Brahmanas, and worshipping his seniors and preceptors with reverence, he protected the ascetics in the observance of their practices. Though a robber, he still succeeded in winning felicity in heaven. Morning and evening he used to excite the wrath of the deer by chasing them. He was well conversant with all the practices of the Nishadas as also of all animals living in the forest. Well acquainted with the requirements of time and place, he roved over the mountains. Acquainted as he was with the habits of all animals, his arrows never missed their aim, and his weapons were strong. Alone, he could vanquish many hundreds of troops. He worshipped his old, blind, and deaf parents in the forest every day. With honey and flesh and fruits and roots and other kinds of excellent food, he hospitably entertained all persons deserving of honour and did them many good offices. He showed great respect for those Brahmanas that had retired from the world for taking up their residence in the woods. Killing the deer, he often took flesh to them. As regards those that were unwilling, from fear of others, to accept gifts from him because of the profession he followed, he used to go to their abodes before dawn and leave flesh at their doors.[1] One day many thousands of robbers, destitute of compassion in their conduct and regardless of all restraints, desired to elect him as their leader.'

"The robbers said, 'Thou art acquainted with the requirements of place and time. Thou hast wisdom and courage. Thy firmness also is great in everything thou undertakest. Be thou our foremost of leaders, respected by us all, We will do as thou wilt direct. Protect us duly, even as a father or mother.'

"Kayavya said, 'Never kill ye a woman, or one that from fear keeps away from the fight, or one that is a child, or one that is an ascetic. One that abstains from fight should never be slain, nor should women be seized or brought away with force. None of you should ever slay a woman amongst all creatures. Let Brahmanas be always blessed and you should always fight for their good. Truth should never be sacrificed. The marriages of men should never be obstructed. No injury should be inflicted on those houses in which the deities, the *Pitris*, and guests are worshipped. Amongst creatures, Brahmanas deserve to be exempted by you in your plundering excursions. By giving away even your all, you should worship them. He who incurs the wrath of the Brahmanas, he for whose discomfiture they wish, fails to find a rescuer in the three worlds. He who speaks ill of the Brahmanas and wishes for their destruction, himself meets with destruction like darkness at sunrise. Residing here, ye shall acquire the fruits of your valour. Troops shall be sent against those that will refuse to give us our dues. The rod of chastisement is intended for the wicked. It is not intended for self-aggrandisement. They who oppress the god deserve death, it is said. They who seek to aggrandise their fortunes by afflicting kingdoms in

[1] It is always reproachful to accept gifts from persons of questionable character.

unscrupulous ways, very soon come to be regarded as vermin in a dead body. Those robbers again that would conduct themselves by conforming to these restraints of the scriptures, would soon win salvation although leading a plundering life.'

"Bhishma continued, 'Those robbers, thus addressed, obeyed all the commands of Kayavya. By desisting from sin, they obtained great prosperity. By behaving himself in such a way by thus doing good to the honest and by thus restraining the robbers from bad practices, Kayavya won great success (in the next world). He who always thinks of this narrative of Kayavya will not have any fear from the denizens of the forest, in fact, from any earthly creature. Such a man will have no fear from any creature, O Bharata! He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there with the security of a king.'"

SECTION CXXXVI

"Bhishma said, 'In this connection, *viz*., the method by which a king should fill his treasury, persons acquainted with the scriptures of olden days cite the following verses sung by Brahman himself. The wealth of persons who are given to the performance of sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshatriya should take the wealth of such persons as never perform religious rites and sacrifices as are on that account regarded to be equal to robbers. All the creatures that inhabit the earth and all the enjoyments that appertain to sovereignty, O Bharata, belong to the Kshatriyas. All the wealth of the earth belongs to the Kshatriya and not to any person else. That wealth the Kshatriya should use for keeping up his army and for the performance of sacrifice. Tearing up such creepers and plants as are not of any use, men burn them for cooking such vegetables as serve for food.[1] Men conversant with duty have said that his wealth is useless who does not, with libations of clarified butter, feed the gods, the *Pitris*, and men. A virtuous ruler, O king, should take away such wealth. By that wealth a large number of good people can be gratified. He should not, however, hoard that wealth in his treasury. He who makes himself an instrument of acquisition and taking away wealth from the wicked gives them to those that are good is said to be conversant with the whole science of morality. A king should extend his conquests in the next world according to the measure of his power, and as gradually as vegetable products are seen to grow. As some ants are seen to grow from no adequate cause, even so sacrifice spring from no adequate

[1]The king should similarly, by punishing the wicked, cherish the good.

cause.[1] As flies and gnats and ants are driven off from the bodies of kine and other domestic cattle (at the time of milking them), even so should persons who are averse to the performance of sacrifices should be similarly driven off from the kingdom. This is consistent with morality. As the dust that lies on the earth, if pounded between two stones, becomes finer and finer, even so questions of morality, the more they are reflected upon and discussed, become finer and finer.' "

SECTION CXXXVII

"Bhishma said, 'These two, *viz.*, one that provides for the future, and one possessed of presence of mind, always enjoy happiness. The man of procrastination, however, is lost. In this connection, listen attentively to the following excellent story of a procrastinating person in the matter of settling his course of action. In a lake that was not very deep and which abounded with fishes, there lived three Sakula fishes that were friends and constant companions. Amongst those three one had much forethought and always liked to provide for what was coming. Another was possessed of great presence of mind. The third was procrastinating. One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets. Beholding the water of the lake gradually decreasing, the fish that had much foresight, addressing his two companions on that occasion of danger, said, 'A great danger is about to overtake all the aquatic creatures living in this lake. Let us speedily go to some other place before our path becomes obstructed. He that resists future evil by the aid of good policy, never incurs serious danger. Let my counsels prevail with you. Let us all leave this place' That one amongst the three who was procrastinating then answered, 'It is well said. There is, however, no need of such haste. This is my deliberate opinion.' Then the other fish, who was noted for presence of mind, addressed his procrastinating companion and said, 'When the time for anything comes, I never fail to provide for it according to policy.' Hearing the answers of his two companions, he of great forethought and considerable intelligence immediately set out by a current and reached another deep lake. The fishermen, seeing that all the water had been baled out, shut in the fishes that remained, by diverse means. Then they began to agitate the little water that remained, and as they began to catch the fish, the procrastinating *Sakula* was caught with many others. When the fishermen began to tie to a long string the fishes they

[1]The sense seems to be that sacrifice proceeds more from an internal desire than from a large sum of money lying in the treasury. If the desire exists, money comes gradually for accomplishing it. The force of the simile consists in the fact that ants (probably white ants) are seen to gather and multiply from no ostensible cause.

had caught, the *Sakula* who was noted for presence of mind thrust himself into the company of those that had been so tied and remained quietly among them, biting the string, for he thought that he should do it to give the appearance of being caught. The fishermen believed that all the fishes attached to the string had been caught. They then removed them to a piece of deep water for washing them. Just at that time the *Sakula* noted for presence of mind, leaving the string, quickly escaped. That fish, however, who had been procrastinating, foolish and senseless and without intelligence as he was, and, therefore, unable to escape, met with death.

" 'Thus every one meets with destruction, like the procrastinating fish, who from want of intelligence cannot divine the hour of danger. That man, again, who regarding himself clever does not seek his own good in proper time, incurs great danger like the *Sakula* who had presence of mind. Hence these two only, *viz.*, he that has much forethought and he that has presence of mind, succeed in obtaining happiness. He, however, that is procrastinating meets with destruction. Diverse are the divisions of time, such as *Kashtha*, *Kala*, *Muhurta*, day, night, *Lava*, month, fortnight, the six seasons, *Kalpa*, year. The divisions of the earth are called place. Time cannot be seen. As regards the success of any object or purpose, it is achieved or not achieved according to the manner in which the mind is set to think of it. These two, *viz.*, the person of forethought and the person of presence of mind, have been declared by the *Rishis* to be the foremost of men in all treatises on morality and profit and in those dealing with emancipation. One, however, that does everything after reflection and scrutiny, one that avails oneself of proper means for the accomplishment of one's objects, always succeeds in achieving much. Those again that act with due regard to time and place succeed in winning results better than the mere man of foresight and the man of presence of mind.' "

SECTION CXXXVIII

"Yudhishthira said, 'Thou hast, O bull of Bharata's race, said that that intelligence which provides against the future, as well as that which can meet present emergencies, is everywhere superior, while procrastination brings about destruction. I desire, O grandsire, to hear of that superior intelligence aided by which a king, conversant with the scriptures and well versed with morality and profit, may not be stupefied even when surrounded by many foes. I ask thee this, O chief of Kuru's race! It behoveth thee to discourse to me on this. I desire to hear everything, comfortable to what has been laid down in the scriptures, about the manner in which a king should conduct himself when he is assailed by many foes. When a king falls into distress, a large number of foes, provoked by his past acts, range themselves against him and seek to vanquish him. How may a king, weak and alone, succeed in holding up his head when he

is challenged on all sides by many powerful kings leagued together? How does a king at such times make friends and foes? How should he, O bull of Bharata's race, behave at such a time towards both friends and foes? When those that have indications of friends really become his foes, what should the king then do if he is to obtain happiness? With whom should he make war and with whom should he make peace? Even if he be strong, how should he behave in the midst of foes? O scorcher of foes, this I regard to be the highest of all questions connected with the discharge of kingly duties. There are few men for listening to the answer of this question and none to answer it save Santanu's son, Bhishma, firmly wedded to truth and having all his senses under control. O thou that art highly blessed reflect upon it and discourse to me on it!'

"Bhishma said, 'O Yudhishthira, this question is certainly worthy of thee. Its answer is fraught with great happiness. Listen to me, O son, as I declare to thee, O Bharata, all the duties generally known that should be practised in seasons of distress. A foe becomes a friend and a friend also becomes a foe. The course of human actions, through the combination of circumstances, becomes very uncertain. As regards, therefore, what should be done and what should not, it is necessary that paying heed to the requirements of time and place, one should either trust one's foes or make war. One should, even exerting one's self to one's best, make friends with men of intelligence and knowledge that desire one's welfare. One should make peace with even one's foes, when, O Bharata, one's life cannot otherwise be saved. That foolish man who never makes peace with foes, never succeeds in winning any gain or acquiring any of those fruits for which others endeavour. He again who makes peace with foes and quarrels with even friends after a full consideration of circumstances, succeeds in obtaining great fruits. In this connection is cited the old story of the discourse between a cat and a mouse at the foot of a banian.'

"Bhishma continued, 'There was a large banian in the midst of an extensive forest. Covered with many kinds of creepers, it was the resort of diverse kinds of birds. It had a large trunk from which numerous branches extended in all directions. Delightful to look at, the shade it afforded was very refreshing. It stood in the midst of the forest, and animals of diverse species lived on it. A mouse of great wisdom, named Palita, lived at the foot of that tree, having made a hole there with a hundred outlets. On the branches of the tree there lived a cat, of the name of Lomasa, in great happiness, daily devouring a large number of birds. Some time after, a *Chandala* came into the forest and built a hut for himself. Every evening after sunset he spread his traps. Indeed, spreading his nets made of leathern strings he went back to his hut, and happily passing the night in sleep, returned to the spot at the dawn of day. Diverse kinds of animals fell into his traps every night. And it so happened that one day the cat, in a moment of heedlessness, was caught in the snare. O thou of great wisdom, when his foe the cat who was at all times an enemy of the mouse species was thus caught in the net, the mouse Palita came out of his hole and began to rove about fearlessly. While trustfully roving through the forest in search of food, the mouse after a little while saw the meat (that the *Chandala* had spread there as lure). Getting upon the trap, the little animal began to eat

the flesh. Laughing mentally, he even got upon his enemy entangled helplessly in the net. Intent on eating the flesh, he did not mark his own danger, for as he suddenly cast his eyes he saw a terrible foe of his arrived at that spot. That foe was none else than a restless mongoose of coppery eyes, of the name of Harita. Living in underground holes, its body resembled the flower of a reed. Allured to that spot by the scent of the mouse, the animal came there with great speed for devouring his prey. And he stood on his haunches, with head upraised, licking the corners of his mouth with his tongue. The mouse beheld at the same time another foe living in the trees, then sitting on the branch of the banian. It was a night-prowling owl of the name of Chandraka of sharp beaks. Having become an object of sight with both the mongoose and the owl, the mouse, in great alarm, began to think in this strain: 'At such a season of great danger, when death itself is staring me in the face, when there is fear on every side, how should one act that wishes for one's good? Encompassed on all sides by danger, seeing fear in every direction, the mouse, filled with alarm for his safety, made a high resolution. Warding off even innumerable dangers by hundreds of means, one should always save one's life. Danger, at the present moment, encompasses me on every side. If I were to descend from this trap on the ground, without adequate precautions, the mongoose will surely seize and devour me. If I remain on this trap, the owl will surely seize me. If, again, that cat succeeds in disentangling himself from the net, he also is certain to devour me. It is not proper, however, that a person of our intelligence should lose his wits. I shall, therefore, strive my best to save my life, aided by proper means and intelligence. A person possessed of intelligence and wisdom and conversant with the science of policy never sinks, however great and terrible the danger that threatens him. At present, however, I do not behold any other refuge than this cat. He is an enemy. But he is in distress. The service that I can do him is very great. Sought to be made a prey by three foes, how should I now act for saving my life? I should now seek the protection of one of those foes, *viz.*, the cat. Taking the aid of the science of policy, let me counsel the cat for his good, so that I may, with my intelligence, escape from all the three. The cat is my great foe, but the distress into which he has fallen is very great. Let me try whether I can succeed in making this foolish creature understand his own interests. Having fallen into such distress, he may make peace with me. A person when afflicted by a stronger one should make peace with even an enemy. Professors of the science of policy say that even this should be the conduct of one who having fallen into distress seeks the safety of his life. It is better to have a learned person for an enemy than a fool for a friend. As regards myself, my life now rests entirely in the hands of my enemy the cat. I shall now address the cat on the subject of his own liberation. Perhaps, at this moment, it would not be wrong to take the cat for an intelligent and learned foe.' Even thus did that mouse, surrounded by foes, pursue his reflections. Having reflected in this strain, the mouse, conversant with the science of Profit and well acquainted with occasions when war should be declared and peace made, gently addressed the cat, saying, 'I address thee in friendship, O cat! Art thou alive? I wish thee to live! I desire the good of us both. O amiable

one, thou hast no cause for fear. Thou shalt live in happiness. I shall rescue thee, if, indeed, thou dost not slay me. There is an excellent expedient in this case, which suggests itself to me, and by which you may obtain your escape and I may obtain great benefit. By reflecting earnestly I have hit upon that expedient for thy sake and for my sake, for it will benefit both of us. There are the mongoose and the owl, both waiting with evil intent. Only so long, O cat, as they do not attack me, is my life safe. There that wretched owl with restless glances and horrid cries is eyeing me from the branch of that tree. I am exceedingly frightened by it. Friendship, as regards the good, is seven-paced.[1] Possessed of wisdom as thou art, thou art my friend. I, shall act towards thee as a friend. Thou needst have no fear now. Without my help, O cat, thou wilt not succeed in tearing the net. I, however, shall cut the net for serving thee, if thou abstain from killing me. Thou hast lived on this tree and I have lived at its foot. Both of us have dwelt here for many long years. All this is known to thee. He upon whom nobody places his trust, and he who never trusts another, are never applauded by the wise. Both of them are unhappy. For this reason, let our love for each other increase, and let there be union amongst us two. Men of wisdom never applaud the endeavour to do an act when its opportunity has passed away. Know that this is the proper time for such an understanding amongst us. I wish that thou shouldst live, and thou also wishest that I should live. A man crosses a deep and large river by a piece of wood. It is seen that the man takes the piece of wood to the other side, and the piece of wood also takes the man to the other side. Like this, our compact, also will bring happiness to both of us. I will rescue thee, and thou also wilt rescue me.' Having said these words that were beneficial to both of them, that were fraught with reason and on that account highly acceptable, the mouse Palita waited in expectation of an answer.

" 'Hearing these well-chosen words, fraught with reason and highly acceptable, that the mouse said, the mouse's foe possessed of judgment and forethought, *viz.*, the cat spoke in reply. Endued with great intelligence, and possessed of eloquence, the cat, reflecting upon his own state, praised the words of the speaker and honoured him by gentle words in return. Possessed of sharp foreteeth and having eyes that resembled the stones called *lapis lazuli*, the cat called Lomasa, gentle eyeing the mouse, answered as follows: 'I am delighted with thee, O amiable one! Blessed be thou that wishest me to live! Do that, without hesitation, which thou thinkest to be of beneficial consequences. I am certainly in great distress. Thou art, if possible, in greater distress still. Let there be a compact between us without delay. I will do that which is opportune and necessary for the accomplishment of our business, O puissant one! If thou rescuest me, thy service will go for nothing I place myself in thy hands. I am devoted to thee. I shall wait upon and serve thee like a disciple. I seek thy protection and shall always obey thy behests.' Thus addressed, the mouse Palita, addressing in return the cat who was completely

[1] The meaning is that as regards good men, they become friends in no time. By taking only seven steps in a walk together, two such men become friends.

under his control, said these words of grave import and high wisdom: 'Thou hast spoken most magnanimously. It could scarcely be unexpected from one like thee. Listen to me as I disclose the expedient I have hit upon for benefiting both of us. I will crouch myself beneath thy body. I am exceedingly frightened at the mongoose. Do thou save me. Kill me not. I am competent to rescue thee. Protect me also from the owl, for that wretch too wishes to seize me for his prey. I shall cut the noose that entangles thee. I swear by Truth, O friend!' Hearing these judicious words fraught with reason, Lomasa, filled with delight, cast his eyes upon Palita and applauded him with exclamations of welcome. Having applauded Palita, the cat, disposed to friendliness, reflected for a moment, and gladly said without losing any time, 'Come quickly to me! Blessed be thou, thou art, indeed, a friend dear to me as life. O thou of great wisdom, through thy grace I have almost got back my life. Whatever it is in my power to do for thee now, tell me and I shall do it. Let there be peace between us, O friend! Liberated from this danger, I shall, with all my friends and relatives, do all that may be agreeable and beneficial to thee. O amiable one, freed from this distress, I shall certainly seek to gladden thee, and worship and honour thee on every occasion in return for thy services. A person by doing even abundant services in return never becomes equal to the person that did him good in the first instance. The former does those services for the sake of services received. The latter, however, should be held to have acted without any such motive.'

"Bhishma continued, 'The mouse, having thus made the cat understand his own interests, trustfully crouched beneath his enemy's body. Possessed of learning, and thus assured by the cat, the mouse trustfully laid himself thus under the breast of the cat as if it were the lap of his father or mother. Beholding him thus ensconced within the body of the cat, the mongoose and the owl both became hopeless of seizing their prey. Indeed, seeing that close intimacy between the mouse and the cat, both Harita and Chandraka became alarmed and filled with wonder. Both of them had strength and intelligence. Clever in seizing their prey, though near, the mongoose and the owl felt unable to wean the mouse and the cat from that compact. Indeed, beholding the cat and the mouse make that covenant for accomplishing their mutual ends, the mongoose and the owl both left that spot and went away to their respective abodes. After this, the mouse Palita, conversant with the requirements of time and place, began, as he lay under the body of the cat, to cut strings of the noose slowly, waiting for the proper time to finish his work. Distressed by the strings that entangled him, the cat became impatient upon seeing the mouse slowly cutting away the noose. Beholding the mouse employed so slowly in the work, the cat wishing to expedite him in the task, said: 'How is it, O amiable one, that thou dost not proceed with haste in thy work? Dost thou disregard me now, having thyself succeeded in thy object? O slayer of foes, do thou cut these strings quickly. The hunter will soon come here.' Thus addressed by the cat who had become impatient, the mouse possessed of intelligence said these beneficial words fraught with his own good unto the cat who did not seem to possess much wisdom: 'Wait in silence, O amiable one! Expedition is not necessary.

Drive all thy fears. We know the requirements of time. We are not wasting time. When an act is begun at an improper time, it never becomes profitable when accomplished. That act, on the other hand, which is begun at the proper time, always produces splendid fruits. If thou be freed at an improper time, I shall have to stand in great fear of thee. Therefore, do thou wait for the proper time. Do not be impatient, O friend! When I shall see the hunter approach towards this spot armed with weapons, I shall cut the strings at that moment of fear to both of us. Freed then, thou wilt ascend the tree. At that time thou wilt not think of anything else save the safety of thy life. And when thou, O Lomasa, wilt fly away in fear, I shall enter my hole and thou wilt get upon the tree.' Thus addressed by the mouse in words that were beneficial to him, the cat, possessed of intelligence and eloquence, and impatient of saving his life, replied unto the mouse in the following words. Indeed, the cat, who had quickly and properly done his own part of the covenant, addressing the mouse who was not expeditious in discharging his part, said, 'I rescued thee from a great danger with considerable promptness. Alas! honest persons never do the business of their friends in this way. Filled with delight while doing it, they do it otherwise. Thou shouldst do what is for my good with greater expedition. O thou of great wisdom, do thou exert a little so that good may be done to both of us. If, on the other hand, remembering our former hostility thou art only suffering the time to slip away, know, O wicked wight, that the consequence of this act of thine will surely be to lessen the duration of thy own life![1] If I have ever, before this, unconsciously done thee any wrong, thou shouldst not bear it in remembrance. I beg thy forgiveness. Be gratified with me.' After the cat had said these words, the mouse, possessed of intelligence and wisdom and knowledge of the scriptures, said these excellent words unto him: 'I have, O cat, heard what thou hast said in furtherance of thy own object. Listen, however, to me as I tell thee what is consistent with my own objects. That friendship in which there is fear and which cannot be kept up without fear, should be maintained with great caution like the hand (of the snake-charmer) from the snake's fangs. The person that does not protect himself after having made a covenant with a stronger individual, finds that covenant to be productive of injury instead of benefit. Nobody is anybody's friend; nobody is anybody's well-wisher; persons become friends or foes only from motives of interest. Interest enlists interest even as tame elephants catch wild individuals of their species. After, again, an act has been accomplished, the doer is scarcely regarded. For this reason, all acts should be so done that something may remain to be done. When I shall set thee free, thou wilt, afflicted by the fear of the hunter, fly away for thy life without ever thinking of seizing me. Behold, all the strings of this net have been cut by me. Only one remains to be cut. I will cut that also with haste. Be comforted, O Lomasa!' While the mouse and the cat were thus talking with each other, both in serious danger, the night gradually wore away. A great fear, however,

[1] Virtue prolongs life, and sin and wickedness always shorten it. This is laid down almost everywhere in the Hindu scriptures.

penetrated the heart of the cat. When at last morning came, the *Chandala*, whose name was Parigha, appeared on the scene. His visage was frightful. His hair was black and tawny. His hips were very large and his aspect was very fierce. Of a large mouth that extended from ear to ear, and exceedingly filthy, his ears were very long. Armed with weapons and accompanied by a pack of dogs, the grim-looking man appeared on the scene. Beholding the individual who resembled a messenger of Yama, the cat became filled with fear. Penetrated with fright, he addressed Palita and said, 'What shalt thou do now?' The mouse very quickly cut the remaining string that held fast the cat. Freed from the noose, the cat ran with speed and got upon the banian. Palita also, freed from that situation of danger and from the presence of a terrible foe, quickly fled and entered his hole. Lomasa meanwhile had climbed the high tree. The hunter, seeing everything, took up his net. His hopes frustrated, he also quickly left that spot. Indeed, O bull of Bharata's race, the *Chandala* returned to his abode. Liberated from that great peril, and having obtained back his life which is so very valuable, the cat from the branches of that tree addressed the mouse Palita then staying within the hole, and said, 'Without having conversed with me, thou hast suddenly run away. I hope thou dost not suspect me of any evil intent. I am certainly grateful and thou hast done me a great service. Having inspired me with trustfulness and having given me my life, why dost thou not approach me at a time when friends should enjoy the sweetness of friendship? Having made friends, he that forgets them afterwards, is regarded a wicked person and never succeeds in obtaining friends at times of danger and need. I have been, O friend, honoured and served by thee to the best of thy power. It behoveth thee to enjoy the company of my poor self who has become thy friend. Like disciples worshipping their preceptor, all the friends I have, all my relatives and kinsmen, will honour and worship thee. I myself too shall worship thee with all thy friends and kinsmen. What grateful person is there that will not worship the giver of his life? Be thou the lord of both my body and home. Be thou the disposer of all my wealth and possessions. Be thou my honoured counsellor and do thou rule me like a father. I swear by my life that thou hast no fear from us. In intelligence thou art Usanas himself. By the power of thy understanding thou hast conquered us. Possessed of the strength of policy, thou hast given us our life.' Addressed in such soothing words by the cat, the mouse, conversant with all that is productive of the highest good, replied in these sweet words that were beneficial to himself: 'I have heard, O Lomasa, all that thou hast said. Listen now as I say what appears to me. Friends should be well examined. Foes also should be well studied. In this world, a task like this is regarded by even the learned as a difficult one depending upon acute intelligence. Friends assume the guise of foes, and foes assume the guise of friends. When compacts of friendship are formed, it is difficult for the parties to understand whether the other parties are really moved by lust and wrath. There is no such thing as a foe. There is no such thing in existence as a friend. It is force of circumstances that creates friends and foes. He who regards his own interests ensured as long as another person lives and thinks them endangered when that other person will cease to live, takes

that other person for a friend and considers him so as long as those interests of his are not clashed against. There is no condition that deserves permanently the name either of friendship or hostility. Both friends and foes arise from considerations of interest and gain. Friendship becomes changed into enmity in the course of time. A foe also becomes a friend. Self-interest is very powerful. He who reposes blind trust on friends and always behaves with mistrust towards foes without paying any regard to considerations of policy, finds his life to be unsafe. He who, disregarding all considerations of policy, sets his heart upon an affectionate union with either friends or foes, comes to be regarded as a person whose understanding has been unhinged. One should not repose trust upon a person undeserving of trust, nor should one trust too much a person deserving of trust. The danger that arises from blind reposing of confidence is such that it cuts the very roots (of the person that reposes such confidence). The father, the mother, the son, the maternal uncle, the sister's son, other relatives and kinsmen, are all guided by considerations of interest and profit. Father and mother may be seen to discard the dear son if fallen.[1] People take care of their own selves. Behold the efficacy of self-interest. O thou that art possessed of great wisdom, his escape is very difficult who immediately after he is freed from danger seeks the means of his enemy's happiness. Thou camest down from the tree-top to this very spot. Thou couldst not, from levity of understanding, ascertain that a net had been spread here. A person, possessed of levity of understanding, fails to protect his own self. How can he protect others? Such a person, without doubt, ruins all his acts. Thou tellest me in sweet words that I am very dear to thee. Hear me, however, O friend, the reasons that exist on my side. One becomes dear from an adequate cause. One becomes a foe from an adequate cause. This whole world of creatures is moved by the desire of gain (in some form or other). One never becomes dear to another (without cause). The friendship between two uterine brothers, the love between husband and wife, depends upon interest. I do not know any kind of affection between any persons that does not rest upon some motive of self-interest. If, as is sometimes seen, uterine brothers or husband and wife having quarrelled reunite together from a natural affection, such a thing is not to be seen in persons unconnected with one another. One becomes dear for one's liberality. Another becomes dear for his sweet words. A third becomes so in consequence of his religious acts. Generally, a person becomes dear for the purpose he serves. The affection between us arose from a sufficient cause. That cause exists no longer. On the other hand, from adequate reason, that affection between us has come to an end. What is that reason, I ask, for which I have become so dear to thee, besides thy desire of making me thy prey? Thou shouldst know that I am not forgetful of this. Time spoils reasons. Thou seekest thy own interests. Others, however, possessed of wisdom, understand their own interests. The world rests upon the example of the wise. Thou shouldst not address such words to a person possessed of learning and competent to understand his own interests. Thou

[1] *i.e.*, if *ex-casted* for irreligious practices.

art powerful. The reason of this affection that thou showest for me now is ill-timed. Guided, however, by my own interests, I myself am firm in peace and war that are themselves very unstable. The circumstances under which peace is to be made or war declared are changed as quickly as the clouds change their form. This very day thou wert my foe. This very day, again, thou wert my friend. This very day thou hast once more become my enemy. Behold the levity of the considerations that move living creatures. There was friendship between us as long as there was reason for its existence. That reason, dependant upon time, has passed away. Without it, that friendship also has passed away. Thou art by nature my foe. From circumstances thou becomest my friend. That state of things has passed away.The old state of enmity that is natural has come back. Thoroughly conversant as I am with the dictates of policy that have been thus laid down, tell me, why I should enter today, for thy sake, the net that is spread for me. Through thy power I was freed from a great danger. Through my power thou hast been freed from a similar danger. Each of us has served the other. There is no need of uniting ourselves again in friendly intercourse. O amiable one, the object thou hadst hath been accomplished. The object I had has also been accomplished. Thou hast now no use for me except to make me your meal. I am thy food. Thou art the eater. I am weak. Thou art strong. There cannot be a friendly union between us when we are situated so unequally. I understand thy wisdom. Having been rescued from the net, thou applaudest me so that thou mayst succeed in easily making a meal of me. Thou wert entangled in the net for the sake of food. Thou hast been freed from it. Thou feelest now the pangs of hunger. Having recourse to that wisdom which arises from a study of the scriptures, thou seekest verily to eat me up today. I know that thou art hungry. I know that this is thy hour for taking food. Thou art seeking for thy prey, with thy eyes directed towards me. Thou hast sons and wives. Thou seekest still friendly union with me and wishest to treat me with affection and do me services. O friend, I am incapable of acceeding to this proposal. Seeing me with thee, why will not thy dear spouse and thy loving children cheerfully eat me up? I shall not, therefore, unite with thee in friendship. The reason no longer exists for such a union. If, indeed, thou dost not forget my good offices, think of what will be beneficial to me and be comfortable. What person is there possessed of any wisdom that will place himself under the power of a foe that is not distinguished for righteousness, that is in pangs of hunger, and that is on the look-out for a prey? Be happy then, I will presently leave thee. I am filled with alarm even if I behold thee from a distance. I shall not mingle with thee, cease in thy attempts, O Lomasa! If thou thinkest that I have done thee a service, follow then the dictates of friendship when I may happen to rove trustfully or heedlessly. Even that will be gratitude in thee. A residence near a person possessed of strength and power is never applauded, even if the danger that existed be regarded to have passed away. I should always stand in fear of one more powerful than myself. If thou dost not seek thy own interests (of the kind indicated), tell me then what is there that I should do for thee. I shall certainly give thee everything except my life. For protecting one's own self one should

give up one's very children, and kingdom, and jewels, and wealth. One should sacrifice one's all for protecting one's own self. If a person lives he can recover all the affluence that he may have to give unto foes for protecting his life. It is not desirable to give up life like one's wealth. Indeed, one's own self should always be protected by, as I have already said, giving up one's wives and wealth. Persons who are mindful of protecting their own selves and who do all their acts after a proper consideration and survey, never incur danger as the consequence of their acts. They that are weak always know him for a foe who is possessed of greater strength. Their understanding, firm in the truths of the scriptures, never loses its steadiness.'

"Thus rebuked soundly by the mouse Palita, the cat, blushing with shame, addressed the mouse and said the following words."

"Lomasa said, 'Truly I swear by thee that to injure a friend is in my estimation very censurable. I know thy wisdom. I know also that thou art devoted to my good. Guided by the science of Profit, thou said that there is cause for a breach between thee and me. It doth not behove thee, however, O good friend, to take me for what I am not. I cherish a great friendship for thee in consequence of thy having granted me my life. I am, again, acquainted with duties. I am an appreciator of other people's merits. I am very grateful for services received. I am devoted to the service of friends. I am, again, especially devoted to thee. For these reasons, O good friend, it behoveth thee to reunite thyself with me. If I am commanded by thee, I can, with all my kinsmen and relatives, lay down my very life. They that are possessed of learning and wisdom see ample reason for placing their trust in persons of such mental disposition as ourselves. O thou that art acquainted with the truths of morality, it behoveth thee not to cherish any suspicion in respect of me.' Thus addressed by the cat, the mouse reflecting a little, said these words of grave import unto the former, 'Thou art exceedingly good. I have heard all that thou hast said and am glad to hear thee. For all that, however, I cannot trust thee. It is impossible for thee, by such eulogies or by gifts of great wealth, to induce me to unite with thee again. I tell thee, O friend, that they who are possessed of wisdom never place themselves, when there is not sufficient reason, under the power of a foe. A weak person having made a compact with a stronger one when both are threatened by foes, should (when that common danger passes away) conduct himself heedfully and by considerations of policy. Having gained his object, the weaker of the two parties should not again repose confidence on the stronger. One should never trust a person who does not deserve to be trusted. Nor should one repose blind confidence upon a person deserving of trust. One should always endeavour to inspire others with confidence in himself. One should not, however, himself repose confidence in foes. For these reasons one should, under all circumstances, protect his own self. One's possessions and children and everything are so long valuable as one is alive. In brief, the highest truth of all treatises on policy is mistrust. For this reason, mistrust of all persons is productive of the greatest good. However weak people may be, if they mistrust their foes, the latter, even if strong, never succeed in getting them under power. O cat, one like myself should always guard one's life from

persons like thee. Do thou also protect thy own life from the *Chandala* whose rage has been excited.'[1] While the mouse thus spake, the cat, frightened at the mention of the hunter, hastily leaving the branch of the tree, ran away with great speed. Having thus displayed his power of understanding, the mouse Palita also, conversant with the truths of scripture and possessed of wisdom, entered another hole.'

"Bhishma continued, 'Even thus the mouse Palita, possessed of wisdom, though weak and alone, succeeded in baffling many powerful foes. One possessed of intelligence and learning should make peace with a powerful foe. The mouse and the cat owed their escape to their reliance upon each other's services. I have thus pointed out to thee the course of Kshatriya duties at great length. Listen now to me in brief. When two persons who were once engaged in hostilities make peace with each other, it is certain that each of them has it in his heart to over-reach the other. In such a case he that is possessed of wisdom succeeds by the power of his understanding in over-reaching the other. He, on the other hand, who is destitute of wisdom suffers himself, in consequence of his heediessness, to be over-reached by the wise. It is necessary, therefore, that, in fear one should seem to be fearless, and while really mistrusting others one should seem to be trustful. One who acts with such heedfulness never trips, or tripping, is never ruined. When the time comes for it, one should make peace with an enemy; and when the time comes, one should wage war with even a friend. Even thus should one conduct oneself, O king, as they have said that are conversant with the considerations of peace (and war). Knowing this, O monarch, and bearing the truths of scripture in mind, one should, with all his senses about one and without heedfulness, act like a person in fear before the cause of fear actually presents itself. One should, before the cause of fear has actually come, act like a person in fear, and make peace with foes. Such fear and heedfulness lead to keenness of understanding. If one acts like a man in fear before the cause of fear is at hand, one is never filled with fear when that cause is actually present. From the fear, however, of a person who always acts with fearlessness, very great fear is seen to arise.[2] '*Never cherish fear*'—such a counsel should never be given to any one. The person that cherishes fear moved by a consciousness of his weakness, always seeks the counsel of wise and experienced men. For these reasons, one should, when in fear, seem to be fearless, and when mistrusting (others) should seem to be trustful. One should not, in view of even the gravest acts, behave towards others with falsehood. Thus have I recited to thee, O Yudhishthira, the old story (of the mouse and the cat). Having listened to it, do thou act duly in the midst of thy friends and kinsmen. Deriving from that story a high understanding, and learning the difference between friend and foe and the proper time for war and peace, thou wilt discover means of escape when overwhelmed with danger. Making

[1]The correct reading is *Jatakilwishat*.

[2]The sense, of course, is that such a man, when filled with fear, becomes unable to ward off his dangers and calamities. Prudence requires that one should fear as long as the cause of fear is not at hand. When, however, that cause has actually presented itself, one should put forth one's courage.

peace, at a time of common danger, with one that is powerful, thou shouldst act with proper consideration in the matter of uniting thyself with the foe (when the common danger has passed away). Indeed, having gained thy object, thou shouldst not trust the foe again. This path of policy is consistent with the aggregate of three (*viz.*, Virtue, Profit, and Pleasure), O king! Guided by this *Sruti*, do thou win prosperity by once more protecting thy subjects. O son of Pandu, always seek the companionship of Brahmanas in all thy acts. Brahmanas constitute the great source of benefit both in this world and the next. They are teachers of duty and morality. They are always grateful, O puissant one! If worshipped, they are sure to do thee good. Therefore, O king, thou shouldst always worship them. Thou wilt then, O king, duly obtain kingdom, great good, fame, achievements and progeny in their proper order. With eyes directed to this history of peace and war between the mouse and the cat, this history couched in excellent words and capable of sharpening the intelligence, a king should always conduct himself in the midst of his foes.'"

SECTION CXXXIX

"Yudhishthira said, 'Thou hast laid it down, O mighty one, that no trust should be placed upon foes. But how would the king maintain himself if he were not to trust anybody? From trust, O king, thou hast said, great danger arises to kings. But how, O monarch, can a king, without trusting others, conquer his foes? Kindly remove this doubt of mine. My mind has become confused, O grandsire, at what I have heard thee say on the subject of mistrust.'

"Bhishma said, 'Listen, O king, to what happened at the abode of Brahmadatta, *viz.*, the conversation between Pujani and king Brahmadatta. There was a bird named Pujani who lived for a long time with king Brahmadatta in the inner apartments of his palace at Kampilya. Like the bird *Jivajivaka*, Pujani could mimic the cries of all animals. Though a bird by birth, she had great knowledge and was conversant with every truth. While living there, she brought forth an offspring of great splendour. At the very same time the king also got by his queen a son. Pujani, who was grateful for the shelter of the king's roof, used every day to go to the shores of the ocean and bring a couple of fruits for the nourishment of her own young one and the infant prince. One of those fruits she gave to her own child and the other she gave to the prince. The fruits she brought were sweet as nectar,and capable of increasing strength and energy. Every day she brought them and every day she disposed of them in the same way. The infant prince derived great strength from the fruit of Pujani's giving that he ate. One day the infant prince, while borne on the arms of his nurse, saw the little offspring of Pujani. Getting down from the nurse's arms, the child ran towards the bird, and moved by childish impulse, began to play with it, relishing the sport highly. At length, raising the bird which was of

the same age with himself in his hands, the prince pressed out its young life and then came back to his nurse. The dam, O king, who had been out in her search after the accustomed fruits, returning to the palace, beheld her young one lying on the ground, killed by the prince. Beholding her son deprived of life, Pujani, with tears gushing down her cheeks, and heart burning with grief, wept bitterly and said, 'Alas, nobody should live with a Kshatriya or make friends with him or take delight in any intercourse with him. When they have any object to serve, they behave with courtesy. When that object has been served they cast off the instrument. The Kshatriyas do evil unto all. They should never be trusted. Even after doing an injury they always seek to soothe and assure the injured for nothing. I shall certainly take due vengeance, for this act of hostility, upon this cruel and ungrateful betrayer of confidence. He has been guilty of a triple sin in taking the life of one that was born on the same day with him and that was being reared with him in the same place, that used to eat with him, and that was dependent on 'him for protection.' Having said these words unto herself, Pujani, with her talons, pierced the eyes of the prince, and deriving some comfort from that act of vengeance, once more said, 'A sinful act, perpetrated deliberately, assails the doer without any loss of time. They, on the other hand, who avenge themselves of an injury, never lose their merit by such conduct. If the consequence of a sinful act be not seen in the perpetrator himself, they would certainly be seen, O king, in his sons or son's sons or daughter's sons. Brahmadatta, beholding his son blinded by Pujani and regarding the act to have been a proper vengeance for what his son had done, said these words unto Pujani.'

"Brahmadatta said, 'An injury was done by us to thee. Thou hast avenged it by doing an injury in return. The account has been squared. Do not leave thy present abode. On the other hand, continue to dwell here, O Pujani.'

"Pujani said, 'If a person having once injured another continues to reside with that other, they that are possessed of learning never applaud his conduct. Under such circumstances it is always better for the injurer to leave his old place. One should never place one's trust upon the soothing assurances received from an injured party. The fool that trusts such assurances soon meets with destruction. Animosity is not quickly cooled. The very sons and grandsons of persons that have injured each other meet with destruction (in consequence of the quarrel descending like an inheritance). In consequence again of such destruction of their offspring, they lose the next world also. Amongst men that have injured one another, mistrust would be productive of happiness. One that has betrayed confidence should never be trusted in the least. One who is not deserving of trust should not be trusted; nor should too much trust be placed upon a person deserving of trust. The danger that arises from blind confidence brings about a destruction that is complete. One should seek to inspire others with confidence in one's self. One, however, should never repose confidence on others. The father and the mother only are the foremost of friends. The wife is merely a vessel for drawing the seeds. The son is only one's seed. The brother is a foe. The friend or companion requires to have his palms oiled if he is to remain so. One's own self it is that enjoys or suffers

one's happiness or misery. Amongst persons that have injured one another, it is not advisable there should be (real) peace. The reasons no longer exists for which I lived here. The mind of a person who has once injured another becomes naturally filled with mistrust, if he sees the injured person worshipping him with gifts and honours. Such conduct, especially when displayed by those that are strong, always fills the weak with alarm. A person possessed of intelligence should leave that place where he first meets with honour in order to meet only with dishonour and injury next. In spite of any subsequent honour that he might obtain from his enemy, he should behave in this way. I have dwelt in thy abode for a long time, all along honoured by thee. A cause of enmity, however, has at last arisen. I should, therefore, leave this place without any hesitation.'

"Brahmadatta said, 'One who does an injury in return for an injury received is never regarded as offending. Indeed, the avenger squares his account by such conduct. Therefore, O Pujani, continue to reside here without leaving this place.'

"Pujani said, 'No friendship can once more be cemented between a person that has injured and him that has inflicted an injury in return. The hearts of neither can forget what has happened.'

"Brahmadatta said, 'It is necessary that a union should take place between an injurer and the avenger of that injury. Mutual animosity, upon such a union, has been seen to cool. No fresh injury also has followed in such cases.'

"Pujani said, 'Animosity (springing from mutual injuries) can never die. The person injured should never trust his foes, thinking, 'O, I have been soothed with assurances of goodwill.' In this world, men frequently meet with destruction in consequence of (misplaced) confidence. For this reason it is necessary that we should no longer meet each other. They who cannot be reduced to subjection by the application of even force and sharp weapons, can be conquered by (insincere) conciliation like (wild) elephants through a (tame) she-elephant.'

"Brahmadatta said, 'From the fact of two persons residing together, even if one inflicts upon the other deadly injury, an affection arises naturally between them, as also mutual trust as in the case of the Chandala and the dog. Amongst persons that have injured one another, co-residence blunts the keenness of animosity. Indeed, that animosity does not last long, but disappears quickly like water poured upon the leaf of a lotus.'

"Pujani said, 'Hostility springs from five causes. Persons possessed of learning know it. Those five causes are woman, land, harsh words, natural incompatability, and injury.[1] When the person with whom hostility occurs happens to be a man of liberality, he should never be slain, particularly by a Kshatriya, openly or by covert means. In such a case, the man's fault should be properly

[1]The hostility between Krishna and Sisupala was due to the first of these causes; that between the Kurus and the Pandavas to the second; that between Drona and Drupada to the third; that between the cat and the mouse to the fourth; and that between the bird and the king (in the present story) to the fifth.

weighed.[1] When hostility has arisen with even a friend, no further confidence should be reposed upon him. Feelings of animosity lie hid like fire in wood. Like the *Aurvya* fire within the waters of the ocean, the fire of animosity can never be extinguished by gifts of wealth, by display of prowess, by conciliation, or by scriptural learning. The fire of animosity, once ignited, the result of an injury once inflicted, is never extinguished, O king, without consuming out the right one of the parties. One, having injured a person, should never trust him again as one's friend, even though one might have (after the infliction of the injury) worshipped him with wealth and honours. The fact of the injury inflicted fills the injurer with fear. I never injured thee. Thou also didst never do me an injury. For this reason I dwelt in thy abode. All that is changed, and at present I cannot trust thee.'

"Brahmadatta said, 'It is Time that does every act. Acts are of diverse kinds, and all of them proceed from Time. Who, therefore, injures whom?[2] Birth and Death happen in the same way. Creatures act (*i.e.*, take birth and live) in consequence of Time, and it is in consequence also of Time that they cease to live. Some are seen to die at once. Some die one at a time. Some are seen to live for long periods. Like fire consuming the fuel, Time consumes all creatures. O blessed lady, I am, therefore, not the cause of your sorrow, nor art thou the cause of mine. It is Time that always ordains the weal and woe of embodied creatures. Do thou then continue to dwell here according to thy pleasure, with affection for me and without fear of any injury from me. What thou hast done has been forgiven by me. Do thou also forgive me, O Pujani!'

"Pujani said, 'If Time, according to thee, be the cause of all acts, then of course nobody can cherish feelings of animosity towards anybody on earth. I ask, however, why friends and kinsmen, seek to avenge themselves the slain. Why also did the gods and the *Asuras* in days of your smite each other in battle? If it is Time that causes weal and woe and birth and death, why do physicians, then seek, to administer medicines to the sick? If it is Time that is moulding everything, what need is there of medicines? Why do people, deprived of their senses by grief, indulge in such delirious rhapsodies? If Time, according to thee, be the cause of acts, how can religious merit be acquired by persons performing religious acts? Thy son killed my child. I have injured him for that. I have by that act, O king, become liable to be slain by thee. Moved by grief for my son, I have done this injury to thy son. Listen now to the reason why I have become liable to be killed by thee. Men wish for birds either to kill them for food or to keep them in cages for sport. There is no third reason besides such slaughter or immurement for which men would seek individuals of our species. Birds, again, from fear of being either killed or immured by men, seek safety in flight. Persons conversant with the Vedas have said that death and immurement are both painful. Life is dear unto all. All creatures are made miserable by grief and pain. All creatures wish for happiness. Misery

[1]The sense seems to be that the act which has led to the hostility should be calmly considered by the enemy before he gives way to anger.

[2]If it is Time that does all acts, there can be no individual responsibility.

arises from various sources. Decrepitude, O Brahmadatta, is misery. The loss of wealth is misery. The adjacence of anything disagreeable or evil is misery. Separation or dissociation from friends and agreeable objects is misery. Misery arises from death and immurement. Misery arises from causes connected with women and from other natural causes. The misery that arises from the death of children alters and afflicts all creatures very greatly. Some foolish persons say that there is no misery in others' misery.[1] Only he who has not felt any misery himself can say so in the midst of men. He, however, that has felt sorrow and misery, would never venture to say so. One that has felt the pangs of every kind of misery feels the misery of others as one's own. What I have done to thee, O king, and what thou has done to me, cannot be washed away by even a hundred years After what we have done to each other, there cannot be a reconciliation. As often as thou wilt happen to think of thy son, thy animosity towards me will become fresh. If a person after avenging oneself of an injury, desires to make peace with the injured, the parties cannot be properly reunited even like the fragments of an earthen vessel. Men conversant with scriptures have laid it down that trust never produces happiness Usanas himself sang two versus unto Prahlada in days of old. He who trusts the words, true or false, of a foe, meets with destruction like a seeker of honey. in a pit covered with dry grass.[2] Animosities are seen to survive the very death of enemies, for persons would speak of the previous quarrels of their deceased sires before their surviving children. Kings extinguish animosities by having recourse to conciliation but, when the opportunity comes, break their foes into pieces like earthen jars full of water dashed upon stone. If the king does injury to any one, he should never trust him again. By trusting a person who has been injured, one has to suffer great misery.

"Brahmadatta said, 'No man can obtain the fruition of any object by withholding his trust (from others). By cherishing fear one is always obliged to live as a dead person.

"Pujani said, 'He whose feet have become sore, certainly meets with a fall if he seeks to move, move he may howsoever cautiously. A man who has got sore eyes, by opening them against the wind, finds them exceedingly pained by the wind. He who, without knowing his own strength, sets foot on a wicked path and persists in walking along it, soon loses his very life as the consequence. The man who, destitute of exertion, tills his land, disregarding the season of rain, never succeeds in obtaining a harvest. He who takes every day food that is nutritive, be it bitter or astringent or palatable or sweet, enjoys a long life. He, on the other hand, who disregards wholesome food and takes that which is injurious without an eye to consequences, soon meets with death. Destiny and Exertion exist, depending upon each other. They that are of high souls achieve good and great feats, while eunuchs only pay court to Destiny. Be it harsh or mild, an act that is beneficial should be done.

[1] *i.e.*, they are indifferent to other people's sorrow.

[2] Honey-seekers direct their steps through hill and dale by marking intently the course of the flight of bees. Hence they meet with frequent falls.

The unfortunate man of inaction, however, is always overwhelmed by all sorts of calamity. Therefore, abandoning everything else, one should put forth his energy. Indeed, disregarding everything, men should do what is productive of good to themselves. Knowledge, courage, cleverness, strength, and patience are said to be one's natural friends. They that are possessed of wisdom pass their lives in this world with the aid of these five. Houses, precious metals, land, wife, and friends,—these are said by the learned to be secondary sources of good. A man may obtain them everywhere. A person possessed of wisdom may be delighted everywhere. Such a man shines everywhere. He never inspires anybody with fear. If sought to be frightened, he never yields to fear himself. The wealth, however little, that is possessed at any time by an intelligent man is certain to increase. Such a man does every act with cleverness. In consequence of self-restraint, he succeeds in winning great fame. Home-keeping men of little understanding have to put up with termagant wives that eat up their flesh like the progeny of a crab eating up their dam. There are men who through loss of understanding become very cheerless at the prospect of leaving home. They say unto themselves,—These are our friends! This is our country! Alas, how shall we leave these?—One should certainly leave the country of one's birth, if it be afflicted by plague or famine. One should live in one's own country, respected by all, or repair to a foreign country for living there. I shall, for this reason, repair to some other region. I do not venture to live any longer in this place, for I have done a great wrong to thy child, O king, one should from a distance abandon a bad wife, a bad son, a bad king, a bad friend, a bad alliance, and a bad country. One should not place any trust on a bad son. What joy can one have in a bad wife? There cannot be any happiness in a bad kingdom. In a bad country one cannot hope to obtain a livelihood. There can be no lasting companionship with a bad friend whose attachment is very uncertain. In a bad alliance, when there is no necessity for it, there is disgrace. She indeed, is a wife who speaks only what is agreeable. He is a son who makes the sire happy. He is a friend in whom one can trust. That indeed, is one's country where one earns one's living. He is a king of strict rule who does not oppress, who cherishes the poor and in whose territories there is no fear. Wife, country, friends, son, kinsmen, and relatives, all these one can have if the king happens to be possessed of accomplishments and virtuous eyes. If the king happens to be sinful, his subjects, in consequence of his oppressions, meet with destruction. The king is the root of one's triple aggregate (*i.e.*, Virtue, Wealth, and Pleasure). He should protect his subjects with heedfulness. Taking from his subjects a sixth share of their wealth, he should protect them all. That king who does not protect his subjects is truly a thief. That king who, after giving assurances of protection, does not, from rapacity, fulfil them,—that ruler of sinful soul,—takes upon himself the sins of all his subjects and ultimately sinks into hell. That king, on the other hand, who, having given assurances of protection, fulfils them, comes to be regarded as a universal benefactor in consequence of protecting all his subjects. The lord of all creatures, viz., Manu, has said that the king has seven attributes: he is mother, father, preceptor, protector, fire, Vaisravana and Yama. The king

by behaving with compassion towards his people is called their father. The subject that behaves falsely towards him takes birth in his next life as an animal or a bird. By doing good to them and by cherishing the poor, the king becomes a mother unto his people. By scorching the wicked he comes to be regarded as fire, and by restraining the sinful he comes to be called Yama. By making gifts of wealth unto those that are dear to him, the king comes to be regarded as Kuvera, the grantor of wishes. By giving instruction in morality and virtue, he becomes a preceptor, and by exercising the duty of protection he becomes the protector. That king who delights the people of his cities and provinces by means of his accomplishments, is never divested of his kingdom in consequence of such observance of duty. That king who knows how to honour his subjects never suffers misery either here or hereafter. That king whose subjects are always filled with anxiety or overburdened with taxes, and overwhelmed by evils of every kind, meets with defeat at the hands of his enemies. That king, on the other hand, whose subjects grow like a large lotus in a lake succeeds in obtaining every reward here and at last meets with honour in heaven. Hostility with a person that is powerful is, O king, never applauded. That king who has incurred the hostility of one more powerful than himself, loses both kingdom and happiness.'

"Bhishma continued, 'The bird, having said these words, O monarch, unto king Brahmadatta, took the king's leave and proceeded to the region she chose. I have thus recited to thee, O foremost of kings, the discourse between Brahmadatta and Pujani. What else dost thou wish to hear?' "

SECTION CXL

"Yudhishthira said, 'When both righteousness and men, O Bharata, decay in consequence of the gradual lapse of Yuga, and when the world becomes afflicted by robbers, how, O Grandsire, should a king then behave?[1]

"Bhishma said, 'I shall tell thee, O Bharata, the policy the king should pursue at such distressful times. I shall tell thee how he should bear himself at such a time, casting off compassion. In this connection is cited the old story of the discourse between Bharadwaja and king Satrunjaya. There was a king named Satrunjaya among the Sauviras. He was a great car-warrior. Repairing to Bharadwaja, he asked the *Rishi* about the truths of the science of Profit,—saying,—How can an unacquired object be acquired? How again, when acquired, can it be increased? How also, when increased, can it be protected? And how, when protected, should it be used?—Thus questioned about the truths of the science of Profit, the regenerate *Rishi* said the following words fraught with excellent reason unto that ruler for explaining those truths.

[1]Everything decays in course of time. *Vide* the characteristics of the different *Yugas*, *ante*.

"The Rishi said, 'The king should always stay with the rod of chastisement uplifted in his hand. He should always display his prowess. Himself without *laches*, he should mark the laches of his foes. Indeed, his eyes should ever be used for that purpose. At the sight of a king who has the rod of chastisement ever uplifted in his hand, every one is struck with fear. For this reason, the king should rule all creatures with the rod of chastisement. Men possessed of learning and knowledge of truth applaud Chastisement. Hence, of the four requisites of rule, *viz*., Conciliation, Gift, Disunion, and Chastisement, Chastisement is said to be the foremost. When the foundation of that which serves for a refuge is cut away, all the refugees perish. When the roots of a tree are cut away, how would the branches live? A king possessed of wisdom should cut away the very roots of his foe. He should then win over and bring under his sway the allies and partisans of that foe. When calamities overtake the king, he should without losing time, counsel wisely, display his prowess properly, fight with ability, and even retreat with wisdom. In speech only should the king exhibit his humility, but at heart he should be sharp as a razor. He should cast off lust and wrath, and speak sweetly and mildly. When the occasion comes for intercourse with an enemy, a king possessed of foresight should make peace, without reposing blind trust on him. When the business is over, he should quickly turn away from the new ally. One should conciliate a foe with sweet assurances as if he were a friend. One, however, should always stand in fear of that foe as living in a room within which there is a snake. He whose understanding is to be dominated by thee (with the aid of thine intellect) should be comforted by assurances given in the past. He who is of wicked understanding should be assured by promises of future good. The person, however, that is possessed of wisdom, should be assured by present services. The person who is desirous of achieving prosperity should join hands, swear, use sweet words, worship by bending down his head, and shed tears.[1] One should bear one's foe on one's shoulders as long as time is unfavourable. When however, the opportunity has come, one should break him into fragments like an earthern jar on a stone. It is better, O monarch that a king should blaze up for a moment like charcoal of ebony-wood than that he should smoulder and smoke like chaff for many years. A man who has many purposes to serve should not scruple to deal with even an ungrateful person. If successful, one can enjoy happiness. If unsuccessful, one loses esteem. Therefore in accomplishing the acts of such persons, one should, without doing them completely, always keep something unfinished. A king should do what is for his good, imitating a cuckoo, a boar, the mountains of Meru, an empty chamber, an actor, and a devoted friend.[2] The king should frequently, with

[1] *i.e.*, do any of these or all as occasion may require.

[2] The king should imitate the cuckoo by causing his own friends or subjects to be maintained by others ; he should imitate the boar by tearing up his foes by their very roots ; he should imitate the mountains of Meru by presenting such a front that nobody may transgress him ; he should imitate an empty chamber by keeping room enough for storing acquisitions ; he should imitate the actor by assuming different guises; and lastly, he should imitate a devoted friend in attending to the interests of his loving subjects.

heedful application, repair to the houses of his foes, and even if calamities befall them, ask them about their good. They that are idle never win affluence; nor they that are destitute of manliness and exertion; nor they that are stained by vanity; nor they that fear unpopularity; nor they that are always procrastinating. The king should act in such a way that his foe may not succeed in detecting his laches. He should, however, himself mark the laches of his foes. He should imitate the tortoise which conceals its limbs. Indeed, he should always conceal his own holes. He should think of all matters connected with finance like a crane.[1] He should put forth his prowess like a lion. He should lie in wait like a wolf and fall upon and pierce his foes like a shaft. Drink, dice, women, hunting, and music,—these he should enjoy judiciously. Addiction to these is productive of evil. He should make bows with bamboos, etc.; he should sleep cautiously like the deer; he should be blind when it is necessary that he should be so, or he should even be deaf when it is necessary to be deaf. The king possessed of wisdom should put forth his prowess, regardful of time and place. If these are not favourable, prowess becomes futile. Marking timeliness and untimeliness reflecting upon his own strength and weakness, and improving his own strength by comparing it with that of the enemy, the king should address himself to action. That king who does not crush a foe reduced to subjection by military force, provides for his own death like the crab when she conceives. A tree with beautiful blossoms may be lacking in strength. A tree carrying fruits may be difficult of climbing; and sometimes trees with unripe fruits look like trees with ripe fruits. Seeing all these facts a king should not allow himself to be depressed. If he conducts himself in such a way, then he would succeed in upholding himself against all foes. The king should first strengthen the hopes (of those that approach him as suitors). He should then put obstacles in the way of the fulfilment of those hopes. He should say that those obstacles are merely due to occasion. He should next represent that those occasions are really the results of grave causes. As long as the cause of fear does not actually come, the king should make all his arrangements like a person inspired with fear. When, however, the cause of fear comes upon him, he should smite fearlessly. No man can reap good without incurring danger. If, again, he succeeds in preserving his life amid danger, he is sure to earn great benefits.[2] A king should ascertain all future dangers; when they are present, he should conquer them; and lest they grow again, he should, even after conquering them, think them to be unconquered. The abandonment of present happiness and the pursuit of that which is future, is never the policy of a person possessed of intelligence. The king who having made peace with a foe sleeps happily in truthfulness is like a man who sleeping on the top of a tree awakes after a fall. When one falls into distress, one should raise one's self by all means in one's power, mild or stern; and after such rise, when competent, one should practise righteousness. The king should always honour the foes of his foes. He should take his own spies as agents employed by his foes. The king should

[1]The crane sits patiently by the water side for hours together in expectation of fish.
[2]*i.e.*, if he passes safely through the danger.

see that his own spies are not recognised by his foe. He should make spies of atheists and ascetics and send them to the territories of his enemies. Sinful thieves, who offend against the laws of righteousness and who are thorns in the side of every person, enter gardens and places of amusement and houses set up for giving drinking water to thirsty travellers and public inns and drinking spots and houses of ill fame and holy places and public assemblies. These should be recognised and arrested and put down. The king should not trust the person that does not deserve to be trusted nor should he trust too much the person that is deserving of trust. Danger springs from trust. Trust should never be placed without previous examination. Having by plausible reasons inspired confidence in the enemy, the king should smite him when he makes a false step. The king should fear him, from whom there is no fear; he should also always fear them that should be feared. Fear that arises from an unfeared one may lead to total extermination. By attention (to the acquisition of religious merit), by taciturnity, by the reddish garb of ascetics, and wearing matted locks and skins, one should inspire confidence in one's foe, and then (when the opportunity comes) one should jump upon him like the wolf. A king desirous of prosperity should not scruple to slay son or brother or father or friend, if any of these seek to thwart his objects. The very preceptor, if he happens to be arrogant, ignorant of what should be done and, what should not, and a treader of unrighteous paths, deserves to be restrained by chastisement. Even as certain insects of sharp stings cut off all flowers and fruits of the trees on which they sit, the king should, after having inspired confidence in his foe by honours and salutations and gifts, turn against him and shear him of everything. Without piercing the very vitals of others, without accomplishing many stern deeds, without slaughtering living creatures after the manner of the fisherman, one cannot acquire great prosperity. There is no separate species of creatures called foes or friends. Persons become friends or foes according to the force of circumstances. The king should never allow his foe to escape even if the foe should indulge piteous lamentations. He should never be moved by these; on the other hand, it is his duty to destroy the person that has done him an injury. A king desirous of prosperity should take care to attach to himself as many men as he can, and to do them good. In behaving towards his subjects he should always be free from malice. He should also, with great care, punish and check the wicked and disaffected. When he intends to take wealth, he should say what is agreeable. Having taken wealth, he should say similar things. Having struck off one's head with his sword, he should grieve and shed tears. A king desirous of prosperity should draw others unto himself by means of sweet words, honours, and gifts. Even thus should he bind men unto his service. The king should never engage in fruitless disputes. He should never cross a river with the aid only of his two arms. To eat cow-horns is fruitless and never invigorating. By eating them one's teeth are broken while the taste is not gratified. The triple aggregate has three disadvantages with three inseparable adjuncts. Carefully considering those

adjuncts, the disadvantages should be avoided.[1] The unpaid balance of a debt, the unquenched remnant of a fire, and the unslain remnant of foes, repeatedly grow and increase. Therefore, all those should be completely extinguished and exterminated. Debt, which always grows, is certain to remain unless wholly extinguished. The same is the cause with defeated foes and neglected maladies. These always produce great fear. (One should, therefore, always eradicate them). Every act should be done thoroughly. One should be always heedful. Such a minute thing as a thorn, if extracted badly, leads to obstinate gangrene. By slaughtering its population, by tearing up its roads and otherwise injuring them, and by burning and pulling down its houses, a king should destroy a hostile kingdom. A king should be far-sighted like the vulture, motionless like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety. A king should win over a hero by joining his palms, a coward by inspiring him with fear, and a covetous man by gifts of wealth while with an equal he should wage war. He should be mindful of producing disunion among the leaders of sects and of conciliating those that are dear to him. He should protect his ministers from disunion and destructions. If the king becomes mild, the people disregard him. If he becomes stern, the people feel it as an affliction. The rule is that he should be stern when the occasion requires sternness, and mild when the occasion requires mildness. By mildness should the mild be cut. By mildness one may destroy that which is fierce. There is nothing that mildness cannot effect. For this reason, mildness is said to be sharper than fierceness. That king who becomes mild when the occasion requires mildness and who becomes stern when sternness is required, succeeds in accomplishing all his objects, and in putting down his foes. Having incurred the animosity of a person possessed of knowledge and wisdom, one should not draw comfort from the conviction that one is at a distance (from one's foe). Far-reaching are the arms of an intelligent man by which he injures when injured. That should not be sought to be crossed which is really uncrossable. That should not be snatched from the foe which the foe would be able to recover. One should not seek to dig at all if by digging one would not succeed in getting at the root of the thing for which one digs. One should never strike him whose head one would not cut off. A king should not always act in this way. This course of conduct that I have laid down should be pursued only in seasons of distress. Inspired by the motive of doing thee good I have said this for instructing thee as to how thou shouldst bear thyself when assailed by foes.

"Bhishma continued, 'The ruler of the kingdom of the Sauviras, hearing

[1]The triple aggregate consists of Virtue, Wealth, and Pleasure. The disadvantages all arise from an injudicious pursuit of each. Virtue stands as an impediment in the way of Wealth; Wealth stands in the way of Virtue; and Pleasure stands in the way of both. The inseparable adjuncts of the three, in the case of the vulgar, are that Virtue is practised as a means of Wealth; Wealth is sought as a means of Pleasure; and Pleasure is sought for gratifying the senses. In the case of the truly wise, those adjuncts are purity of the soul as the end of Virtue; performance of sacrifices as the end of Wealth; and upholding of the body as the end of Pleasure.

these words spoken by that Brahmana inspired with the desire of doing him good, obeyed those instructions cheerfully and obtained with his kinsmen and friends blazing prosperity.' "

SECTION CXLI

"Yudhishthira said, 'When the high righteousness suffers decay and is transgressed by all, when unrighteousness becomes righteousness, and righteousness assumes the form of its reverse, when all wholesome restraints disappear, and all truths in respect of righteousness are disturbed and confounded, when people are oppressed by kings and robbers, when men of all the four modes of life become stupefied in respect of their duties, and all acts lose their merit, when men see cause of fear on every direction in consequence of lust and covetousness and folly, when all creatures cease to trust one another, when they slay one another by deceitful means and deceive one another in their mutual dealings, when houses are burnt down throughout the country, when the Brahmanas become exceedingly afflicted, when the clouds do not pour a drop of rain, when every one's hand is turned against every one's neighbour, when all the necessaries of life fall under the power of robbers, when, indeed, such a season of terrible distress sets in, by what means should a Brahmana live who is unwilling to cast off compassion and his children? How, indeed, should a Brahmana maintain himself at such a time? Tell me this, O grandsire! How also should the king live at such a time when sinfulness overtakes the world? How, O scorcher of foes, should the king live so that he might not fall away from both righteousness and profit?

"Bhishma said, 'O mighty-armed one, the peace and prosperity of subjects,[1] sufficiency and seasonableness of rain, disease, death and other fears, are all dependent on the king.[2] I have no doubt also in this. O bull of Bharata's race, that *Krita*, *Treta*, *Dwapara*, and *Kali*, as regards their setting in, are all dependent on the king's conduct. When such a season of misery as has been described by thee sets in, the righteous should support life by the aid of judgment. In this connection is cited the old story of the discourse between Viswamitra and the Chandala in a hamlet inhabited by Chandalas. Towards the end of *Treta* and the beginning of *Dwapara*, a frightful drought occurred, extending over twelve years, in consequence of what the gods had ordained. At that time which was the end of *Treta* and the commencement of *Dwapara*, when the period came for many creatures superannuated by age to lay down

[1]Literally, 'preservation of what has been got, and acquisition of what is desired.'

[2]These depend on the king, *i.e.*, if the king happens to be good, prosperity, etc., are seen. On the other hand, if the king becomes oppressive and sinful, prosperity disappears, and every kind of evil sets in.

their lives, the thousand-eyed deity of heaven poured no rain. The planet Vrihaspati began to move in a retrograde course, and Soma abandoning his own orbit, receded towards the south. Not even could a dew-drop be seen, what need then be said of clouds gathering together? The rivers all shrank into narrow streamlets. Everywhere lakes and wells and springs disappeared and lost their beauty in consequence of that order of things which the gods brought about. Water having become scarce, the places set up by charity for its distribution became desolate.[1] The Brahmanas abstained from sacrifices and recitation of the Vedas. They no longer uttered *Vashats* and performed other propitiatory rites. Agriculture and keep of cattle were given up. Markets and shops were abandoned. Stakes for tethering sacrificial animals disappeared. People no longer collected diverse kinds of articles for sacrifices. All festivals and amusements perished. Everywhere heaps of bones were visible and every place resounded with the shrill cries and yells of fierce creatures.[2] The cities and towns of the earth became empty of inhabitants. Villages and hamlets were burnt down. Some afflicted by robbers, some by weapons, and some by bad kings, and in fear of one another, began to fly away. Temples and places of worship became desolate. They that were aged were forcibly turned out of their houses. Kine and goats and sheep and buffaloes fought (for food) and perished in large numbers. The Brahmanas began to die on all sides. Protection was at an end. Herbs and plants were dried up. The earth became shorn of all her beauty and exceedingly awful like the trees in a crematorium. In that period of terror, when righteousness was nowhere, O Yudhishthira, men in hunger lost their senses and began to eat one another. The very *Rishis*, giving up their vows and abandoning their fires and deities, and deserting their retreats in woods, began to wander hither and thither (in search of food). The holy and great *Rishi* Viswamitra, possessed of great intelligence, wandered homeless and afflicted with hunger. Leaving his wife and son in some place of shelter, the *Rishi* wandered, fireless[3] and homeless, and regardless of food clean and unclean. One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters addicted to the slaughter of living creatures. The little hamlet abounded with broken jars and pots made of earth. Dog-skins were spread here and there. Bones and skulls, gathered in heaps, of boars and asses, lay in different places. Cloths stripped from the dead lay here and there, and the huts were adorned with garlands of used up flowers.[4] Many of the habitations again were filled with sloughs cast off by snakes. The place resounded with the loud crowing of cocks and hens and the dissonant bray of asses. Here and there the inhabitants disputed with one another, uttering harsh words in shrill voices. Here and there were temples of gods bearing devices of owls and

[1]In India, during the hot months, charitable persons set up shady thatches by the sides of roads for the distribution of cool water and raw sugar and oat soaked in water. Among any of the principal roads running through the country, one may, during the hot months, still see hundreds of such institutions affording real relief to thirsty travellers.

[2]Such as *Rakshasas* and *Pisachas* and carnivorous birds and beasts.

[3]Abandoning his *Homa* fire.

[4]*i.e.*, flowers already offered to the deities.

other birds. Resounding with the tinkle of iron bells, the hamlet abounded with canine packs standing or lying on every side. The great *Rishi* Viswamitra, urged by pangs of hunger and engaged in search after food, entered that hamlet and endeavoured his best to find something to eat. Though the son of Kusika begged repeatedly, yet he failed to obtain any meat or rice or fruit or root or any other kind of food. He then, exclaiming, 'Alas, great is the distress that has overtaken me!' fell down from weakness in that hamlet of the Chandalas. The sage began to reflect, saying to himself, 'What is best for me to do now?' Indeed, O best of kings, the thought that occupied him was of the means by which he could avoid immediate death. He beheld, O king, a large piece of flesh, of a dog that had recently been slain with a weapon, spread on the floor of a Chandala's hut. The sage reflected and arrived at the conclusion that he should steal that meat. And he said unto himself, 'I have no means now of sustaining life. Theft is allowable in a season of distress for even an eminent person. It will not detract from his glory. Even a Brahmana for saving his life may do it. This is certain. In the first place one should steal from a low person. Failing such a person one may steal from one's equal. Failing an equal, one may steal from even an eminent and righteous man. I shall then, at this time when my life itself is ebbing away, steal this meat. I do not see demerit in such theft. I shall, therefore, rob this haunch of dog's meat.' Having formed this resolution, the great sage Viswamitra laid himself down for sleep in that place where the Chandala was. Seeing some time after that the night had advanced and that the whole Chandala hamlet had fallen asleep, the holy Viswamitra, quietly rising up, entered that hut. The Chandala who owned it, with eyes covered with phlegm, was lying like one asleep. Of disagreeable visage, he said these harsh words in a broken and dissonant voice.

"The Chandala said, 'Who is there, engaged in undoing the latch? The whole Chandala hamlet is asleep. I, however, am awake and not asleep. Whoever thou art, thou art about to be slain.' These were the harsh words that greeted the sage's ears. Filled with fear, his face crimson with blushes of shame, and his heart agitated by anxiety caused by that act of theft which he had attempted, he answered, saying, 'O thou that art blest with a long life, I am Viswamitra. I have come here oppressed by the pangs of hunger. O thou of righteous understanding, do not slay me, if thy sight be clear.' Hearing these words of that great *Rishi* of cleansed soul, the Chandala rose up in terror from his bed and approached the sage. Joining his palms from reverence and with eyes bathed in tears, he addressed Kusika's son, saying, 'What do you seek here in the night, O Brahmana?' Conciliating the Chandala, Viswamitra said, 'I am exceedingly hungry and about to die of starvation. I desire to take away that haunch of dog's meat. Being hungry, I have become sinful. One solicitous of food has no shame. It is hunger that is urging me to this misdeed. It is for this that I desire to take away that haunch of dog's meat. My life-breaths are languishing. Hunger has destroyed my Vedic lore. I am weak and have lost my senses. I have no scruple about clean or unclean food. Although I know that it is sinful, still I wish to take away that haunch of dog's meat. After I had failed to obtain any alms, having wandered from house to house in this

your hamlet, I set my heart upon this sinful act of taking away this haunch of dog's meat. Fire is the mouth of the gods. He is also their priest. He should, therefore, take nothing save things that are pure and clean. At times, however, that great god becomes a consumer of everything. Know that I have now become even like him in that respect.' Hearing these words of the great *Rishi*, the Chandala answered him, saying, 'Listen to me. Having heard the words of truth that I say, act in such a way that thy religious merit may not perish. Hear, O regenerate *Rishi*, what I say unto thee about thy duty. The wise say that a dog is less clean than a jackal. The haunch, again, of a dog is a much worse part than other parts of his body. This was not wisely resolved by thee, therefore, O great *Rishi*, this act that is inconsistent with righteousness, this theft of what belongs to a Chandala, this theft, besides, of food that is unclean. Blessed be thou, do thou look for some other means for preserving thy life. O great sage, let not thy penances suffer destruction in consequence of this thy strong desire for dog's meat. Knowing as thou dost the duties laid down in the scriptures, thou shouldst not do an act whose consequence is a confusion of duties.[1] Do not cast off righteousness, for thou art the foremost of all persons observant of righteousness.' Thus addressed, O king, the great *Rishi* Viswamitra, afflicted by hunger, O bull of Bharata's race, once more said, 'A long time has passed away without my having taken any food. I do not see any means again for preserving my life. One should, when one is dying, preserve one's life by any means in one's power without judging of their character. Afterwards, when competent, one should seek the acquisition of merit. The Kshatriyas should observe the practices of Indra. It is the duty of the Brahmanas to behave like Agni. The Vedas are fire. They constitute my strength. I shall, therefore, eat even this unclean food for appeasing my hunger. That by which life may be preserved should certainly be accomplished without scruple. Life is better than death. Living, one may acquire virtue. Solicitous of preserving my life, I desire, with the full exercise of my understanding, to eat this unclean food. Let me receive thy permission. Continuing to live I shall seek the acquisition of virtue and shall destroy by penances and by knowledge the calamities consequent on my present conduct, like the luminaries of the firmament destroying even the thickest gloom.'

"The Chandala said, 'By eating this food one (like thee) cannot obtain long life. Nor can one (like thee) obtain strength (from such food), nor that gratification which ambrosia offers. Do thou seek for some other kind of alms. Let not thy heart incline towards eating dog's meat. The dog is certainly an unclean food to members of the regenerate classes.'

"Viswamitra said, 'Any other kind of meat is not to be easily had during a famine like this. Besides, O Chandala, I have no wealth (wherewith to buy food). I am exceedingly hungry. I cannot move any longer. I am utterly hopeless. I think that all the six kinds of taste are to be found in that piece of dog's meat.'

[1]No one of the three regenerate orders should take dog's meat. It thou takest such meat, where would then the distinction be between persons of those orders and men like Chandalas?

"The Chandala said, 'Only the five kinds of five-clawed animals are clean food for Brahmanas and Kshatriyas and Vaisyas, as laid down in the scriptures. Do not set thy heart upon what is unclean (for thee).'

"Viswamitra said, 'The great *Rishi* Agastya, while hungry, ate up the *Asura* named Vatapi. I am fallen into distress. I am hungry. I shall therefore, eat that haunch of dog's meat.'

"The Chandala said, 'Do thou seek some other alms. It behoves thee not to do such a thing. Verily, such an act should never be done by thee. If, however, it pleases thee, thou mayst take away this piece of dog's meat.'

"Viswamitra said, 'They that are called good are authorities in matters of duty. I am following their example. I now regard this dog's haunch to be better food than anything that is highly pure.'

"The Chandala said, 'That which is the act of an unrighteous person can never be regarded as an eternal practice. That which is an improper act can never be a proper one. Do not commit a sinful act by deception.'

"Viswamitra said, 'A man who is a *Rishi* cannot do what is sinful.[1] In the present case, deer and dog, I think, are same (both being animals). I shall, therefore, eat this dog's haunch.'

"The Chandala said, "Solicited by the Brahmanas, the *Rishi* (Agastya) did that act. Under the circumstances it could not be a sin. That is righteousness in which there is no sin. Besides, the Brahmanas, who are the preceptors of three other orders, should be protected and preserved by every means.'

"Viswamitra said, 'I am a Brahmana. This my body is a friend of mine. It is very dear to me and is worthy of the highest reverence from me. It is from the desire of sustaining the body that the wish is entertained by me of taking away that dog's haunch. So eager have I become that I have no longer any fear of thee and thy fierce brethren.'

"The Chandala said, 'Men lay down their lives but they still do not set their hearts on food that is unclean. They obtain the fruition of all their wishes even in this world by conquering hunger. Do thou also conquer thy hunger and obtain those rewards.'

"Viswamitra said, 'As regards myself, I am observant of rigid vows and my heart is set on peace. For preserving the root of all religious merit, I shall eat food that is unclean. It is evident that such an act would be regarded as righteous in a person of cleansed soul. To a person, however, of uncleansed soul, the eating of dog's flesh would appear sinful. Even if the conclusion to which I have arrived be wrong, (and if I eat this dog's meat) I shall not, for that act, become one like thee.'

"The Chandala said, 'It is my settled conclusion that I should endeavour my best to restrain thee from this sin. A Brahmana by doing a wicked act falls off from his high state. It is for this that I am reproving thee.'

"Viswamitra said,'Kine continue to drink, regardless of the croaking of the frogs. Thou canst lay no claim to what constitutes righteousness (and what not). Do not be a self-eulogiser.'

[1]Agastya was a *Rishi*. He could not do what was sinful.

"The Chandala said, 'I have become thy friend. For this reason only I am preaching to thee. Do what is beneficial. Do not, from temptation, do what is sinful.'

"Viswamitra said, 'If thou be a friend desirous of my happiness, do thou then raise me up from this distress. In that case, relinquishing this dog's haunch, I may consider myself saved by the aid of righteousness (and not by that of sinfulness).'

"The Chandala said, 'I dare not make a present of this piece of meat to thee, nor can I quietly suffer thee to rob me of my own food. If I give thee this meat and if thou take it, thyself being a Brahmana, both of us will become liable to sink in regions of woe in the next world.'

"Viswamitra said, 'By committing this sinful act today I shall certainly save my life which is very sacred. Having saved my life, I shall afterwards practise virtue and cleanse my soul. Tell me which of these two is preferable (to die without food, or save my life by taking this food that is unclean).'

"The Chandala said, 'In discharging the duties that appertain to one's order or race, one's own self is the best judge (of its propriety or impropriety). Thou thyself knowest which of those two acts is sinful. He who would regard dog's meat as clean food, I think, would in matters of food abstain from nothing!'

"Viswamitra said, 'In accepting (an unclean present) or in eating (unclean food) there is sin. When one's life, however, is in danger there is no sin in accepting such a present or eating such food. Besides, the eating of unclean food, when unaccompanied by slaughter and deception and when the act will provoke only mild rebuke, is not matter of much consequence.'

"The Chandala said, 'If this be thy reason for eating unclean food, it is then clear thou dost not regard the Veda and Arya morality. Taught by what thou art going to do, I see, O foremost of Brahmanas, that there is no sin in disregarding the distinction between food that is clean and food that is unclean.'

"Viswamitra said, 'It is not seen that a person incurs a grave sin by eating (forbidden food). That one becomes fallen by drinking wine is only a wordy precept (for restraining men from drinking). The other forbidden acts (of the same species), whatever they be, in fact, every sin, cannot destroy one's merit.'

"The Chandala said, 'That learned person who takes away dog's meat from an unworthy place (like this), from an unclean wretch (like me), from one who (like me) leads such a wicked life, commits an act that is opposed to the behaviour of those that are called good. In consequence, again, of his connection with such a deed, he is certain to suffer the pangs of repentance.'

"Bhishma continued, 'The Chandala, having said these words unto Kusika's son, became silent. Viswamitra then, of cultivated understanding, took away that haunch of dog's meat. The great ascetic having possessed himself of that piece of dog's meat for saving his life, took it away into the woods and wished with his wife to eat it. He resolved that having first gratified the deities according to due rites, he should then eat that haunch of dog's meat at his pleasure. Igniting a fire according to the *Brahma* rites, the ascetic, agree-

ably to those rites that go by the name of *Aindragneya*, began himself to cook that meat into sacrificial *Charu*. He then, O Bharata, began the ceremonies in honour of the gods and the *Pitris*, by dividing that *Charu* into as many portions as were necessary, according to the injunctions of the scriptures, and by invoking the gods with Indra at their head (for accepting their shares). Meanwhile, the chief of the celestials began to pour copiously. Reviving all creatures by those showers, he caused plants and herbs to grow once more. Viswamitra, however, having completed the rites in honour of the gods and the *Pitris* and having gratified them duly, himself ate that meat. Burning all his sins afterwards by his penances, the sage, after a long time, acquired the most wonderful (ascetic) success. Even thus, when the end in view is the preservation of life itself, should a high-souled person possessed of learning and acquainted with means rescue his own cheerless self, when fallen into distress, by all means in his power. By having recourse to such understanding one should always preserve one's life. A person, if alive, can win religious merit and enjoy happiness and prosperity. For this reason, O son of Kunti, a person of cleansed soul and possessed of learning should live and act in this world, relying upon his own intelligence in discriminating between righteousness and its reverse.' "

SECTION CXLII

"Yudhishthira said, 'If that which is so horrible and which like falsehood should never be an object of regard, be cited (as duty), then what act is there from which I should forbear? Why also should not robbers then be respected? I am stupefied! My heart is pained! All the ties that bind me to morality are loosened! I cannot tranquillise my mind and venture to act in the way suggested by you.'

"Bhishma said, 'I do not instruct thee in respect of duty, taught by what I have heard from the Vedas alone. What I have told thee is the result of wisdom and experience. This is the honey that the learned have gathered. Kings should gather wisdom from various sources. One cannot accomplish his course through the world with the aid of a morality that is one-sided. Duty must spring from the understanding; and the practices of those that are good should always be ascertained, O son of Kuru! Attend to these words of mine. Only kings that are possessed of superior intelligence can rule, expecting victory. A king should provide for the observance of morality by the aid of his understanding and guided by knowledge derived from various sources. The duties of a king can never be discharged by rules drawn from a morality that is one-sided. A weak-minded king can never display wisdom (in the discharge of his duties) in consequence of his not having drawn any wisdom from the examples before him. Righteousness sometimes takes the shape of

unrighteousness. The latter also sometimes takes the shape of the former. He who does not know this, becomes confounded when confronted by an actual instance of the kind. Before the occasion comes, one should, O Bharata, comprehend the circumstances under which righteousness and its reverse become confused. Having acquired this knowledge, a wise king should, when the occasion comes, act accordingly, aided by his judgment. The acts he does at such a time are misunderstood by ordinary people. Some persons are possessed of true knowledge. Some persons have false knowledge. Truly ascertaining the nature of each kind of knowledge, a wise king derives knowledge from them that are regarded as good. They that are really breakers of morality find fault with the scriptures. They that have themselves no wealth proclaim the inconsistencies of the treatises on the acquisition of wealth. Those who seek to acquire knowledge for the object only of carrying their sustenance by it, O king, are sinful besides being enemies of morality. Wicked men, of immature understandings, can never know things truly, even as persons unconversant with scriptures are unable in all their acts to be guided by reason. With eyes directed to the faults of the scriptures, they decry the scriptures. Even if they understand the true meaning of the scriptures, they are still in the habit of proclaiming that scriptural injunctions are unsound. Such men, by decrying the knowledge of others proclaim the superiority of their own knowledge. They have words for their weapons and words for their arrows and speak as if they are real masters of their sciences. Know, O Bharata, that they are traders in learning and *Rakshasas* among men. By the aid of mere pretexts they cast off that morality which has been established by good and wise men. It has been heard by us that the texts of morality are not to be understood by either discussion or one's own intelligence. Indra himself has said that this is the opinion of the sage Vrihaspati. Some are of opinion that no scriptural text has been laid down without a reason. Others again, even if they properly understand the scriptures, never act according to them. One class of wise men declare that morality is nothing else than the approved course of the world. The man of true knowledge should find out for himself the morality laid down for the good. If even a wise man speaks of morality under the influence of wrath or confusion of understanding or ignorance, his deliverances go for nothing. Discourses on morality made with the aid of an intelligence that is derived from the true letter and spirit of the scriptures, are worthy of praise and not those which are made with the help of anything else. Even the words heard from an ignorant person, if in themselves they be fraught with sense, come to be regarded as pious and wise. In days of old, Usanas said unto the Daityas this truth, which should remove all doubts, that scriptures are no scriptures if they cannot stand the test of reason. The possession or absence of knowledge that is mixed with doubts is the same thing. It behoves thee to drive off such knowledge after tearing it up by the roots. He who does not listen to these words of mine is to be regarded as one that has suffered himself to be misled. Dost thou not see that thou wert created for the accomplishment of fierce deeds? Behold me, O dear child, how, by betaking myself, to the duties of the order of my birth, I have despatched

innumerable Kshatriyas to heaven! There are some that are not delighted with me for this. The goat, the horse and the Kshatriya were created by Brahman for a similar purpose (*viz.*, for being useful to everybody). A Kshatriya, therefore, should incessantly seek the happiness of all creatures. The sin that attaches to killing a person that should not be killed is equal to that which is incurred by not killing one who deserves to be killed. Even such is the established order of things which a weak-minded king thinks of never attending to. Therefore, a king should display severity in making all his subjects observe their respective duties. If this is not done, they will prowl like wolves, devouring one another. He is a wretch among Kshatriyas in whose territories robbers go about plundering the property of other people like crows taking little fishes from water. Appointing high-born men possessed of Vedic knowledge as thy ministers, do thou govern the earth, protecting thy subjects righteously. That Kshatriya who, ignorant of the established customs and contrivances, improperly levies taxes upon his people, is regarded as a eunuch of his order. A king should be neither severe nor mild. If he rules righteously he deserves praise. A king should not cast off both the qualities; on the other hand, becoming severe (on occasions demanding severity), he should be mild when it is necessary to be so. Painful is the observance of Kshatriya duties. I bear a great love for thee. Thou art created for the accomplishment of severe acts. Therefore, do thou rule thy kingdom. Sakra possessed of great intelligence has said that in times of distress the great duty of a king is chastising the wicked and protecting the good.

"Yudhishthira said, 'Is there any such rule (in respect of kingly duties) which should, under no circumstances, be violated? I ask thee this, O foremost of virtuous persons! Tell me, O grandsire!'

"Bhishma said, 'One should always worship Brahmanas venerable for learning, devoted to penances, and rich in conduct conformable to the injunctions of the Vedas. This indeed, is a high and sacred duty. Let thy conduct towards the Brahmanas be always that which thou observest towards the gods. The Brahmanas, if enraged, can inflict diverse kinds of wrong, O king. If they be gratified, high fame will be thy share. If otherwise, great will be thy fear. If gratified, the Brahmanas become like nectar. If enraged, they become like poison.' "

SECTION CXLIII

"Yudhishthira said, 'O grandsire, O thou of great wisdom, O thou that are conversant with every kind of scripture, tell me what the merit is of one who cherishes a suppliant that craves for protection.'

"Bhishma said, 'Great is the merit, O monarch, in cherishing a suppliant. Thou art worthy, O best of the Bharatas, of asking such a question. Those

high-souled kings of old, *viz.*, Sivi and others, O king, attained to great bliss in heaven by having protected suppliants. It is heard that a pigeon received with respect a suppliant foe according to due rites and even fed him with his own flesh.'

"Yudhishthira said, 'How, indeed, did a pigeon in days of old feed a suppliant foe with his own flesh? What also was the end, O Bharata, that he won by such conduct?'

"Bhishma said, 'Listen, O king, to this excellent story that cleanses the hearer of every sin, the story, *viz.*, that Bhrigu's son (Rama) had recited to king Muchukunda. This very question, O son of Pritha had been put to Bhrigu's son by Muchukunda with due humility. Unto him desirous of listening with humility the son of Bhrigu narrated this story of how a pigeon, O monarch, won success (entitling him to the highest heavenly bliss).'

"The sage said, 'O mighty-armed monarch, listen to me as I narrate to thee this story that is fraught with truths connected with Virtue, Profit, and Pleasure. A wicked and terrible fowler, resembling the Destroyer himself, used in days of old to wander through the great forest. He was black as a raven and his eyes were of a bloody hue. He looked like Yama himself. His legs were long, his feet short, his mouth large, and his cheeks protruding. He had no friend, no relative, no kinsman. He had been cast off by them all for the exceedingly cruel life he led. Indeed, a man of wicked conduct should be renounced from a distance by the wise, for he who injures his own self cannot be expected to do good to others. Those cruel and wicked-souled men that take the lives of other creatures are always like poisonous snakes, a source of trouble to all creatures. Taking his nets with him, and killing birds in the woods, he used to sell the meat of those winged creatures, O king (for livelihood). Following such conduct, the wicked-souled wretch lived for many long years without ever understanding the sinfulness of his life. Accustomed for many long years to sport with his wife in the forest in the pursuit of this profession, and stupefied by destiny, no other profession was liked by him. One day as he was wandering through the forest intent on his business, a great storm arose that shook the trees and seemed about to uproot them. In a moment dense clouds appeared on the sky, with flashes of lightning playing amidst them, presenting the aspect of a sea covered with merchants' boats and vessels. He of a hundred sacrifices having entered the clouds with a large supply of rain, in a moment the earth became flooded with water. While yet the rain fell to torrents, the fowler lost his senses through fear. Trembling with cold and agitated with fear, he roved through the forest. The killer of birds failed to find any high spot (which was not under water). The paths of the forest were all submerged. In consequence of the force of the shower, many birds were deprived of life or dropped down on the ground. Lions and bears and other animals, availing themselves of some high spots they had found, lay down to rest. All the denizens of the forest were filled with fear in consequence of that frightful storm and shower. Frightened and hungry they roamed through the woods in packs, small and large. The fowler, however, with limbs stiffened by cold, could neither stop where he was nor move. While

in this state he eyed a she-pigeon lying on the ground, stiffened with cold. The sinful wight, though himself in the same predicament, beholding the bird, picked her up and immured her in a cage. Himself overwhelmed with affliction, he scrupled not to overwhelm a fellow-creature with affliction. Indeed, the wretch, through force of habit alone, committed that sin even at such a time. He then beheld in the midst of that forest a lordly tree, blue as the clouds. It was the resort of myriads of birds desirous of shade and shelter. It seemed to have been placed there by the Creator for the good of all creatures like a good man in the world. Soon the sky cleared and became spangled with myriads of stars, presenting the aspect of a magnificent lake smiling with blooming lilies. Turning his eyes towards the clear firmament rich with stars, the fowler began to advance, still trembling with cold. Beholding the sky cleared of clouds, he cast his eyes on all sides and seeing that night was already upon him, he began to think, 'My home is at great distance from where I am.' He then resolved to pass the night under the shade of that tree. Bowing down to it with joined hands, he addressed that monarch of the forest, saying, 'I am a suppliant for the shelter unto all the deities that have this tree for their resort.' Having said these words, he spread some leaves for a bed, and laid himself down on it, resting his head on a stone. Though overwhelmed with affliction, the man soon fell asleep.' "

SECTION CXLIV

"Bhishma said, 'In one of the branches of that tree, a pigeon with beautiful feathers, O king, lived for many years with his family. That morning his wife had gone out in search of food but had not yet returned. Seeing the night had come and his wife still unreturned, the bird began to indulge in lamentations: 'Oh, great has been the storm and painful the shower that came today! Alas, thou has not yet returned, O dear wife! Woe is on me, what can be the cause that she has not yet come back to us? Is everything right with that dear spouse of mine in the forest? Separated from her, this my home appears to me empty! A house-holder's home, even if filled with sons and grandsons and daughters-in-law and servants, is regarded empty if destitute of the housewife. One's house is not one's home; one's wife only is one's home. A house without the wife is as desolate as the wilderness. If that dear wife of mine, of eyes fringed with red, of variegated plumes, and of sweet voice, does not come back today, my life itself will cease to be of any value. Of excellent vows, she never eats before I eat, and never bathes before I bathe. She never sits before I sit down, and never lies before I lie down. She rejoices if I rejoice, and becomes sorry when I am sorry. When I am away she becomes cheerless, and when I am angry she ceases not to speak sweetly. Ever devoted to her lord and ever relying upon her lord, she was ever employed in doing what was agreeable to

and beneficial for her lord. Worthy of praise is that person on earth who own such a spouse. That amiable creature knows that I am fatigued and hungry. Devoted to me and constant in her love, my famous spouse is exceedingly sweet-tempered and worships me devoutly. Even the foot of a tree is one's home if one lives there with one's spouse as a companion. Without one's spouse, a very palace is truly a desolate wilderness. One's spouse is one's associate in all one's acts of Virtue, Profit and Pleasure. When one sets out for a strange land one's wife is one's trusted companion. It is said that the wife is the richest possession of her lord. In this world the wife is the only associate of her lord in all the concerns of life.[1] The wife is ever the best of medicines that one can have in sickness and woe. There is no friend like unto the wife. There is no refuge better than the wife. There is no better ally in the world than the wife in acts undertaken for the acquisition of religious merit. He that has not in his house a wife that is chaste and of agreeable speech, should go to the woods. For such a man there is no difference between 'home and wilderness.' "

SECTION CXLV

"Bhishma said, 'Hearing these piteous lamentations of the pigeon on the tree, the she-pigeon seized by the fowler began to say to herself as follows.'

"The she-pigeon said, 'Whether I have any merit or not, verily there is no limit to any good fortune when my dear lord thus speaks of me. She is no wife with whom her lord is not content. In the case of women, if their lords be gratified with them all the deities also become so. Since the marriage union takes place in the presence of fire, the husband is the wife's highest deity. That wife with whom her husband is not pleased becomes consumed into ashes, even like a creeper adorned with bunches of flowers in a forest conflagration.' Having reflected thus, the she-pigeon, afflicted with woe, and immured by the fowler within his cage, thus spoke unto her woe-stricken lord, 'I shall say what is now beneficial for thee.' Hearing me follow thou my counsel, O dear lord, be thou the rescuer of a suppliant. This fowler lies here by thy abode, afflicted with cold and hunger. Do him the duties of hospitality. The sin that a person commits by slaying a Brahmana or that mother of the world, *viz.*, a cow, is equal to that which one incurs by suffering a suppliant to perish (from want of help). Thou art possessed of knowledge of self. It ever behoves one like thee, therefore, to follow that course which has been ordained for us

[1]The idea that man comes alone into the world and goes out of it alone. Only the wife is his true associate, for she alone is a sharer of his merits, and without her no merit can be won. The Hindu idea of marriage is a complete union. From the day of marriage the two persons become *one* individual for the performance of all religious and other acts.

as pigeons by the order of our birth.[1] It has been heard by us that the householder who practises virtue according to the measure of his abilities, wins hereafter inexhaustible regions of bliss. Thou hast sons. Thou hast progeny. O bird, casting off all kindness for thy own body, therefore, and for winning virtue and profit, offer worship to this fowler so that his heart may be pleased. Do not, O bird, indulge in any grief on my account. (See, how unimportant I am!) Thou mayst continue to live, taking other wives!' The amiable she-pigeon, overcome with sorrow, and casting her eyes upon her lord from the fowler's cage within which she had been immured, said these words unto him.' "

SECTION CXLVI

"Bhishma said, 'Hearing these words fraught with morality and reason that were spoken by his wife, the pigeon became filled with great delight and his eyes were bathed in tears of joy. Beholding that fowler whose avocation was the slaughter of birds, the pigeon honoured him scrupulously according to the rites laid down in the ordinance. Addressing him, he said, 'Thou art welcome today. Tell me, what I shall do for thee. Thou shouldst not repine. This is thy home.[2] Tell me quickly what I am to do and what is thy pleasure. I ask thee this in affection, for thou hast solicited shelter at our hands. Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down. One should, with scrupulous care, do the duties of hospitality towards a person that craves for shelter. Indeed, one is especially bound to do so if one happens to lead a life of domesticity that consists of the five sacrifices. If one, while leading a life of domesticity, does not, from want of judgment, perform the five sacrifices, one loses, according to the scriptures, both this and the next world. Tell me then trustfully and in intelligible words what thy wishes are. I will accomplish them all. Do not set thy heart on grief.' Hearing these words of the bird, the fowler replied unto him, saying, 'I am stiff with cold. Let provision be made for warming me.' Thus addressed, the bird gathered together a number of dry leaves on the ground, and taking a single leaf in his beak speedily went away for fetching fire. Proceeding to a spot where fire is kept, he obtained a little fire and came back to the spot. He then set fire to those dry leaves, and when they blazed forth into vigorous flames, he addressed his guest, saying, 'Do thou trustfully and without fear warm thy

[1]The sense seems to be that our strength, though little, should be employed by us in attending to the duties of hospitality in our own way.

[2]Literally, 'thou art at home,' meaning I will not spare any trouble in making thee feel and enjoy all the comforts of home in this place.

limbs.' Thus addressed, the fowler said, 'So be it.' And set himself to warm his stiffened limbs. Recovering (as it were) his life-breaths the fowler said unto his winged host, 'Hunger is afflicting me. I wish thee to give me some food.' Hearing his words the bird said, 'I have no stores by which to appease thy hunger. We, denizens of the woods, always live upon what we get every day. Like the ascetics of the forest we never hoard for the morrow.' Having said these words, the bird's face became pale (from shame). He began to reflect silently as to what he should do and mentally deprecated his own method of living. Soon, however, his mind became clear. Addressing the slaughterer of his species, the bird said, 'I shall gratify thee. Wait for a moment.' Saying these words he ignited a fire with the help of some dry leaves, and filled with joy, said, 'I heard in former days from high-souled *Rishis* and gods and *Pitris* that there is great merit in honouring a guest. O amiable one, be kind to me. I tell thee truly that my heart is set upon honouring thee that art my guest.' Having formed this resolution, the high-souled bird with a smiling face, thrice circumambulated that fire and then entered its flames. Beholding the bird enter that fire, the fowler began to think, and asked himself, 'What have I done? Alas, dark and terrible will be my sin, without doubt in consequence of my own acts! I am exceedingly cruel and worthy of reprobation. Indeed, observing the bird lay down his life, the fowler, deprecating his own acts, began to indulge in copious lamentations like thee.' "

SECTION CXLVII

"Bhishma said, 'The fowler, seeing the pigeon fall into the fire, became filled with compassion and once more said, 'Alas, cruel and senseless that I am, what have I done! I am certainly a mean wretch! Great will be my sin for everlasting years! Indulging in such self-reproaches he began to say repeatedly, 'I am unworthy of credit. My understanding is wicked. I am ever sinful in my resolves. Alas, abandoning all kinds of honourable occupation, I have become a fowler A cruel wretch that I am, without doubt, this high-souled pigeon, by laying down his own life, has read me a grave lesson. Abandoning wives and sons, I shall certainly cast off my very life-breaths that are so dear. The high-souled pigeon has taught me that duty. From this day, denying every comfort to my body, I shall wear it out even as a shallow tank in the season of summer. Capable of bearing hunger, thirst, and penances, reduced to emaciation, and covered with visible veins all over, I shall, by diverse kinds of fasts, practise such vows as have a reference to the other world. Alas, by giving up his body, the pigeon has shown the worship that should be paid to a guest. Taught by his example, I shall henceforth practise righteousness. Righteousness is the highest refuge (of all creatures). Indeed, I shall practise such righteousness as has been seen in the righteous pigeon, that foremost of all

winged creatures.' Having formed such a resolution and said these words, that fowler, once of fierce deeds, proceeded to make an unreturning tour of the world,[1] observing for the while the most rigid vows. He threw away his stout staff, his sharp-pointed iron-stick, his nets and springes, and his iron cage, and set at liberty the she-pigeon that he had seized and immured.' "

SECTION CXLVIII

"Bhishma said, 'After the fowler had left that spot, the she-pigeon, remembering her husband and afflicted with grief on his account, wept copiously and indulged in these lamentations, 'I cannot, O dear lord, recollect a single instance of thy having done me an injury! Widows, even if mothers of many children, are still miserable! Bereft of her husband, a woman becomes helpless and an object of pity with her friends. I was always cherished by thee, and in consequence of the great respect thou hadst for me I was always honoured by thee with sweet, agreeable, charming, and delightful words. I sported with thee in valleys, in springs of rivers, and on delightful tops of trees. I was also made happy by thee while roving with thee through the skies. I used to sport with thee before, O dear lord, but where are those joys now? Limited are the gifts of the father, of the brother, and of the son to a woman. The gifts that her husband alone makes to her are unlimited. What woman is there that would not, therefore, adore her lord? A woman has no protector like her lord, and no happiness like her lord. Abandoning all her wealth and possessions, a woman should take to her lord as her only refuge. Life here is of no use to me, O lord, now that I am separated from thee. What chaste woman is there that would, when deprived of her lord, venture to bear the burden of life?' Filled with sorrow and indulging in such piteous lamentations, the she-pigeon, devoted to her lord, cast herself on the blazing fire. She then beheld her (deceased) husband adorned with bracelets, seated on a (celestial) car, and adored by many high-souled and meritorious beings standing around him. Indeed, there he was in the firmament, decked with fine garlands and attired in excellent robes, and adorned with every ornament. Around him were innumerable celestial cars ridden by beings who had acted meritoriously while in this world. Seated on his own celestial car, the bird ascended to heaven, and obtaining proper honours for his deeds in this world, continued to sport in joy, accompanied by his wife.' "

[1] *Mahaprasthana* is literally an unreturning departure. When a person leaves home for wandering through the world till death puts a stop to his wanderings, he is said to go on *Mahaprasthana*.

SECTION CXLIX

"Bhishma said, 'The fowler, O king, happened to see that pair while seated on their celestial car. Beholding the couple he became filled with sorrow (at the thought of his own misfortune) and began to reflect upon the means of obtaining the same end. And he said to himself, 'I must, by austerities like those of the pigeon, attain to such a high end!' Having formed this resolution, the fowler, who had lived by the slaughter of birds, set out on an unreturning journey. Without any endeavour (for obtaining food) and living upon air alone, he cast off all affections from desire of acquiring heaven. After he had proceeded for some distance, he saw an extensive and delightful lake full of cool and pure water, and adorned with lotuses and teeming with diverse kinds of water-fowl. Without doubt, the very sight of such a lake is capable of slaking the desire for drink of a thirsty person. Emaciated with fasts, the fowler, however, O king, without casting his eyes upon it, gladly penetrated a forest inhabited by beasts of prey, having ascertained previously its wide extent. After he had entered the forest he became much afflicted by sharp pointed thorns. Lacerated and torn by prickles, and covered all over with blood, he began to wander in that forest destitute of men but abounding with animals of diverse species. Some time after, in consequence of the friction of some mighty trees caused by a powerful wind, a widespread bush fire arose. The raging element, displaying a splendour like to what it assumes at the end of the *Yuga*, began to consume that large forest teeming with tall trees and thick bushes and creepers. Indeed, with flames fanned by the wind and myriads of sparks flying about in all directions, the all-consuming deity began to burn that dense forest abounding with birds and beasts. The fowler, desirous of casting off his body, ran with a delighted heart towards that spreading conflagration. Consumed by that fire the fowler became cleansed of all his sins and attained, O best of the Bharatas, to high success. The fever of his heart dispelled, he at last beheld himself in heaven, shining in splendour like Indra in the midst of *Yakshas* and *Gandharvas* and persons crowned with ascetic success. Thus, indeed, the pigeon and his devoted spouse, with the fowler, ascended to heaven for their meritorious acts. The woman who thus follows her lord speedily ascends to heaven and shines in splendour there like the she-pigeon of whom I have spoken. Even this is the old history of the high-souled fowler and the pigeon. Even thus did they earn a highly meritorious end by their righteous acts. No evil befalls the persons who listens every day to this story or who recites it every day, even if error invades his mind.[1] O Yudhisthira, O foremost of all righteous persons, the protection of a suppliant is truly a high act of merit. Even the slayer of a cow, by practising this duty, may be cleansed of sin. That man, however, will never be cleansed who slays a suppliant. By listening to this sacred and sin-cleansing story one becomes freed from distress and

[1]The theory is that all distresses arise originally from mental error which clouds the understanding. Vide *Bhagavadgita*.

attains to heaven at last.''

SECTION CL

"Yudhishthira said, 'O best of the Bharatas, when a person commits sin from want of judgment, how may he be cleansed from it? Tell me everything about it.'

"Bhishma said, 'I shall in this connection recite to thee the old narrative, applauded by the *Rishis*, of what the regenerate Indrota, the son of Sunaka, said unto Janamejaya. There was in days of yore, a king possessed of great energy, called Janamejaya, who was the son of Parikshit. That lord of earth on one occasion, from want of judgment became guilty of killing a Brahmana. Upon this, all the Brahmanas together with his priests abandoned him. Burning day and night with regret, the king retired into the woods. Deserted by his subjects too, he took this step for achieving high merit. Consumed by repentance, the monarch underwent the most rigid austerities. For washing himself of the sin of Brahmanicide he interrogated many Brahmanas, and wandered from country to country over the whole earth. I shall now tell thee the story of his expiation. Burning with the remembrance of his sinful act, Janamejaya wandered about. One day, in course of his wanderings, he met Indrota, the son of Sunaka, of rigid vows, and approaching him touched his feet. The sage, beholding the king before him, reproved him gravely, saying, 'Thou hast committed a great sin. Thou hast been guilty of foeticide. Why has thou come here? What business hast thou with us? Do not touch me by any means! Go, go away! Thy presence does not give us pleasure. Thy person smells like blood. Thy appearance is like that of a corpse. Though impure, thou seemest to be pure, and though dead thou movest like a living! Dead within, thou art of impure soul, for thou art ever intent upon sin. Though thou sleepest and wakest, thy life, however, is passed in great misery. Thy life, O king, is useless. Thou livest most miserably. Thou hast been created for ignoble and sinful deeds. Sires wish for sons from desire of obtaining diverse kinds of blessings, and hoping they perform penances and sacrifices, worship the gods, and practise renunciation.[1] Behold, the whole race of thy ancestors has fallen into hell in consequence of thy acts. All the hopes thy sires had placed upon thee have become fruitless. Thou livest in vain, for thou art always inspired with hatred and malice towards the Brahmanas—them, that is, by worshipping whom other men obtain long life, fame, and heaven. Leaving this world (when the time comes), thou shalt have to fall (into hell) with head downwards and remain in that posture for innumerable years in consequence of thy sinful deeds. There thou shalt be tortured by vultures and

[1]Making gifts, etc.

peacocks having iron beaks. Returning thence into this world, thou shalt have to take birth in a wretched order of creatures. If thou thinkest, O king, that this world is nothing and that the next world is the shadow of a shadow, the myrmidons of Yama in the infernal regions will convince thee, dispelling thy unbelief.' "

SECTION CLI

"Bhishma said, 'Thus addressed, Janamejaya replied unto the sage, saying, 'Thou rebukest one that deserves to be rebuked. Thou censurest one that is deserving of censure. Thou upbraidest me and my acts. I implore thee to be graceful towards me. All my acts have been sinful. I burn, however, with repentance as if I am in the midst of blazing fire! My mind, in remembrance of my deeds, is exceedingly cheerless. Verily, I am much afraid of Yama. How can I bear to live without extracting that dart from my heart? O Saunaka, suppressing all thy wrath, instruct me now. Formerly I used to show regard for Brahmanas. I solemnly declare that I shall once more show the same regard for them. Let not my line be extinct. Let not the race in which I am born sink into the dust. It is not proper that they who have wronged Brahmanas and have for that, in consequence of the injunctions of the Vedas, forfeited all claim to the respect of the world and to social intercourse with their fellowmen, should have any bearer of their names for continuing their races. I am overwhelmed with despair. I, therefore, repeat my resolves (about mending my conduct). I pray you to protect me like sages that do not accept gifts protecting the poor. Sinful wights abstaining from sacrifices never attain to heaven.[1] Leaving (this world), they have to pass their time in the pits of hell like Pullindas and Khasas.[2] Ignorant that I am, give me wisdom like a learned preceptor to his pupil or like a sire to his son. Be gratified with me, O Saunaka!'

"Saunaka said, 'What wonder is there that a person destitute of wisdom should do many improper acts? Knowing this, a person of real wisdom is never angry with creatures (when they become guilty of folly). By ascending upon the top of wisdom's palace, one grieves for others, one's own self being then too pure for becoming an object of other people's grief. In consequence of one's wisdom one surveys all creatures in the world like a person on a mountain-top surveying people below. The person who becomes an object of censure with good men, who hates good men and who hides himself from their view, never succeeds in obtaining any blessing and never understands the

[1]Here *amum* (the accusative of *adas*) evidently means 'that' and not 'this.' I think the reference, therefore, is to heaven and not to this world.

[2]These are Mleccha tribes of impure behaviour.

propriety of acts. Thou knowest what the energy and the nobility of the Brahmana is as laid down in the Vedas and other scriptures. Act now in such a way that tranquillity of heart may be thine and let Brahmanas be thy refuge. If the Brahmanas cease to be angry with thee, that will ensure thy felicity in heaven. If, again, thou repentest in sin, thy sight will be clear and thou wilt succeed in beholding righteousness.'

"Janamejaya said, 'I am repenting of my sins. I will never again seek to extinguish virtue. I desire to obtain blessedness. Be thou gratified with me.'

"Saunaka said, 'Dispelling arrogance and pride, O king, I wish thee to show regard for me![1] Employ thyself in the good of all creatures, ever remembering the mandates of righteousness. I am not reproving thee from fear or narrowness of mind or covetousness. Listen now, with these Brahmanas here, to the words of truth I utter. I do not ask for anything. I shall, however, instruct thee in the ways of righteousness. All persons will croak and bray and cry fie on me (for what I am going to do). They will even call me sinful. My kinsmen and friends will discard me.[2] Without doubt, however, my kinsmen and friends, hearing the words I speak, will succeed in vigorously crossing the difficulties of life. Some that are possessed of great wisdom will understand (my motives) rightly. Know, O child, what my views are, O Bharata, in respect of the Brahmanas. Do thou (after listening to me) act in such a way that they may, through my efforts, obtain every blessing. Do thou also, O king, pledge thy word that thou wilt not again injure the Brahmanas.'

"Janamejaya said, 'I swear, touching even thy feet, that I shall never again, in thought, word, or deed, injure the Brahmanas.' "

SECTION CLII

"Saunaka said, 'I shall for these reasons discourse to thee of righteousness, to thee whose heart has been exceedingly agitated. Possessed of knowledge and great strength, and with a contented heart, thou seekest righteousness of thy own will. A king, first becoming exceedingly stern, then shows compassion and does good to all creatures by his acts. This is certainly very wonderful. People say that that king who commences with sternness burns the whole world. Thou wert stern before. But thou turnest thy eyes on righteousness now. Forsaking luxurious food and all articles of enjoyment, thou hast betaken thyself for a long time to rigid penances. All this, O Janamejaya, is certain to appear wonderful to those kings that are sunk in sin. That he who has affluence

[1] *i.e.*, for my instructions.

[2] So great was the repugnance felt for the slayer of a Brahmana that to even talk with him was regarded a sin. To instruct such a man in the truths of the Vedas and of morality was to desecrate religion itself.

should become liberal, or that he who is endued with wealth of asceticism should become reluctant to spend it, is not at all wonderful. It has been said that the one does not live at a distance from the other.[1] That which is ill-judged produces misery in abundance. That on the other hand, which is accomplished with the aid of sound judgment leads to excellent results.[2] Sacrifice, gift, compassions, the Vedas, and truth, O lord of the earth—these five—are cleansing. The sixth is penance well-performed. This last, O Janamejaya, is highly cleansing for kings. By betaking thyself to it properly, thou art certain to earn great merit and blessedness. Visiting sacred spots has also been said to be highly cleansing. In this connection are cited the following verses sung by Yayati: 'That mortal who would earn life and longevity should, after having performed sacrifices with devotion, renounce them (in old age) and practise penances.' The field of Kuru has been said to be sacred. The river Saraswati has been said to be more so. The *tirthas* of the Saraswati are more sacred than the Saraswati herself; and the *tirtha* called Prithudaka is more sacred than all the *tirthas* of the Saraswati. One that has bathed in Prithudaka and drunk its waters will not have to grieve for a premature death. Thou shouldst go to *Mahasaras*, to all the *tirthas* designated by the name of Pushkara, to Prabhasa, to the northern lake Manasa, and to Kalodaka. Thou shalt then regain life and acquire longevity. Lake Manasa is on the spot where the Saraswati and the Drisadwati mingle with each other. A person possessed of Vedic knowledge should bathe in these places. Manu has said that liberality is the best of all duties and that renunciation is better than liberality. In this connection is cited the following verse composed by Satyavat. (One should act) as a child full of simplicity and destitute of either merit or sin. As regards all creatures there is in this world neither misery nor happiness. (That which is called misery and that which is called happiness are the results of a diswrought imagination.) Even this is the true nature of all living creatures. Of all creatures, their lives are superior who have betaken themselves to renunciation and abstained from acts both meritorious and sinful. I shall now tell thee those acts which are best for a king. By putting forth thy might and liberality do thou conquer heaven, O king! That man who possesses the attributes of might and energy succeeds in attaining to righteousness.[3] Do thou rule the earth, O king, for the sake of the Brahmanas and for the sake of happiness. Thou usedst formerly to condemn the Brahmanas. Do thou gratify them now. Though they have cried fie on thee and though they have deserted thee, do thou still, guided by knowledge of self, solemnly pledge thyself never to injure them. Engaged in acts proper for thee, seek what is for thy highest good.

[1]The version of 5 is offered tentatively. That a person possessed of affluence should become charitable is not wonderful. An ascetic, again, is very unwilling to exercise his power. (Witness Agastya's unwillingness to create wealth for gratifying his spouse.) What is meant by these two persons not living at a distance from each other is that the same cause which makes an affluent person charitable operates to make an ascetic careful of the kind of wealth he has.

[2]That which is *asamikshitam* is *samagram karpanyam.*

[3]Nilakantha explains that *vala* here means patience (strength to bear) and *ojas* (energy) means restraints of the senses.

Amongst rulers some one becomes as cool as snow; some one, as fierce as fire; some one becomes like a plough (uprooting all enemies); and some one, again, becomes like a thunder-bolt (suddenly scorching his foes). He who wishes to prevent self-destruction should never mix with wicked wights for general or special reasons. From a sinful act committed only once, one may cleanse one's self by repenting of it. From a sinful act committed twice, one may cleanse one's self by vowing never to commit it again. From such an act committed thrice, one may cleanse one's self by the resolution to bear one's self righteously ever afterwards. By committing such an act repeatedly, one may cleanse one's self by a trip to sacred places. One who is desirous of obtaining prosperity should do all that results in blessedness. They who live amidst fragrant odours themselves become fragrant in consequence. They, on the other hand, who live in the midst of foul stench themselves become foul. One devoted to the practice of ascetic penances is soon cleansed of all one's sins. By worshipping the (*homa*) fire for a year, one stained by diverse sins becomes purified. One guilty of foeticide is cleansed by worshipping the fire for three years. One guilty of foeticide becomes cleansed at even a hundred *Yojanas* from Mahasaras, or the *tirthas* called Pushkara, or Prabhasa, or Manasa on the north, if only one sets out for any of them.[1] A slayer of creatures is cleansed of his sins by saving from imminent peril as many creatures of that particular species as have been slain by him. Manu has said that by diving in water after thrice reciting the *Aghamarshana mantras*, one reaps the fruits of the final bath in a Horse-sacrifice.[2] Such an act very soon cleanses one of all one's sins, and one regains in consequence the esteem of the world. All creatures become obedient to such a person like helpless idiots (obedient to those that surround them). The gods and *Asuras*, in days of yore, approaching the celestial preceptor Vrihaspati, O king, humbly enquired of him, saying, 'Thou knowest, O great *Rishi*, the fruits of virtue, as also the fruits of those other acts that lead to hell in the next world. Does not that person succeed in liberating himself from both merit and sin with whom the two (weal and woe) are equal? Tell us, O great *Rishi*, what the fruits of righteousness are, and how does a righteous person dispels his sins.'

"Vrihaspati answered, 'If having committed sin through folly, one does meritorious acts understanding their nature, one succeeds, by such righteousness, in cleansing one's self from sin even as a piece of dirty cloth is washed clean by means of some saline substance. One should not boast after having committed sin. By having recourse to faith and by freeing one's self from malice, one succeeds in obtaining blessedness. That person who covers the

[1]Both the vernacular translators have rendered the second line of verse 25 wrongly. They seem to think that a person by setting out for any of the sacred waters from a distance of a hundred *yojanas* becomes cleansed. If this meaning be accepted then no man who lives *within* a hundred *yojanas* of any of them has any chance of being cleansed. The sense, of course, is that such is the efficacy of these tirthas that a man becomes cleansed by approaching even to a spot within a hundred yojanas of their several sites.

[2]These *mantras* form a part of the morning, noon and evening prayer of every Brahmana. Aghamarshana was a Vedic *Rishi* of great sanctity.

faults, even when exposed, of good men, obtains blessedness even after committing faults. As the sun rising at morn dispels darkness, one dispels all one's sins by acting righteously.'

"Bhishma continued, 'Indrota, the son of Sunaka, having said these words unto king Janamejaya, assisted him, by his ministrations, in the performance of the horse-sacrifice. The king, cleansed of his sins and regaining blessedness, shone with splendour like a blazing fire, and that slayer of foes then entered his kingdom like Soma in his full form entering heaven.' "

SECTION CLIII

"Yudhishthira said, 'Hast thou, O grandsire, ever seen or heard of any mortal restored to life after having succumbed to death?'

"Bhishma said, 'Listen, O king, to this story of the discourse between a vulture and a jackal as happened of old. Indeed, the occurrence took place in the forest of Naimisha. Once upon a time a Brahmana had, after great difficulties, obtained a son of large expansive eyes. The child died of infantile convulsions. Some (amongst his kinsmen), exceedingly agitated by grief and indulging in loud lamentations, took up the boy of tender years, that sole wealth of his family. Taking the deceased child they proceeded in the direction of the crematorium. Arrived there, they began to take the child from one another's breast and cry more bitterly in grief. Recollecting with heavy hearts the former speeches of their darling again and again, they were unable to return home casting the body on the bare ground. Summoned by their cries, a vulture came there and said these words: 'Go ye away and do not tarry, ye that have to cast off but one child. Kinsmen always go away leaving on this spot thousands of men and thousands of women brought here in course of time. Behold, the whole universe is subject to weal and woe. Union and disunion may be seen in turns. They that have come to the crematorium bringing with them the dead bodies of kinsmen, and they that sit by those bodies (from affection), themselves disappear from the world in consequence of their own acts when the allotted periods of their own lives run out. There is no need of your lingering in the crematorium, this horrible place, that is full of vultures and jackals and that abounds with skeletons and inspires every creature with dread. Whether friend or foe, no one ever comes back to life having once succumbed to the power of Time. Such, indeed, is the fate of all creatures. In this world of mortals, every one that is born is sure to die. Who shall restore to life one that is dead and gone on the way ordained by the Destroyer? At this hour when men are about to close their daily toil, the Sun is retiring to the *Asta* hills. Go ye to your homes, casting off this affection for the child.' Hearing these words of the vulture, the grief of the kinsmen seemed to abate, and placing the child on the bare ground they prepared to go away. Assuring themselves of the

fact that the child had died and despairing of seeing him again, they began to retrace their steps, indulging in loud lamentations. Assured beyond doubt, and despairing of restoring the dead to life, they cast off that offspring of their race, and prepared to turn back from that spot. At this time a jackal, black as a raven, issued out of his hole and addressed those departing kinsmen, saying, 'Surely, ye that are kinsmen of that deceased child have no affection. There the sun still shineth in the sky, ye fools! Indulge your feelings, without fear. Multifarious are the virtue of the hour. This one may come back to life! Spreading a few blades of *Kusa* grass on the ground and abandoning that dear child on the crematorium, why do ye go away with hearts of steel and casting off every affection for the darling? Surely, ye have no affection for that sweet-speeched child of tender years, whose words, as soon as they left his lips, used to gladden you greatly. Behold the affection that even birds and beasts bear towards their offspring. Theirs is no return for bringing up their young ones. Like the sacrifices of the *Rishis* (that are never undertaken from desire of fruit or rewards) the affection of quadrupeds of birds and insects, bears no reward in heaven. Though delighting in their children, they are never seen to derive any benefit from the latter either here or hereafter. Yet they cherish their young ones with affection. Their children, growing up, never cherish them in age. Yet are not they grieved when they do not behold their little ones? Where, indeed, is affection to be seen in human beings that they would own the influence of grief?[1] Where would you go leaving here this child who is the perpetuator of his race? Do you shed tears for him for some time, and do you look at him a little longer with affection? Objects so dear are, indeed, difficult to abandon. It is friends and not others that wait by the side of him that is weak, of him that is prosecuted in a court of law, of him that is borne towards the crematorium. Life-breaths are dear unto all, and all feel the influence of affection. Behold the affection that is cherished by even those that belong to the intermediate species![2] How, indeed, can you go away, casting off this boy of eyes large as the petals of the lotus, and handsome as a newly-married youth washed clean and adorned with floral garlands ?' Hearing these words of the jackal that had been indulging in such expressions of touching grief, the men turned back for the sake of the corpse.'

"The vulture said, 'Alas, ye men destitute of strength of mind, why do ye turn back at the bidding of a cruel and mean jackal of little intelligence? Why do you mourn for that compound of five elements deserted by their presiding deities, no longer tenanted (by the soul), motionless, and stiff as a piece of wood? Why do you not grieve for your own selves? Do you practise austere penances by which you will succeed in cleansing yourselves from sin? Everything may be had by means of penances. What will lamentations do?

[1] In the first line of 26 the correct reading is *Kutah* not *Kritah* as adopted by the Burdwan translators.

[2] *i.e.*, beasts and birds. The vernacular translators wrongly render it — 'Behold the affection that is cherished by those that are good towards even the beasts and birds!'

Ill-luck is born with the body.[1] It is in consequence of that ill-luck that this boy has departed, plunging you into infinite grief. Wealth, kine, gold, precious gems, children, all have their root in penances. Penances again are the results of *yoga* (union of the soul with Godhead). Amongst creatures, the measure of weal or woe is dependent on the acts of a previous life. Indeed, every creature comes into the world taking with him his own measure of weal and woe. The son is not bound by the acts of the sire, or the sire by those of the son. Bound by their own acts, good and bad, all have to travel by this common road. Duly practise all the duties, and abstain from acts of unrighteousness. Reverentially wait, according to the directions of the scriptures, upon the gods and the Brahmanas. Cast off sorrow and cheerlessness, and abstain from parental affection. Leave the child on this exposed ground, and go ye away without delay. The actor alone enjoys the fruit of acts, good or bad, that he does. What concern have kinsmen with them? Casting off a (deceased) kinsman, however dear, kinsmen leave this spot. With eyes bathed in tears, they go away, ceasing to display affection for the dead. Wise or ignorant, rich or poor, every one succumbs to Time, endued with acts, good and bad. What will you do by mourning? Why do you grieve for one that is dead? Time is the lord of all, and in obedience to his very nature he casts an equal eye on all things. In pride of youth or in helpless infancy bearing the weight of years or lying in the mother's womb, every one is subject to be assailed by Death. Such indeed, is the course of the world.'

"The jackal said, 'Alas, the affection cherished by your weeping selves that are overwhelmed with grief for your deceased child has been lessened by that light-brained vulture. Even this must be the case, since in consequence of his well-applied words fraught with tranquillity and capable of producing conviction, there that one goes back to the town, casting off affection that is so difficult to abandon. Alas, I had supposed that great is the grief felt by men indulging in loud lamentations for the death of a child and for the corpse on a crematorium, like that of kine bereft of calves. Today, however, I understand what the measure of grief is of human beings on earth. Witnessing their great affection I had shed tears myself. (It seems however, that their affection is not strong)! One should always exert oneself. Thence does one succeed through destiny. Exertion and destiny, joining together, produce fruit. One should always exert oneself with hopefulness. How can happiness be had from despondency? Objects of desire may be won by resolution. Why then do you go back so heartlessly? Where do you go, abandoning in the wilderness this son of your own loins, this perpetuator of the race of his sires? Stay here till the sun sets and the evening twilight comes. You may then take away this boy with yourselves or stay with him.'

"The vulture said, 'I am, ye men, a full thousand years of age today, but I have never seen a dead creature, male or female or of ambiguous sex, revive after death. Some die in the womb; some die soon after birth; some die (in

[1] The correct reading is *Murtina* (as in the Bombay text) and not *Mrityuna*. The Burdwan version adopts the incorrect reading.

infancy) while crawling (on all fours); some die in youth; and some in old age. The fortunes of all creatures, including even beasts and birds, are unstable. The periods of life of all mobile and immobile creatures are fixed beforehand. Bereaved of spouses and dear ones and filled with sorrow for (the death of) children, men leave this spot every day with agonised hearts for returning home. Leaving on this spot both friends and foes numbering by thousands, kinsmen afflicted with grief go back to their homes. Cast off this lifeless body with no longer any animal heat in it and which is as stiff as a piece of wood! Why then do you not go away, leaving the body of this child which has become like a piece of wood and whose life has entered a new body? This affection (which ye are displaying) is unmeaning and this hugging of the child is fruitless. He does not see with his eyes or hear with his ears. Leaving him here, go ye away without delay. Thus addressed by me in words which are apparently cruel but which in reality are fraught with reason and have a direct bearing with the high religion of emancipation, go ye back to your respective homes.' Addressed thus by the vulture endued with wisdom and knowledge and capable of imparting intelligence and awakening the understanding, those men prepared themselves to turn their backs upon the crematoriun. Grief, indeed, increaseth to twice its measure at sight of its object and at the remembrance of the acts of that object (in life). Having heard these words of the vulture, the men resolved to leave the spot. Just at that time the jackal, coming thither with quick steps, cast his eyes on the child lying in the sleep of death.'

"The jackal said, 'Why, indeed, do you leave, at the vulture's bidding, this child of golden complexion, adorned with ornaments, and capable of giving the obsequial cake to his ancestors? If you abandon him, your affection will not come to an end, nor these piteous lamentations. On the other hand, your grief will certainly be greater. It is heard that a Sudra named Samvuka having been slain and righteousness having been upheld by Rama of true prowess, a (dead) Brahmana child was restored to life.[1] Similarly, the son of the royal sage Sweta died (prematurely). But the monarch, devoted to virtue, succeeded in reviving his dead child. After the same manner, in your case also, some sage or deity may be willing to grant your desire and show compassion to you that are crying so piteously.' Thus addressed by the jackal, the men, afflicted with grief and full of affection for the child, retraced their steps, and placing the child's head on their laps one after another, began to indulge in copious lamentations. Summoned by their cries, the vulture, coming to that spot, spoke unto them as follows.'

[1]The allusion is to the story of Rama having restored a dead Brahmana boy. During Rama's righteous reign there were no premature deaths in his kingdom. It happened, however, one day that a Brahmana father came to Rama's court and complained of the premature death of his son. Rama instantly began to enquire after the cause. Some sinful act in some corner of the kingdom, it was suspected, had caused the deed. Soon enough Rama discovered a Sudra of the name of Samvuka engaged in the heart of a deep forest in ascetic penances. The king instantly cut off the man's head inasmuch as a Sudra by birth had no right to do what that man was doing. As soon as righteousness was upheld, the deceased Brahmana boy revived. (*Ramayana, Uttarakandam*).

"The vulture said, 'Why are you bathing this child with your tears? Why are you pressing him in this fashion with the touch of your palms? At the command of the grim king of justice the child has been sent to that sleep which knows no waking. Those that are endued with the merit of penances, those that are possessed of wealth, those that have great intelligence, in fact, all succumb to death. Even this is the place intended for the dead. It is always to be seen that kinsmen casting off thousands of kinsmen young and old, pass their nights and days in grief, rolling on the bare ground. Cease this ardour in putting on the trappings of woe. That this child would come back to life is what passes belief. He will not get back his life at the bidding of the jackal. If a person once dies and takes leave of his body, his body never regains animation. Hundreds of jackals, by laying down their own lives,[1] will not succeed in reviving this child in hundreds of years. If, however, Rudra, or Kumara, or Brahman, or Vishnu, grant him a boon, then only may this child come back to life. Neither the shedding of tears, nor the drawing of long sighs, nor copious lamentations, will bring back this one to life. Myself, the jackal, you all, and all the kinsmen of this one, with all our merits and sins, are on the same road (that this one has taken). For this reason one possessed of wisdom should, from a distance, avoid behaviour that displeases others, harsh speeches, the infliction of injury on others, the enjoyment of other people's wives, and sin and falsehood. Carefully seek righteousness, truth, the good of others, justice, compassion for all creatures, sincerity, and honesty. They incur sin who, while living, do not cast their eyes upon their mothers and fathers and kinsmen and friends. What will you do, by crying , for him after death, that sees not with his eyes and that stirs not in the least?' Thus addressed, the men, overwhelmed with sorrow and burning with grief on account of their affection for the child, departed for their homes, leaving the body (on the crematorium).

"The jackal said, 'Alas, terrible is the world of mortals! Here no creature can escape. Every creature's period of life, again, is short. Beloved friends are always departing. It abounds with vanities and falsehoods, with accusations and evil reports. Beholding again this incident that enhances pain and grief, I do not for a moment like this world of men. Alas, fie on you, ye men, that thus turn back, like foolish persons, at the vulture's bidding, though you are burning with grief on account of the death of this child. Ye cruel wights, how can you go away, casting off parental affection upon hearing the words of a sinful vulture of uncleansed soul? Happiness is followed by misery, and misery by happiness. In this world which is enveloped by both happiness and misery, none of these two exists uninterruptedly. Ye men of little understanding, whither would ye go, casting off on the bare ground this child of so much beauty, this son that is an ornament of your race. Verily, I cannot dispel the idea from my mind that this child endued with comeliness and youth and blazing with beauty is alive. It is not meet that he should die.[2] It seems that

[1]Literally, 'by giving up their own bodies'.
[2]*i.e.*, he is sure to come back to life.

ye are sure to obtain happiness. Ye that are afflicted with grief on account of the death of this child will surely have good luck today. Anticipating the probability of inconvenience and pain (if you remain here for the night) and fixing your hearts on your own comfort, whither would you, like persons of little intelligence, go, leaving this darling?'

"Bhishma continued, 'Even thus, O king, the kinsmen of the deceased child, unable to decide upon what they should do, were, for accomplishment of his own purpose, induced by that sinful jackal who uttered agreeable falsehoods, that denizens of the crematorium who wandered every night in quest of food, to stay in that place.'

"The vulture said, 'Dreadful is this spot, this wilderness, that resounds with the screech of owls and teems with spirits and *Yakshas* and *Rakshasas*. Terrible and awful, its aspect is like that of a mass of blue clouds. Casting off the dead body, finish the funeral rites. Indeed, throwing away the body, accomplish those rites before the sun sets and before the points of the horizon become enveloped in gloom. The hawks are uttering their harsh cries. Jackals are howling fiercely. Lions are roaring. The sun is setting. The trees on the crematorium are assuming a dark hue in consequence of the blue smoke of the funeral pyres. The carnivorous denizens of this place, afflicted with hunger, are yelling in rage. All those creatures of horrible forms that live in this frightful place, all those carnivorous animals of grim features that haunt this desert, will soon assail you. This wilderness is certainly frightful. Danger will overtake you. Indeed, if you listen to these false and fruitless words of the jackal against your own good sense, verily, all of you are sure to be destroyed.'

"The jackal said, 'Stay where you are! There is no fear even in this desert as long as the sun shines. Till the god of day sets, do ye remain here hopefully, induced by parental affection. Without any fear, indulging in lamentations as ye please, continue to look at this child with eyes of affection. Frightful though this wilderness be, no danger will overtake you. In reality this wilderness presents an aspect of quiet and peace. It is here that the *Pitris* by thousands took leave of the world. Wait as long as the sun shines. What are this vulture's words to you? If with stupefied understandings ye accept the cruel and harsh speeches of the vulture, then your child will never come back to life!'

"Bhishma continued, 'The vulture then addressed those men, saying that the sun had set. The jackal said that it was not so. Both the vulture and the jackal felt the pangs of hunger and thus addressed the kinsmen of the dead child. Both of them had girded up their loins for accomplishing their respective purposes. Exhausted with hunger and thirst, they thus disputed, having recourse to the scriptures. Moved (alternately) by these words, sweet as nectar, of those two creatures, *viz*., the bird and the beast, both of whom were endued with the wisdom of knowledge, the kinsmen at one time wished to go away and at another to stay there. At last, moved by grief and cheerlessness, they waited there, indulging in bitter lamentations. They did not know that the beast and the bird, skilled in accomplishing their own purposes, had only stupefied them (by their addresses). While the bird and the beast, both possessed of wisdom, were thus disputing and while the kinsmen of the deceased child

sat listening to them, the great god Sankara, urged by his divine spouse (Uma), came there with eyes bathed in tears of compassion. Addressing the kinsmen of the deceased child, the god said, 'I am Sankara the giver of boons.' With hearts heavy with grief, those men prostrated themselves before the great deity and said unto him in reply, 'Bereft of this one who was our only child, all of us are at the point of death. It behoveth thee to grant us life by granting life to this our son.' Thus solicited, the illlustrious deity, taking up a quantity of water in his hands granted unto that dead child life extending for a hundred years. Ever employed in the good of all creatures, the illustrious wielder of *Pinaka* granted a boon unto both the jackal and the vulture in consequence of which their hunger was appeased. Filled with delight and having achieved great prosperity, the men bowed unto the god. Crowned with success, they then, O king, left that spot in great joy. Through persistent hopefulness and firm resolution and the grace of the great god, the fruits of one's acts are obtained without delay. Behold, the combination of circumstances and the resolution of those kinsmen. While they were crying with agonised hearts, their tears were wiped and dried up. Behold, how within only a short time, through their steadiness of resolution, they obtained the grace of Sankara, and their afflictions dispelled, they were made happy. Indeed, through Sankara's grace, O chief of the Bharatas, those sorrowing kinsmen were filled with amazement and delight at the restoration of their child to life. Then, O king, casting off that grief of which their child had been the cause, those Brahmanas, filled with delight, quickly went back to their town taking the restored child with them. Behaviour like this has been laid down for all the four orders. By frequently listening to this auspicious story fraught with virtue, profit, and salvation, a man obtains happiness both here and hereafter.' "

SECTION CLIV

"Yudhishthira said, 'If a person, weak, worthless, and light-hearted, O grandsire, doth from folly provoke, by means of unbecoming and boastful speeches, a powerful foe always residing in his vicinity, competent to do good (when pleased) and chastise (when displeased), and always ready for action, how should the former, relying on his own strength, act when the latter advances against him in anger and from desire of exterminating him?'

"Bhishma said, 'In this connection is cited, O chief of the Bharatas, the old story of the discourse between Salmali and Pavana. There was a lordly (*Salmali*) tree on one of the heights of Himavat. Having grown for many centuries, he had spread out his branches wide around. His trunk also was huge and his twigs and leaves were innumerable. Under his shade toil-worn elephants in rut, bathed in sweat, used to rest, and many animals of other

species also. The girth of his trunk was four hundred cubits, and dense was the shade of his branches and leaves. Loaded with flowers and fruits, it was the abode of innumerable parrots, male and female. In travelling along their routes, caravans of merchants and traders, and ascetics, residing in the woods, used to rest under the shade of that delightful monarch of the forest. One day, the sage Narada, O bull of Bharata's race, seeing the wide-extending and innumerable branches of that tree and the circumference of his trunk, approached and addressed him, saying, 'O thou art delightful! O thou art charming! O foremost of trees, O Salmali, I am always delighted at thy sight! O charming tree, delightful birds of diverse kinds, and elephants and other animals, cheerfully live on thy branches and under their shade. Thy branches, O wide-branched monarch of the forest, and thy trunk are gigantic. I never see any of them broken by the god of the wind. Is it, O child, the case that Pavana is pleased with thee and is thy friend so that he protects thee always in these woods? The illustrious Pavana possessed of great speed and force moveth from their sites the tallest and strongest trees, and even mountain summits. That sacred bearer of perfumes, blowing (when he wills) drieth up rivers and lakes and seas, including the very nether region. Without doubt, Pavana protects thee through friendship. It is for this reason that, though possessed of innumerable branches, thou art still graced with leaves and flowers. O monarch of the forest, this thy verdure is delightful since these winged creatures, O child, filled with joy, sport on thy twigs and branches. During the season when thou puttest forth thy blossoms, the sweet notes of all these denizens of thy branches are heard separately when they indulge in their melodious songs. Then, again, O Salmali, these elephants that are the ornaments of their species, bathed in sweat and indulging in cries (of delight), approach thee and find happiness here. Similarly, diverse other species of animals inhabiting the woods, contribute to adorn thee. Indeed, O tree, thou lookest beautiful even like the mountains of Meru peopled by creatures of every kind. Resorted to also by Brahmanas crowned with ascetic success, by others engaged in penances, and by *Yatis* devoted to contemplation,[1] this thy region, I think, resembles heaven itself.' "

SECTION CLV

"Narada said, 'Without doubt, O Salmali, the terrible and irresistible god of the wind always protects thee from friendliness or amity. It seems, O Salmali,

[1]The word *sramana* is used in Brahmanical literature to signify a certain order of ascetics or *yatis* that have renounced work for meditation. It is also frequently employed to mean a person of low life or profession. It should be noted, however, that in Buddhistic literature the word came to be exclusively used for Buddhist monks.

that a close intimacy has come to subsist between thee and the Wind. It seems thou hast said unto him these words, *viz.*, *'I am thine,'* and it is for this reason that the Wind-god protects thee. I do not see the tree or mountain or mansion in this world that may not, I think, be broken by the Wind. Without doubt thou standest here with all thy branches and twigs and leaves, simply because, O Salmali, thou art protected by the Wind for some reason or reasons (unknown to us).'

"The Salmali said, 'The Wind, O regenerate one, is neither my friend nor mate nor well-wisher. Indeed, he is neither my great Ordainer that he should protect me. My fierce energy and might, O Narada, are greater than the Wind's. In truth, the strength of the Wind comes up to about only an eighteenth part of mine. When the Wind comes in rage, tearing up trees and mountains and other things, I curb his strength by putting forth mine. Indeed, the Wind that breaks many things has himself been repeatedly broken by me. For this reason, O Celestial *Rishi*, I am not afraid of him even when he comes in wrath.'

"Narada said, 'O Salmali, thy protection seems to be thoroughly perverse. There is no doubt in this. There is no created thing which is equal to the Wind in strength. Even Indra, or Yama, or Vaisravana, the lord of the waters, is not equal to the god of the wind in might. What need, therefore, be said of thee that art only a tree? Whatever creature in this world, O Salmali, does whatever act, the illustrious Wind-god it is that is at all times the cause of that act, since it is he that is the giver of life. When that god exerts himself with propriety, he makes all living creatures live at their ease. When, however, he exerts improperly, calamities overtake the creatures of the world. What else can it be than weakness of understanding which induces thee to thus withhold thy worship from the god of wind, that foremost of creatures in the universe, that being deserving of worship? Thou art worthless and of a wicked understanding. Indeed, thou indulgest only in unmeaning brag. Thy intelligence being confounded by wrath and other evil passions, thou speakest only untruths, O Salmali! I am certainly angry with thee for thy indulging in such speeches. I shall myself report to the god of the wind all these derogatory words of thine. *Chandanas*, and *Syandanas*, and *Salas*, and *Saralas* and *Devadarus* and *Vetasas* and *Dhanwanas* and other trees of good souls that are far stronger than thou art, have never, O thou of wicked understanding, uttered such invectives against the Wind. All of them know the might of the Wind as also the might that is possessed by each of them. For these reasons those foremost of trees bow down their heads in respect to that deity. Thou, however, through folly, knowest not the infinite might of the Wind. I shall, therefore, repair to the presence of that god (for apprising him of thy contempt for him).' "

SECTION CLVI

"Bhishma continued, 'Having said these words unto the Salmali, that foremost of all persons conversant with *Brahma*, *viz.*, Narada, represented unto the god of the wind all that the Salmali had said about him.'

"Narada said, 'There is a certain Salmali on the breast of Himavat, adorned with branches and leaves. His roots extend deep into the earth and his branches spread wide around. That tree, O god of the wind disregards thee. He spoke many words fraught with abuse of thyself. It is not proper, O Wind, that I should repeat them in thy hearing. I know, O Wind, that thou art the foremost of all created things. I know too that thou art a very superior and very mighty being, and that in wrath thou resemblest the Destroyer himself.'

"Bhishma continued, 'Hearing these words of Narada, the god of wind, wending to that Salmali, addressed him in rage and said as follows.'

"The Wind-god said, 'O Salmali, thou hast spoken in derogation of me before Narada. Know that I am the god of the wind. I shall certainly show thee my power and might. I know thee well. Thou art no stranger to me. The puissant Grandsire, while engaged in creating the world, had for a time rested under thee. It is in consequence of this incident that I have hitherto shown thee grace. O worst of trees, it is for this that thou standest unharmed, and not in consequence of thy own might. Thou regardest me lightly as if I were a vulgar thing. I shall show myself unto thee in such a way that thou mayst not again disregard me.'

"Bhishma continued, 'Thus addressed, the Salmali laughed in derision and replied, saying, 'O god of the wind, thou art angry with me. Do not forbear showing the extent of thy might. Do thou vomit all thy wrath upon me. By giving way to thy wrath, what wilt thou do to me? Even if thy might had been thy own (instead of being derived), I would not still have been afraid of thee. I am superior to thee in might. I should not be afraid of thee. They are really strong in understanding. They, on the other hand, are not to be regarded strong that are possessed of only physical strength.' Thus addressed, the Wind-god said, 'Tomorrow I shall test thy strength.' After this, night came. The Salmali, concluding mentally what the extent is of the Wind's might and beholding his own self to be inferior to the god, began to say to himself, 'All that I said to Narada is false. I am certainly inferior in might to the Wind. Verily, he is strong in his strength. The Wind, as Narada said, is always mighty. Without doubt, I am weaker than other trees. But in intelligence no tree is my equal. Therefore, relying upon my intelligence I shall look at this fear that arises from the Wind. If the other trees in the forest all rely upon the same kind of intelligence, then, verily, no injury can result to them from the god of the Wind when he becomes angry. All of them, however, are destitute of understanding, and, therefore, they do not know, as I know, why or how the Wind succeeds in shaking and tearing them up.' "

SECTION CLVII

"Bhishma said, 'Having settled this in his mind, the Salmali, in sorrow, himself caused all his branches, principal and subsidiary, to be cut off. Casting off his branches and leaves and flowers, at morn the tree looked steadily at the Wind, as he came towards him. Filled with rage and breathing hard, the Wind advanced, felling large trees, towards that spot where the Salmali stood. Beholding him divested of top and branches and leaves and flowers, the Wind, filled with joy, smilingly addressed that lord of the forest which had before such a gigantic appearance, these words.'

"The Wind said, 'Filled with rage, O Salmali, I would have done to thee precisely what thou hast done to thyself by lopping off all thy branches. Thou art now divested of thy proud top and flowers, and thou art now without thy shoots and leaves. In consequence of thy own evil counsels, thou hast been brought under my power.'

"Bhishma continued, 'Hearing these words of the Wind, the Salmali felt great shame. Remembering also the words that Narada had said, he began to repent greatly for his folly. Even in this way, O tiger among kings, a weak and foolish person, by provoking the enmity of a powerful one, is at last obliged to repent like the Salmali in fable. Even when possessed of equal might, people do not suddenly wage hostilities with those that have injured them. On the other hand, they display their might gradually, O king! A person of foolish understanding should never provoke the hostility of one that is possessed of intelligence. In such cases the intelligence of the intelligent man penetrates (the subject upon which it is employed) like fire penetrating a heap of dry grass. Intelligence is the most precious possession that a person can have. Similarly, O king, a man can have nothing here more valuable than might. One should, therefore, overlook the wrongs inflicted by a person possessed of superior strength, even as one should overlook (from compassion) the acts of a child, and idiot, or one that is blind or deaf. The wisdom of this saying is witnessed in thy case, O slayer of foes. The eleven *Akshauhinis* (of Duryodhana), O thou of great splendour, and the seven (collected by thyself), were not, in might equal to the single-handed Arjuna of high soul. All the troops (of Duryodhana), therefore, were routed and slain by that illustrious Pandava, that son of Paka's chastiser, as he coursed on the field of battle, relying on his own strength. I have, O Bharata, discoursed to thee of the duties of kings and the morality of duties in detail. What else, O king, dost thou wish to hear!' "

SECTION CLVIII

"Yudhishthira said, 'I desire, O bull of Bharata's race, to hear in detail the source from which sin proceeds and the foundation upon which it rests.'

"Bhishma said, 'Hear, O King, what the foundation is of sin. Covetousness alone is a great destroyer (of merit and goodness). From covetousness proceeds sin. It is from this source that sin and irreligiousness flow, together with great misery. This covetousness is the spring of also all the cunning and hypocrisy in the world. It is covetousness that makes men commit sin. From covetousness proceeds wrath; from covetousness flows lust, and it is from covetousness that loss of judgment, deception, pride, arrogance, and malice, as also vindictiveness, shamelessness, loss of prosperity, loss of virtue, anxiety, and infamy spring, miserliness, cupidity, desire for every kind of improper act, pride of birth, pride of learning, pride of beauty, pride of wealth, pitilessness for all creatures, malevolence towards all, mistrust in respect of all, insincerity towards all, appropriation of other people's wealth, ravishment of other people's wives, harshness of speech, anxiety, propensity to speak ill of others, violent craving for the indulgence of lust, gluttony, liability to premature death, violent propensity towards malice, irresistible liking for falsehood, unconquerable appetite for indulging in the passions, insatiable desire for indulging the ear, evil-speaking, boastfulness, arrogance, non-doing of duties, rashness, and perpetration of every kind of evil act,—all these proceed from covetousness. In life, men are unable, whether infants or youth or adults, to abandon covetousness. Such is the nature of covetousness that it never decays even with the decay of life. Like the ocean that can never be filled by the constant discharge of even innumerable rivers of immeasurable depths, covetousness is incapable of being gratified by acquisitions to any extent. The covetousness, however, which is never gratified by acquisitions and satiated by the accomplishment of desires, that which is not known in its real nature by the gods, the *Gandharvas*, the *Asuras*, the great snakes, and, in fact, by all classes of beings, that irresistible passion, along with that folly which invites the heart to the unrealities of the world, should ever be conquered by a person of cleansed soul. Pride, malice, slander, crookedness, and incapacity to hear other people's good, are vices, O descendant of Kuru, that are to be seen in persons of uncleansed soul under the domination of covetousness. Even persons of great learning who bear in their minds all the voluminous scriptures, and who are competent to dispel the doubts of others, show themselves in this respect to be of weak understanding and feel great misery in consequence of this passion. Covetous men are wedded to envy and anger. They are outside the pale of good behaviour. Of crooked hearts, the speeches they utter are sweet. They resemble, therefore, dark pits whose mouths are covered with grass. They attire themselves in the hypocritical cloak of religion. Of low minds, they rob the world, setting up (if need be) the standard of religion and virtue. Relying upon the strength of apparent reasons, they create diverse kinds of schisms in religion. Intent upon accomplishing the purposes of cupidity, they destroy the ways of righteousness. When wicked-souled persons under the domination of covetousness apparently practise the duties of righteousness, the consequence that results is that the desecrations committed by them soon become current among men. Pride, anger, arrogance, insensibility, paroxysms of joy and sorrow, and self-importance, all these, O descendant of Kuru, are

to be seen in persons swayed by covetousness. Know that they who are always under the influence of covetousness are wicked. I shall now tell thee of those about whom thou askest, *viz.*, those who are called good and whose practices are pure. They who have no fear of an obligation to return to this world (after death), they who have no fear of the next world, they who are not addicted to animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they to whom good behaviour is ever dear, they in whom there is self-restraint, they to whom pleasure and pain are equal, they who have truth for their high refuge,they who give but not take, they who have compassion, they who worship *Pitris*, gods and guests, they who are always ready to exert themselves (for the good of others), they who are universal benefactors, they who are possessed of great courage (of mind), they who observe all the duties laid down in the scriptures, they who are devoted to the good of all, they who can give their all and lay down their very lives for others, are regarded as good and virtuous, O Bharata! Those promoters of righteousness are incapable of being forced away from the path of virtue. Their conduct, conformable to the model set by the righteous men of old, can never be otherwise. They are perfectly fearless, they are tranquil, they are mild, and they always adhere to the right path. Full of compassion, they are always worshipped by the good. They are free from lust and anger. They are not attached to any worldly object. They have no pride. They are observant of excellent vows. They are always objects of regard. Do thou, therefore, always wait upon them and seek instruction from them. They never acquire virtue, O Yudhishthira, for the sake of wealth or of fame. They acquire it on the other hand, because it is a duty like that of cherishing the body. Fear, wrath, restlessness, and sorrow do not dwell in them. There is not the outward garb of religion for misleading their fellowmen. There is no mystery with them. They are perfectly contented. There is no error of judgment arising from covetousness. They are always devoted to truth and sincerity. Their hearts never fall from righteousness. Thou shouldst show thy regard for them always, O son of Kunti! They are never delighted at any acquisition or pained at any loss. Without attachment to anything, and freed from pride, they are wedded to the quality of goodness, and they cast an equal eye on all. Gain and loss, weal and woe, the agreeable and the disagreeable, life and death, are equal in the eyes of those men of firm tread, engaged in the pursuit of (divine) knowledge, and devoted to the path of tranquillity and righteousness. Keeping thy senses under restraint and without yielding to heedlessness, thou shouldst always worship those high-souled persons who bear such love for virtue. O blessed one, one's words become productive of good only through the favour of the gods. Under other circumstances, words produce evil consequence."[1]

[1]This is how Nilakantha seems to explain the line, Bhishma is anxious about the effect of his instructions. He says that those instructions would bear fruit if the gods will it; otherwise, his words would go for nothing, however carefully he might speak.

SECTION CLIX

"Yudhishthira said, 'Thou hast said, O grandsire, that the foundation of all evils is covetousness. I wish, O sire, to hear of ignorance in detail.'

"Bhishma said, 'The person who commits sin through ignorance, who does not know that his end is at hand, and who always hates those that are of good behaviour, soon incurs infamy in the world. In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one suffers afflictions and incurs great danger.'

"Yudhishthira said, 'I desire, O king, to hear in detail the origin, the place, the growth, the decay, the rise, the root, the inseparable attribute, the course, the time, the cause, and the consequence, of ignorance. The misery that is felt here is all born of ignorance.'[1]

"Bhishma said, 'Attachment, hate, loss of judgment, joy, sorrow, vanity, lust, anger, pride, procrastination, idleness, desire, aversion, jealousy, and all other sinful acts are all known by the common name of ignorance.[2] Hear now, O king, in detail, about its tendency, growth and other features after which thou enquirest. These two *viz.*, ignorance and covetousness, know, O king, are the same (in substance). Both are productive of the same fruits and same faults, O Bharata! Ignorance has its origin in covetousness. As covetousness grows, ignorance also grows. Ignorance exists there where covetousness exists. As covetousness decreases, ignorance also decreases. It rises with the rise of covetousness. Manifold again is the course that it takes. The root of covetousness is loss of judgment. Loss of judgment, again, is its inseparable attribute. Eternity is ignorance's course. The time when ignorance appears is when objects of covetousness are not won. From one's ignorance proceeds covetousness, and from the latter proceeds ignorance. (Covetousness, therefore, is both the cause and consequence of ignorance). Covetousness is productive of all. For these reasons, every one should avoid covetousness. Janaka, and Yuvanaswa, and Vrishadarbhi, and Prasenajit, and other kings acquired heaven in consequence of their having repressed covetousness. Do thou also in the sight of all persons, avoid covetousness by a strong resolution, O chief of the Kurus! Avoiding covetousness thou shalt obtain happiness both here and in the next world.' "

SECTION CLX

"Yudhishthira said, 'O grandsire, O thou of virtuous soul, what, indeed, is

[1]The commentator explains that including the first, altogether 12 questions are put by Yudhishthira.

[2]This is an answer to the first question *viz.*, the general aspect of ignorance.

said to be productive of great merit[1] for a person attentively engaged in the study of the Vedas and desirous of acquiring virtue? That which is regarded in this world as productive of high merit is of diverse kinds as set forth in the scriptures. Tell me, O grandsire, about that which is regarded as such both here and hereafter. The path of duty is long and has innumerable branches, O Bharata! Amongst those duties what are those few that should, according to thee, be preferred to all others for observance? Tell me, O king, in detail, about that which is so comprehensive and which is so many-branched.'

"Bhishma said, 'I shall speak to thee of that by which thou mayst attain to high merit. Possessed as thou art of wisdom, thou shalt be gratified with the knowledge. I will impart to thee, like a person gratified with having quaffed nectar. The rules of duty that have been uttered by the great *Rishis*, each relying upon his own wisdom, are many. The highest among them all is self-restraint. Those amongst the ancients that were acquainted with truth said that self-restraint leads to the highest merit. As regards the Brahmana in particular, self-restraint is his eternal duty. It is from self-restraint that he obtains the due fruition of his acts. Self-restraint, in his case, surpasses (in merit) charity and sacrifice and study of the Vedas. Self-restraint enhances (his) energy. Self-restraint is highly sacred. Through self-restraint a man becomes cleansed of all his sins and endued with energy, and as a consequence, attains to the highest blessedness. We have not heard that there is any other duty in all the worlds that can equal self-restraint. Self-restraint, according to all virtuous persons, is the highest of virtues in this world. Through self-restraint, O foremost of men, a person acquires the highest happiness both here and hereafter. Endued with self-restraint, one acquires great virtue. The self-restrained man sleeps in felicity and awakes in felicity, and moves through the world in felicity. His mind is always cheerful. The man who is without self-restraint always suffers misery. Such a man brings upon himself many calamities all born of his own faults. It has been said that in all the four modes of life self-restraint is the best of vows. I shall now tell thee those indications whose sum total is called self-restraint. Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness, liberality, freedom from wrath, contentment, sweetness of speech, benevolence, freedom from malice,—the union of all these is self-restraint. It also consists, O son of Kuru, of veneration for the preceptor and universal compassion. The self-restrained man avoids both adulation and slander. Depravity, infamy, false speech, lust, covetousness, pride, arrogance, self-glorification, fear, envy and disrespect, are all avoided by the self-restrained man. He never incurs obloquy. He is free from envy. He is never gratified with small acquisitions (in the form of earthly happiness of

[1]The word *Sreyas* has a peculiar meaning. It implies, literally, the best of all things; hence, ordinary, in such passages, it means beautitude or the highest happiness that one may acquire in heaven. It means also those acts of virtue by which that happiness may be acquired. It should never be understood as applicable to anything connected with earthly happiness, unless, of course, the context would imply it.

any kind). He is even like the ocean which can never be filled.[1] The man of self-restraint is never bound by the attachments that arise from earthly connections like to those involved in sentiments like these, '*I am thine, Thou art thine, They are in me, and I am in them.*' Such a man, who adopts the practices of either cities or the woods, and who never indulges in slander or adulation, attains to emancipation. Practising universal friendliness, and possessed of virtuous behaviour, of cheerful soul and endued with knowledge of soul, and liberated from the diverse attachments of the earth, great is the reward that such a person obtains in the world to me. Of excellent conduct and observant of duties, of cheerful soul and possessed of learning and knowledge of self, such a man wins esteem while here and attains to a high end hereafter. All acts that are regarded as good on earth, all those acts that are practised by the righteous, constitute the path of the ascetic possessed of knowledge. A person that is good never deviates from that path. Retiring from the world and betaking himself to a life in the woods, that learned person having a complete control over the senses who treads in that path, in quiet expectation of his decease, is sure to attain to the state of *Brahma*. He who has no fear of any creature and of whom no creature is afraid, has, after the dissolution of his body, no fear to encounter.[2] He who exhausts his merits (by actual enjoyment) without seeking to store them up, who casts an equal eye upon all creatures and practises a course of universal friendliness, attains to *Brahma*. As the track of birds along the sky or of fowl over the surface of water cannot be discerned, even so the track of such a person (on earth) does not attract notice. For him, O king, who abandoning home adopts the religion of emancipation, many bright worlds wait to be enjoyed for eternity. If, abandoning all acts, abandoing penances in due course, abandoning the diverse branches of study, in fact, abandoning all things (upon which worldly men set their hearts), one becomes pure in his desires, liberated from all restraints,[3] of cheerful soul, conversant with self, and of pure heart, one then wins esteem in this world and at last attains to heaven. That eternal region of the Grandsire, which springs from Vedic penances, and which is concealed in a cave, can be won by only self-restraint.[4] He who takes pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of coming back to this world, far less, any fear in respect of the others.[5] There is

[1]The sense is that such a man never sets his heart upon things of this world, and accordingly these, when acquired, can never satisfy him. His aspirations are so great and so high above anything this world can give him that the attainment of even the region of *Brahma* cannot, as the commentator explains, gratify him. At first sight this may look like want of contentment, but in reality, it is not so. The grandeur of his aspirations is sought to be enforced. Contentment applies only to ordinary acquisitions, including even blessedness in heaven.

[2]*i.e.*, such a man is sure of attaining to a blessed end.

[3]Such as distinctions of caste, of dress, of food, etc., etc.

[4]A reference to the region of *Brahma*, which is supposed to be located within every heart. One reaches that region through penances and self-denial. The sense, of course, is that his is that pure felicity of the heart who has succeeded in driving off all evil passions therefrom.

[5]The word used here is *Buddhasya* (genitive of Buddha.) May not this verse be a reference to the Buddhistic idea of a Buddha?

only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile. O thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds. What need has a man of self-control for a forest? Similarly, O Bharata, of what use is the forest to him that has no self-control? That is a forest where the man of self-control dwells, and that is even a sacred asylum.'

"Vaisampayana continued, 'Hearing these words of Bhishma, Yudhishthira became highly gratified as if he had quaffed nectar. Again the king asked that foremost of virtuous men. That perpetuator of Kuru's race (questioned by his grandson) once more began to discourse cheerfully (on the topic raised).' "

SECTION CLXI

"Bhishma said, 'They that are possessed of knowledge say that everything has penance for its root. That foolish person who has not undergone penances does not meet with the rewards of even his own acts. The puissant Creator created all this universe with the aid of penances. After the same manner, the *Rishis* acquired the Vedas through the power of penances. It was by the aid of penances that the Grandsire created food, fruit and roots. It is by penances that persons crowned with ascetic success behold the three worlds, with rapt souls. Medicines and all antidotes to injurious substances, and the diverse acts (seen here), produce their intended results through the aid of penance. The accomplishment of all purposes depends upon penance. Whatever things there are that are apparently unattainable are sure to be won by the aid of penance. Without doubt, the *Rishis* obtained their sixfold divine attributes through penance. A person that drinks alcoholic stimulants, one that appropriates the possessions of others without their consent, one guilty of foeticide, one that violates one's preceptor's bed, are all cleansed by penance properly practised. Penances are of many kinds. They exhibit themselves through various outlets. Of all kinds of penances, however, that one may practise after abstaining from pleasure and enjoyment, abstention from food is the highest and best. The penance involved in abstention from food is superior, O king, to even compassion, truthfulness of speech, gifts, and restraining the senses. There is no act more difficult to accomplish than gift. There is no mode of life that is superior to serving one's mother. There is no creature superior to those that are conversant with the three Vedas. Similarly, Renunciation constitutes the highest penance. People keep their senses under control for taking care of their virtue and heaven. In respect of such control over the senses as also in the acquisition of virtue, there is no penance higher than abstention from food. The *Rishis*, the gods, human beings, beasts,

birds, and whatever other creatures there are, mobile or immobile, are all devoted to penances, and whatever success they win is won through penance. Thus it was through penance that the gods acquired their superiority. These (luminaries in the firmament) that have got their shares of felicity, are always the results of penance. Without doubt, through penance the very status of godhead may be acquired.' "

SECTION CLXII

"Yudhishthira said, 'Brahmanas and *Rishis* and *Pitris* and the gods all applaud the duty of truth. I desire to hear of truth. Discourse to me upon it, O grandsire! What are the indications, O king, of truth? How may it be acquired? What is gained by practising truth, and how? Tell me all this.'

"Bhishma said, 'A confusion of the duties of the four orders is never applauded. That which is called Truth always exists in a pure and unmingled state in every one of those four orders. With those that are good, Truth is always a duty. Indeed, Truth is an eternal duty. One should reverentially bow unto Truth. Truth is the highest refuge (of all). Truth is duty; Truth is penance; Truth is *Yoga;* and Truth is the eternal *Brahma*. Truth has been said to be Sacrifice of a high order.[1] Everything rests upon Truth. I shall now tell thee the forms of Truths one after another, and its indications also in due order. It behoveth thee to hear also as to how Truth may be acquired. Truth, O Bharata, as it exists in all the world, is of thirteen kinds. The forms that Truth assumes are impartiality, self control, forgiveness, modesty, endurance, goodness, renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury. These, O great monarch, are the thirteen forms of Truth. Truth is immutable, eternal, and unchangeable. It may be acquired through practices which do not militate against any of the other virtues. It may also be acquired through *Yoga*. When desire and aversion, as also lust and wrath, are destroyed, that attribute in consequence of which one is able to look upon one's own self and one's foe, upon one's good and one's evil, with an unchanging eye, is called impartiality. Self-control consists in never wishing for another man's possessions, in gravity and patience and capacity to allay the fears of others in respect to one's own self, and immunity from disease. It may be acquired through knowledge. Devotion to the practice of liberality and the observance of all duties are regarded by the wise as constituting goodwill. One comes to acquire universal goodwill by constant devotion to truth. As regards non-forgiveness and forgiveness, it should be stated that the attribute through which an esteemed and good man endures both what is agreeable and disagreeable, is said to be forgiveness. This virtue may well be acquired

[1] *i.e.*, both are equally efficacious.

through the practice of truthfulness. That virtue in consequence of which an intelligent man, contented in mind and speech, achieves many good deeds and never incurs the censure of others, is called modesty. It is acquired through the aid of righteousness. That virtue which forgives for the sake of virtue and profit is called endurance. It is a form of forgiveness. It is acquired through patience, and its purpose is to attach people to one's self. The casting off of affection as also of all earthly possessions, is called renunciation. Renunciation can never be acquired except by one who is divested of anger and malice. That virtue in consequence of which one does good, with watchfulness and care, to all creatures is called goodness. It hath no particular shape and consists in the divestment of all selfish attachments. That virtue owing to which one remains unchanged in happiness and misery is called fortitude. That wise man who desires his own good always practises this virtue. One should always practise forgiveness and devotedness to truth. That man of wisdom who succeeds in casting off joy and fear and wrath, succeeds in acquiring fortitude. Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good. These thirteen attributes, though apparently distinct from one another, have but one and the same form, *viz.*, Truth. All these, O Bharata, support Truth and strengthen it. It is impossible, O monarch, to exhaust the merits of Truth. It is for these reasons that the Brahmanas, the *Pitris*, and the gods, applaud Truth. There is no duty which is higher than Truth, and no sin more heinous than untruth. Indeed, Truth is the very foundation of righteousness. For this reason, one should never destroy Truth. From Truth proceed gifts, and sacrifice with presents, as well as the threefold *Agnihotras*, the Vedas, and everything else that leads to righteousness. Once on a time a thousand horse-sacrifices and Truth were weighed against each other in the balance. Truth weighed heavier than a thousand horse-sacrifices.' "

SECTION CLXIII

"Yudhishthira said, 'Tell me, O thou of great wisdom, everything about that from which spring wrath and lust, O bull of Bharata's race, and sorrow and loss of judgment, and inclination to do (evil to others), and jealousy and malice and pride, and envy, and slander, and incapacity to bear the good of others, and unkindness, and fear. Tell me everything truly and in detail about all these.'

"Bhishma said, 'These thirteen vices are regarded as very powerful foes of all creatures. These, O Monarch, approach and tempt men from every side. They goad and afflict a heedless man or one that is insensate. Indeed, as soon as they see a person, they assail him powerfully like wolves jumping upon their prey. From these proceed all kinds of grief. From these proceed all

kinds of sin. Every mortal, O foremost of men, should always know this. I shall now speak to thee of their origin, of the objects upon which they rest, and of the means of their destruction, O lord of the earth! Listen, first, O king, with undivided attention, to the origin of wrath truly and in detail. Anger springs from covetousness. It is strengthened by the faults of others. Through forgiveness it remains dormant, and through forgiveness it disappears. As regards lust, it springs from resolution. Indulgence strengthens it. When the man of wisdom resolutely turns away from it, it disappears and dies. Envy of others proceeds from between wrath and covetousness. It disappears in consequence of compassion and knowledge of self. In consequence of compassion for all creatures, and of that disregard for all worldly objects (that knowledge brings in its train), it disappears. It also arises from seeing the faults of other people. But in men of intelligence it quickly disappears in consequence of true knowledge.[1] Loss of judgment has its origin in ignorance and proceeds from sinfulness of habit. When the man whom this fault assails begins to take delight in (the company and counsels of) wise men, the vice at once and immediately hides its head. Men, O thou of Kuru's race, see conflicting scriptures. From that circumstance springs the desire for diverse kinds of action. When true Knowledge has been gained, that desire is allayed. The grief of an embodied creature proceeds from affection which is awakened by separation. When, however, one learns that the dead do not return (whatever the grief one may feel for them), it subsides. Incapacity to bear other people's good proceeds from wrath and covetousness. Through compassion for every creature and in consequence of a disregard for all earthly objects, it is extinguished. Malice proceeds from the abandonment of truth and indulgence in wickedness. This vice, O child, disappears in consequence of one's waiting upon the wise and good. Pride, in men, springs from birth, learning, and prosperity. When those three, however, are truly known, that vice instantly disappears. Jealousy springs from lust and delight in low and vulgar people. In consequence of wisdom it is .destroyed. From errors (of conduct) inconsistent with the ordinary course of men, and through disagreeable speeches expressive of aversion, slander takes its rise. It disappears, O king, upon a survey of the whole world. When the person that injures is powerful and the injured one is unable to avenge the injury, hate shows itself. It subsides, however, through kindliness. Compassion proceeds from a sight of the helpless and miserable persons with whom the world abounds. That sentiment disappears when one understands the strength of virtue.[2] Covetousness in all creatures spring from ignorance. Beholding the instability of all objects of enjoyment, it suffers destruction. It has been said that tranquillity of soul can alone subdue all these thirteen faults. All these thirteen faults

[1]In the Bengal texts, verse 9 is a triplet. In the second line the correct reading is *nirvedat* and not *nirdesat*. *Avadya* is fault. *Vinivartate* is understood at the end of the third line, as suggested by Nilakantha. Both the Bengali versions of 9 are incomplete, the Burdwan one being also incorrect.

[2]The commentator explains that compassion, like the faults enumerated above, agitates the heart and should be checked for the sake of individual happiness or tranquillity of soul.

stained the sons of Dhritarashtra. Thyself, always desirous of truth, hast conquered all of those vices in consequence of thy regard for seniors.' "

SECTION CLXIV

"Yudhishthira said, 'I know what benevolence is, in consequence of my observation of persons that are good. I do not, however, know them that are malevolent, nor the nature of their acts, O Bharata. Indeed, people avoid malevolent persons of cruel deeds even as they avoid thorns and pitfalls and fire. It is evident, O Bharata, that he who is malevolent is sure to burn (with misery) both here and hereafter. Therefore, O thou of Kuru's race, tell me what, in truth, the acts of such a person are.'

"Bhishma said, 'Malevolent persons always do wicked acts and feel an irresistible inclination for doing them. They slander others and incur obloquy themselves. They always regard themselves as cheated of what is their due. A malevolent person brags of his own acts of charity. He sees others with malicious eyes. He is very mean. He is deceitful, and full of cunning. He never gives others their dues. He is arrogant. He keeps evil company and is always boastful. He fears and suspects all with whom he comes into contact. He is of foolish understanding. He practises miserliness. He praises his associates. He cherishes an inordinate aversion and hatred for all recluses who have retired into the woods. He takes delight in injuring others. He is utterly regardless of distinguishing the merits and faults of others. He is full of lies. He is discontented. He is exceedingly covetous, and always acts cruelly. Such a person regards a virtuous and accomplished man as a pest, and thinking everybody else to be like himself never trusts any one. Such a person proclaims the faults of other people however unsuspected those faults might be. With regard to such faults, however, as similar to those that stain his own self, he does not refer to them even remotely, for the sake of the advantage he reaps from them. He regards the person that does him good as a simpleton whom he has cleverly deceived. He is filled with regret for having at any time made any gift of wealth even unto a benefactor. Know him for a malevolent and wicked person who quietly and alone takes comestibles and drinks and other kinds of food that are regarded choice, even when persons are standing by with wishful eyes. He on the other hand, who dedicates the first portion to Brahmanas and takes what remains, dividing it with friends and kinsmen, attains to great felicity in the next world and infinite happiness here. I have now, O chief of the Bharatas, said unto thee what the indications are of the wicked and malevolent man. Such a person should always be avoided by a man of wisdom.' "

SECTION CLXV

"Bhishma said, 'For enabling such pious and impoverished Brahmanas as have been robbed of their wealth (by thieves), as are engaged in the performance of sacrifices, as are well conversant with all the Vedas, and as are desirous of acquiring the merit of righteousness, to discharge their obligations to preceptors and the *Pitris*, and pass their days in reciting and studying the scriptures, wealth and knowledge, O Bharata, should be given.[1] Unto those Brahmanas that are not poor, only the *Dakshina*,[2] O best of the Bharatas, should be given. As regards those that have fallen away (in consequence of their sinful deeds) from the status of Brahman, uncooked food should be given to them outside the limits of the sacrificial altar.[3] The Brahmanas are the Vedas themselves and all the Sacrifices with large presents. Desirous of excelling one another, they always perform sacrifices, impelled by their virtuous inclinations. The king should, therefore, make presents of diverse kinds of valuable wealth unto them. That Brahmana who hath a sufficiency of stores for feeding his family for three or more years, deserves to drink the *Soma*.[4] If not withstanding the presence of a virtuous king on the throne, the sacrifice begun by anybody, especially by a Brahmana, cannot be completed for want of only a fourth part of the estimated expenses, then the king should, for the completion of that sacrifice, take away from his kinsmen the wealth of a Vaisya that is possessed of a large flock of cattle but that is averse from sacrifices and abstains from quaffing *Soma*. The Sudra has no competence for performing a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Sudra house of ours.[5] The king should also, without any scruple, take away from the kinsmen the wealth of him who does not perform sacrifices though possessed of a hundred kine and also of him who abstains from sacrifices though possessed of a thousand kine. The king should always publicly take away the wealth of such a person as does not practise charity, by acting in this way the king earns great merit. Listen again to me. That Brahmana who has been forced by want to go without six meals,[6] may take away without permission, according to the rule of a person that cares only for today without any thought of the morrow, only what is necessary for a single

[1] In India, from the remotest times, preceptors are excluded from charging their pupils any fees for the instruction they give. No doubt, a final fee, called *Gurudakshina*, is demandable, but that is demandable after the pupil has completed his studies. To sell knowledge for money is a great sin. To this day in all the indigenous *tols* of the country, instruction is imparted free of all charges. In addition to this, the pupils are fed by their preceptors. The latter, in their turn, are supported by the charity of the whole country.

[2] *Dakshina* is the present or gift made in sacrifices.

[3] *Vahirvedichakrita*, etc., is the correct reading.

[4] *i.e.*, such a person may perform a grand sacrifice in which *Soma* is offered to the gods and drunk by the sacrificer and the priests.

[5] The Burdwan translator, misled by the particle *nah*, supposes that this verse contains an injunction *against* the spoliation of a Sudra. The fact is, the *nah* here is equal to 'ours'.

[6] *i.e.*, who has fasted for three whole days.

neal, from the husking tub or the field or the garden or any other place of even a man of low pursuits. He should, however, whether asked or unasked, nform the king of his act.[1] If the king be conversant with duty he should not inflict any punishment upon such a Brahmana. He should remember that a Brahmana becomes afflicted with hunger only through the fault of the Kshatriya.[2] Having ascertained a Brahmana's learning and behaviour, the king should make a provision for him, and protect him as a father protects the son of his own loins. On the expiry of every year, one should perform the *Vaisvanara* sacrifice (if he is unable to perform any animal or *Soma* sacrifice). They who are conversant with religion say that the practice of an act laid down in the alternative, is not destructive of virtue. The *Viswedevas*, the *Sadhyas*, the Brahmanas, and great *Rishis*, fearing death in seasons of distress, do not scruple to have recourse to such provisions in the scriptures as have been laid down in the alternative. That man, however, who while able to live according to the primary provision, betakes himself to the alternative, comes to be regarded as a wicked person and never succeeds in winning any felicity in heaven. A Brahmana conversant with the Vedas should never speak of his energy and knowledge to the king. (It is the duty of the king to ascertain it himself.) Comparing again the energy of a Brahmana with that of the king, the former will always be found to be superior to the latter. For this reason the energy of the Brahmanas can scarcely be borne or resisted by a king. The Brahmana is said to be creator, ruler, ordainer, and god. No word of abuse, no dry speeches, should be addressed to a Brahmana. The Kshatriya should cross all his difficulties by the aid of the might of his arms. The Vaisya and the Sudra should conquer their difficulties by wealth; the Brahmana should do so by *Mantras* and *homa*. None of these, *viz*., a maiden, a youthful woman, a person unacquainted with *mantras*, an ignorant guy, or one that is impure, is competent to pour libations on the sacrificial fire. If any of these do so, he or she is sure to fall into hell, with him for whom they act. For this reason, none but a Brahmana conversant with the Vedas and skilled in all sacrifices should become the pourer of sacrificial libations. They who are conversant with the scriptures say that the man who, having kindled the sacrificial fire, does not give away the dedicated food as *Dakshina*, is not the kindler of a sacrificial fire. A person should, with his senses under control, and with proper devotion, do all the acts of merit (indicated in the scriptures). One should never worship the deities in sacrifices in which no *Dakshina* is given. A sacrifice not completed with *Dakshina*, (instead of producing merit) brings about the destruction of one's children, animals, and heaven. Such a sacrifice destroys also the senses, the fame, the achievements and the very span of life, that one has. Those Brahmanas that lie with women in their season, or who never perform sacrifices, or whose families have no members conversant with the Vedas, are regarded as Sudras in act. That Brahmana who, having married a Sudra

[1] *Aswastanavidhana* is the rule of providing only for today without thinking of the morrow.
[2] The sense, of course, is that if a Brahmana starves, that is due to the king having neglected his duty of providing for him.

girl, resides for twelve continuous years in a village has only a well for its water supply, becomes a Sudra in act. That Brahmana who summons to his bed an unmarried maiden, or suffers a Sudra, thinking him worthy of respect, to sit upon the same carpet with him, should sit on a bed of dry grass behind some Kshatriya or Vaisya and give him respect in that fashion.[1] It is in this manner that he can be cleansed. Listen, O king, to my words on this subject. The sin that a Brahmana commits in a single night by respectfully serving a member of a lower order or by sporting with him in the same spot or on the same bed, is cleansed by observing the practice of sitting behind a Kshatriya or a Vaisya on a bed of dry grass for three continuous years. A falsehood spoken in jest is not sinful; nor one that is spoken to a woman. O king, nor one that is spoken on an occasion of marriage; nor one spoken for benefiting one's preceptor; nor one spoken for saving one's own life. These five kinds of falsehood in speech, it has been said, are not sinful. One may acquire useful knowledge from even a person of low pursuits, with devotion and reverence. One may take up gold, without any scruple, from even an unclean place. A woman that is the ornament of her sex may be taken (for wife) from even a vile race. *Amrita*, if extracted from poison, may be quaffed; women, jewels and other valuables, and water, can never, according to the scriptures, be impure or unclean. For the benefit of Brahmanas and kine, and on occasions of transfusion of castes, even a Vaisya may take up weapons for his own safety. Drinking alcoholic liquors, killing a Brahmana, and the violation of the preceptor's bed, are sins that, if committed consciously, have no expiation. The only expiation laid down for them is death. The same may be said of stealing gold and the theft of a Brahmana's property. By drinking alcoholic liquors, by having congress with one with whom congress is prohibited, by mingling with a fallen person, and (a person of any of the other three orders) by having congress with a Brahmani, one becomes inevitably fallen. By mixing with a fallen person for one whole year in such matters as officiation in sacrifices and teaching sexual congress, one becomes fallen. One, however, does not become so by mixing with a fallen person in such matters as riding on the same vehicle, sitting on the same seat, and eating in the same line. Excluding the five grave sins that have been mentioned above, all other sins have expiations provided for them. Expiating those sins according to the ordinances laid down for them, one should not again indulge in them. In the case of those who have been guilty of the first three of these five sins, (*viz.*, drinking alcoholic liquors, killing a Brahmana, and violation of the preceptor's bed), there is no restriction for their (surviving) kinsmen about taking food and wearing ornaments, even if their funeral rites remain unperformed when they die. The surviving kinsmen should make no scruple about such things on such occasions. A virtuous man should, in the observance of his duties, discard his very friends and reverend seniors. In fact, until they perform expiation, they that are virtuous should not even talk with those sinners. A man that has

[1] I follow Nilakantha in rendering *abrahmanam manyamanah*. It may also mean 'regarding himself to be a fallen Brahmana (for the time being)'.

acted sinfully destroys his sin by acting virtuously afterwards and by penances. By calling a thief a thief, one incurs the sin of theft. By calling a person a thief who, however, is not a thief one incurs a sin just double the sin of theft. The maiden who suffers her virginity to be deflowered incurs three-fourths of the sin of Brahmanicide, while the man that deflowers her incurs a sin equal to a fourth part of that of Brahmanicide. By slandering Brahmanas or by striking them, one sinks in infamy for a hundred years. By killing a Brahmana one sinks into hell for a thousand years. No one, therefore, should speak ill of a Brahmana or slay him. If a person strikes a Brahmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the wounded. One guilty of foeticide becomes cleansed if he dies of wounds received in battle fought for the sake of kine and Brahmanas. He may also be cleansed by casting his person on a blazing fire.[1] A drinker of alcoholic liquors becomes cleansed by drinking hot alcohol. His body being burnt with that hot drink, he is cleansed through death in the other world.[2] A Brahmana stained by such a sin obtains regions of felicity by such a course and not by any other. For violating the bed of a preceptor, the wicked-souled and sinful wretch becomes cleansed by the death that results from embracing a heated female figure of iron. Or, cutting off his organ and testicles and bearing them in his hands, he should go on in a straight course towards the south-west and then cast off his life. Or, by meeting with death for the sake of benefiting a Brahmana, he may wash off his sin. Or, after performing a horse-sacrifice or a cow-sacrifice or an *Agnishtoma*, he may regain esteem both here and hereafter. The slayer of a Brahmana should practise the vow of *Brahmacharya* for twelve years and devoting himself to penances, wander, holding in his hands the skull of the slain all the time and proclaiming his sin unto all. He should even adopt such a course, devoted to penance and leading the life of an ascetic. Even such is the expiation provided for one who slays a woman quick with child, knowing her condition. The man who knowingly slays such a woman incurs double the sin that follows from Brahmanicide. A drinker of alcoholic liquor should live on frugal fare, practising *Brahmacharya* vows, and sleep on the bare ground, and perform, for more than three years the sacrifice next to the *Agnishtoma*. He should then make a present of a thousand kine with one bull (unto a good Brahmana). Doing all this, he would regain his purity. Having slain a Vaisya one should perform such a sacrifice for two years and make a present of a hundred kine with one bull. Having slain a Sudra, one should perform such a sacrifice for one year and make a present of a hundred kine with one bull. Having slain a dog or bear or camel, one should perform the

[1]It should be noted that the word foeticide used in such texts frequently means all sins that are regarded as equivalent to foeticide. Hence, killing a Brahmana is foeticide, etc.

[2]There is a material difference of reading in this verse. Following the Bengal texts, the above version is given. The Bombay text runs as follows: 'upon his body being burnt therewith, or by death, he becomes cleansed.' The Bombay text seems to be vicious. Drinking is regarded as one of the five heinous sins. The severer injunction contained in the Bengal texts seems therefore, to be the correct reading.

same penance that is laid down for the slaughter of a Sudra. For slaying a cat, a *chasa*, a frog, a crow, a reptile, or a rat, it has been said, one incurs the sin of animal slaughter, O king! I shall now tell thee of other kinds of expiations in their order. For all minor sins one should repent or practise some vow for one year. For congress with the wife of a Brahmana conversant with the Vedas, one should for three years practise the vow of *Brahmacharya*, taking a little food at the fourth part of the day. For congress with any other woman (who is not one's wife), one should practise similar penance for two years. For taking delight in a woman's company by sitting with her on the same spot or on the same seat, one should live only on water for three days. By doing this he may cleanse himself of his sin. The same is laid down for one who befouls a blazing fire (by throwing impure things on it). He who without adequate cause, casts off his sire or mother or preceptor, surely becomes fallen, O thou of Kuru's race, as the conclusion is of the scriptures. Only food and clothes should be given, as the injunction is, unto a wife guilty of adultery or one confined in a prison. Indeed, the vows that are laid down for a male person guilty of adultery should be caused to be observed by also a woman who is guilty of the same. That woman who abandoning a husband of a superior caste, has congress with a vile person (of a lower order), should be caused by the king to be devoured by dogs in a public place in the midst of a large concourse of spectators.[1] A wise king should cause the male person committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing faggots underneath, burn the sinner thereon. The same punishment, O king, is provided for the woman that is guilty of adultery. The wicked sinner who does not perform expiation within a year of the commission of the sin incurs demerit that is double of what attaches to the original sin. One who associates with such a person for two years must wander over the earth, devoting himself to penances and living upon eleemosynary charity. One associating with a sinner for four years should adopt such a mode of life for five years. If a younger brother weds before his elder brother, then the younger brother, the elder brother and the woman that is married, all three, in consequence of such wedding, become fallen. All of them should observe the vows prescribed for a person who has neglected his sacrificial fire, or practise the vow of *Chandrayana* for a month, or some other painful vow, for cleansing themselves of their sin. The younger brother, wedding, should give his wife unto his unmarried elder brother. Afterwards, having obtained the permission of the elder brother, the younger brother may take back his wife. By such means may all three be cleansed of their sin. By slaying animals save a cow, the slayer is not stained. The learned know that man has dominion over all the lower animals. A sinner, holding in his hand a yak-tail and an earthen pot, should go about, proclaiming his sin. He should every day beg of only seven families, and live upon what may be thus obtained. By doing this for twelve days he may be cleansed of his sin. He who becomes

[1]The true reading is *nigacchati* and not *niyacchati*. The Burdwan translator has misunderstood the word *papam* in this verse.

unable to bear in his hand the yak-tail while practising this vow, should observe the vow of mendicancy (as stated above) for one whole year. Amongst men such expiation is the best. For those that are able to practise charity, the practice of charity has been laid down in all such cases. Those who have faith and virtue may cleanse themselves by giving away only one cow. One who eats or drinks the flesh, ordure, or urine, of a dog, a boar, a man, a cock, or a camel must have his investiture of the sacred thread re-performed. If a *Soma*-drinking Brahmana inhales the scent of alcohol from the mouth of one that has drunk it, he should drink warm water for three days or warm milk for the same period. Or, drinking warm water for three days he should live for that period upon air alone. These are the eternal injunctions laid down for the expiation of sin, especially for a Brahmana who has committed these sins through ignorance and want of judgment.' "

SECTION CLXVI

"Vaisampayana said, 'Upon the completion of this discourse, Nakula who was an accomplished swordsman thus questioned the Kuru grandsire lying on his bed of arrows.'

"Nakula said, 'The bow, O grandsire, is regarded as the foremost of weapons in this world. My mind, however, inclines towards the sword, since when the bow, O king, is cut off or broken, when steeds are dead or weakened, a good warrior, well trained in the sword, can protect himself by means of his sword.[1] A hero armed with the sword can, single handed, withstand many bowmen and many antagonists armed with maces and darts. I have this doubt, and I feel curious to know the truth. Which, O king, is really the foremost of weapons in all battles? How was the sword first created and for what purpose? Who also was the first preceptor in the weapon? Tell me all this, O grandsire.'

"Vaisampayana continued, 'Hearing these words of the intelligent son of Madri, the virtuous Bhishma, the complete master of the science of the bow, stretched upon his bed of arrows, made this answer fraught with many refined words of delightful import, melodious with vowels properly placed, and displaying considerable skill, unto the high-souled Nakula, that disciple of Drona, endued with skilful training.'

"Bhishma said, 'Hear the truth, O son of Madri, about what thou hast asked me. I am excited by this question of thine, like a hill of red-chalk.[2] In ancient times the universe was one vast expanse of water, motionless and skyless, and without this earth occupying any space in it. Enveloped in

[1] Nilakantha correctly explains the connection of *Susamsitah*.

[2] Nilakantha explains that the question of Nakula excited the heart of Bhishma and caused a flow of blood through his wounds. Hence Bhishma compares himself to a hill of red-chalk.

darkness, and intangible, its aspect was exceedingly awful. Utter silence reigning all over, it was immeasurable in extent. In his own proper time the Grandsire (of the universe) took his birth. He then created the wind and fire, and the sun also of great energy. He also created the sky, the heavens, the nether regions, earth, the directions, the firmament with the moon and the stars, the constellations, the planets, the year, the seasons, the months, the two fortnights (lighted and dark) and the smaller divisions of time. The divine Grandsire then, assuming a visible form, begot (by power of his will) some sons possessed of great energy. They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Angiras, and the mighty and puissant lord Rudra, and Prachetas. The last begat Daksha, who in his turn, begat sixty daughters. All those daughters were taken by regenerate sages for the object of begetting children upon them. From them sprang all the creatures of the universe, including the gods, *Pitris*, *Gandharvas*, *Apsaras*, diverse kinds of *Rakshasas*, birds and animals and fishes, monkeys, great snakes, and diverse species of fowl that range the air or sport on the water, and vegetables, and all beings that are oviparous or viviparous or born of filth. In this way the whole universe consisting of mobile and immobile creatures sprang into existence. The universal Grandsire, having thus evoked into existence all mobile and immobile creatures, then promulgated the eternal religion laid down in the Vedas. That religion was accepted by the gods, with their preceptors, priests, the *Adityas*, the *Vasus*, the *Rudras*, the *Sadhyas*, the *Maruts*, the *Aswins*, Bhrigu, Atri, Angiras, the *Siddhas*, Kasyapa rich in penances, Vasishtha, Gautama, Agastya, Narada, Parvata, the Valikhilya *Rishis*, those other *Rishis* known under the names of Prabhasas, the Sikatas, the *Ghritapas*, the Somavayavyas, the Vaiswanaras, *Marichipas*, the Akrishtas, the Hansas, those born of Fire, the Vanaprasthas, and the Prasnis. All of them lived in obedience to Brahman. The foremost of the Danavas, however, setting at night the commands of the Grandsire, and yielding to wrath and covetousness, began to cause the destruction of righteousness. They were Hiranyakasipu, and Hiranyaksha, and Virochana, and Samvara, and Viprachitti, and Prahlada, and Namuchi, and Vali. These and many other Daityas and Danavas, transcending all restraints of duty and religion, sported and took delight in all kinds of wicked acts. Regarding themselves equal in point of birth with the gods, they began to challenge them and the sages of pure behaviour. They never did any good to the other creatures of the universe or showed compassion for any of them. Disregarding the three well-known means, they began to persecute and afflict all creatures by wielding only the rod of chastisement. Indeed, those foremost of *Asuras*, filled with pride, forsook every friendly intercourse with other creatures. Then the divine Brahman, accompanied by the regenerate sages, proceeded to a delightful summit of Himavat, extending for a hundred *Yojanas* in area, adorned with diverse kinds of jewels and gems, and upon whose surface the stars seemed to rest like so many lotuses on a lake. On that prince of mountains, O sire, overgrown with forests of flowering trees, that foremost of the gods, *viz.*, Brahman, stayed for some time for accomplishing the business of the world. After the lapse of a thousand years, the puissant

lord made arrangements for a grand sacrifice according to the ordinances laid down in the scriptures. The sacrificial altar became adorned with *Rishis* skilled in sacrifice and competent to perform all acts appertaining thereto, with faggots of sacrificial fuel, and with blazing fires. And it looked exceedingly beautiful in consequence of the sacrificial plates and vessels all made of gold. All the foremost ones among the gods took their seats on it. The platform was further adorned with *Sadasyas* all of whom were high regenerate *Rishis*. I have heard from the *Rishis* that soon something very awful occurred in that sacrifice. It is heard that a creature sprang (from the sacrificial fire) scattering the flames around him, and whose splendour equalled that of the Moon himself when he rises in the firmament spangled with stars. His complexion was dark like that of the petals of the blue lotus. His teeth were keen. His stomach was lean. His stature was tall. He seemed to be irresistible and possessed of exceeding energy. Upon the appearance of that being, the earth trembled. The Ocean became agitated with high billows and awful eddies. Meteors foreboding great disasters shot through the sky. The branches of trees began to fall down. All the points of the compass became unquiet. Inauspicious winds began to blow. All creatures began to quake with fear every moment. Beholding that awful agitation of the universe and that Being sprung from the sacrificial fire, the Grandsire said these words unto the great *Rishis*, the gods, and the *Gandharvas*. This Being was thought of by me. Possessed of great energy, his name is *Asi* (sword or scimitar). For the protection of the world and the destruction of the enemies of the gods, I have created him. That being then, abandoning the form he had first assumed, took the shape of a sword of great splendour, highly polished, sharp-edged, risen like the all-destructive Being at the end of the *Yuga*. Then Brahman made over that sharp weapon to the blue-throated Rudra who has for the device on his banner the foremost of bulls, for enabling him to put down irreligion and sin. At this, the divine Rudra of immeasurable soul, praised by the great *Rishis*, took up that sword and assumed a different shape. Putting forth four arms, he became so tall that though standing on the earth he touched the very sun with his head. With eyes turned upwards and with every limb extended wide, he began to vomit flames of fire from his mouth. Assuming diverse complexions such as blue and white and red, wearing a black deer-skin studded with stars of gold, he bore on his forehead a third eye that resembled the sun in splendour. His two other eyes, one of which was black and the other tawny, shone very brightly. The divine Mahadeva, the bearer of the *Sula*, the tearer of Bhaga's eyes, taking up the sword whose splendour resembled that of the all-destructive *Yuga* fire, and wielding a large shield with three high bosses which looked like a mass of dark clouds adorned with flashes of lightning, began to perform diverse kinds of evolutions. Possessed of great prowess, he began to whirl the sword in the sky, desirous of an encounter. Loud were the roars he uttered, and awful the sound of his laughter. Indeed, O Bharata, the form then assumed by Rudra was exceedingly terrible. Hearing that Rudra had assumed that form for achieving fierce deeds, the *Danavas*, filled with joy, began to come towards him with great speed, showering huge

rocks upon him as they come, and blazing brands of wood, and diverse kinds of terrible weapons made of iron and each endued with the sharpness of a razor. The *Danava* host, however, beholding that foremost of all beings, the indestructible Rudra, swelling with might, became stupefied and began to tremble. Although Rudra was alone and single-handed, yet so quickly did he move on the field of battle with the sword in his arm that the *Asuras* thought there were a thousand similar Rudras battling with them. Tearing and piercing and afflicting and cutting and lopping off and grinding down, the great god moved with celerity among the thick masses of his foes like forest conflagration amid heaps of dry grass spread around. The mighty *Asuras*, broken by the god with the whirls of his sword, with arms and thighs and chests cut off and pierced, and with heads severed from their trunks, began to fall down on the earth. Others among the *Danavas*, afflicted with strokes of the sword, broke and fled in all directions, cheering one another as they fled. Some penetrated into the bowels of the earth; others got under the cover of mountains. Some went upwards; others entered the depths of the sea. During the progress of that dreadful and fierce battle, the earth became miry with flesh and blood and horrible sights presented themselves on every side. Strewn with the fallen bodies of *Danavas* covered with blood, the earth looked as if overspread with mountain summits overgrown with *Kinsukas*. Drenched with gore, the earth looked exceedingly beautiful, like a fair-complexioned lady intoxicated with alcohol and attired in crimson robes. Having slain the *Danavas* and re-established Righteousness on earth, the auspicious Rudra cast off his awful form and assumed his own beneficent shape. Then all the *Rishis* and all the celestials adored that gcd of gods with loud acclamations wishing him victory. The divine Rudra, after this, gave the sword, that protector of religion, dyed with the blood of *Danavas*, unto Vishnu with due adorations. Vishnu gave it unto Marichi. The divine Marichi gave it unto all the great *Rishis*. The latter gave it to Vasava. Vasava gave it to the Regents of the world. The Regents, O son, gave that large sword to Manu the son of Surya. At the time of giving it unto Manu, they said, 'Thou art the lord of all men. Protect all creatures with this sword containing religion within its womb. Duly meting out chastisement unto those that have transgressed the barriers of virtue for the sake of the body or the mind, they should be protected conformably to the ordinances but never according to caprice. Some should be punished with wordy rebukes, and with fines and forfeitures. Loss of limb or death should never be inflicted for slight reasons. These punishments, consisting of wordy rebukes as their first, are regarded as so many forms of the sword. These are the shapes that the sword assumes in consequence of the transgressions of persons under the protection (of the king).[1] In time Manu installed his own son Kshupa in the sovereignty of all creatures, and gave him the sword for their protection. From Kshupa it was taken by Ikshvaku, and from Ikshvaku by Pururavas. From Pururavas it was taken by Ayus, and from Ayus by Nahusha. From Nahusha it was taken by Yayati, and

[1] *Dur arani Durvaradini, Durvachadini,* are some of the readings of the first line.

from Yayati by Puru. From Puru it was taken by Amurtarya. From Amurtarya it descended to the royal Bhumisaya. From Bhumisaya it was taken by Dushmanta's son Bharata. From Bharata, O monarch, it was taken by the righteous Ailavila. From Ailavila it was taken by king Dhundumara. From Dhundumara it was taken by Kamvoja, and from Kamvoja it was taken by Muchukunda. From Muchukunda it was taken by Marutta, and from Marutta by Raivata. From Raivata it was taken by Yuvanaswa, and from Yuvanaswa by Raghu. From Raghu it was taken by the valiant Harinaswa. From Harinaswa the sword was taken by Sunaka and from Sunaka by the righteous-souled Usinara. From the last it was taken by the Bhojas and the Yadavas. From the Yadus it was taken by Sivi. From Sivi it descended to Pratardana. From Pratardana it was received by Ashtaka, and from Ashtaka by Prishadaswa. From Prishadaswa it was received by Bharadwaja, and from the last by Drona. After Drona it was taken by Kripa. From Kripa that best of swords has been obtained by thee with thy brothers. The constellation under which the sword was born is Krittika. Agni is its deity, and Rohini is its *Gotra*.[1] Rudra is its high preceptor. The sword has eight names which are not generally known. Listen to me as I mention them to you. If one mentions these, O son of Pandu, one may always win victory. Those names then are *Asi*, *Vaisasana*, *Khadga*, sharp-edged, difficult of acquisition, *Sirgarbha*, victory, and protector of righteousness. Of all weapons, O son of Madravati, the sword is the foremost. The Puranas truly declare that it was first wielded by Mahadeva. As regards the bow, again, O chastiser of foes, it was Prithu who first created it. It was with the aid of this weapon that that son of Vena, while he governed the earth virtuously for many years, milked her of crops and grain in profusion. It behoveth thee, O son of Madri, to regard what the *Rishis* have said, as conclusive proof. All persons skilled in battle should worship the sword. I have now told thee truly the first portion of thy query, in detail, about the origin and creation of the sword, O bull of Bharata's race! By listening to this excellent story of the origin of the sword, a man succeeds in winning fame in this world and eternal felicity in the next.' "

SECTION CLXVII

"Vaisampayana said, 'When Bhishma, after having said this, became silent, Yudhishthira (and the others) returned home. The king addressing his brothers with Vidura forming the fifth, said, 'The course of the world rests upon Virtue, Wealth, and Desire. Amongst these three, which is the foremost, which the second, and which the last, in point of importance? For subduing the triple aggregate (*viz.*, lust, wrath, and covetousness), upon which of the first three

[1]Literally, family or clan; here origin.

(*viz.*, Virtue, Wealth, and Desire) should the mind be fixed? It behoveth you all to cheerfully answer this question in words that are true.' Thus addressed by the Kuru chief, Vidura, who was conversant with the science of Profit, with the course of the world, and with truth (that concerns the real nature of things), and possessed of great brilliancy of intellect, spoke first these words, recollecting the contents of the scriptures.'

"Vidura said, 'Study of the various scriptures, asceticism, gift' faith, performance of sacrifices, forgiveness, sincerity of disposition, compassion, truth, self-restraint, these constitute possessions of Virtue. Do thou adopt Virtue. Let not thy heart ever turn away from it. Both Virtue and Profit have their roots in these. I think that all these are capable of being included in one term. It is by Virtue that the *Rishis* have crossed (the world with all its difficulties). It is upon Virtue that all the worlds depend (for their existence). It is by Virtue that the gods attained to their position of superiority. It is upon Virtue that Profit or Wealth rests. Virtue, O king, is foremost in point of merit. Profit is said to be middling. Desire, it is said by the wise, is the lowest of the three. For this reason, one should live with restrained soul, giving his attention to Virtue most. One should also behave towards all creatures as he should towards himself.'

"Vaisampayana continued, 'After Vidura had finished what he had to say, Pritha's son Arjuna, well skilled in the science of Profit, and conversant also with the truths of both Virtue and Profit, urged on (by the drift of Yudhishthira's question), said these words.'

"Arjuna said, 'This world, O king, is the field of action. Action, therefore, is applauded here. Agriculture, trade, keep of cattle, and diverse kinds of arts, constitute what is called Profit. Profit, again, is the end of all such acts. Without Profit or Wealth, both Virtue and (the objects of) Desire cannot be won. This is the declaration of the *Sruti*. Even persons of uncleansed souls, if possessed of diverse kinds of Wealth, are able to perform the highest acts of virtue and gratify desires that are apparently difficult of being gratified. Virtue and Desire are the limbs of Wealth as the *Sruti* declares. With the acquisition of Wealth, both Virtue and the objects of Desire may be won. Like all creatures worshipping Brahman, even persons of superior birth worship a man possessed of Wealth. Even they that are attired in deer-skins and bear matted locks on their heads, that are self-restrained, that smear their bodies with mire, that have their senses under complete control, even they that have bald heads and that are devoted *Brahmacharins*, and that live separated from one another, cherish a desire for Wealth. Others attired in yellow robes, bearing long beards, graced with modesty, possessed of learning, contented, and freed from all attachments, become desirous of Wealth. Others, following the practices of their ancestors, and observant of their respective duties, and others desirous of heaven, do the same. Believers and unbelievers and those that are rigid practisers of the highest *Yoga*—all certify to the excellence of Wealth.[1] He is said to be truly possessed of Wealth who cherishes his dependants with

[1]The second line of 19 is unintelligible.

objects of enjoyment, and afflicts his foes with punishments. Even this O foremost of intelligent men, is truly my opinion. Listen, however, now to these two (*viz.*, Nakula and Sahadeva) who are about to speak.'

"Vaisampayana continued, 'After Arjuna had ceased, the two sons of Madri, *viz.*, Nakula and Sahadeva, said these words of high import.'

"Nakula and Sahadeva said, 'Sitting or lying, walking and standing, one should strive after the acquisition of Wealth even by the most vigorous of means. If Wealth, which is difficult of acquisition and highly agreeable, be earned, the person that has earned it, without doubt, is seen to obtain all the objects of Desire. That Wealth which is connected with Virtue, as also that Virtue which is connected with Wealth, is certainly like nectar.[1] For this reason, our opinions are as follows. A person without wealth cannot gratify any desire; similarly, there can be no Wealth in one that is destitute of Virtue. He, therefore, who is outside the pale of both Virtue and Wealth, is an object of fear unto the world. For this reason, one should seek the acquisition of Wealth with a devoted mind,without disregarding the requirements of Virtue. They who believe in (the wisdom of) this saying succeed in acquiring whatever they desire. One should first practise Virtue; next acquire Wealth without sacrificing Virtue; and then seek the gratification of Desire, for this should be the last act of one who has been successful in acquiring Wealth.'

"Vaisampayana continued, 'The twin sons of the Aswins, after having said these words, remained silent. Then Bhimasena began to say the following.'

"Bhimasena said, 'One without Desire never wishes for Wealth. One without Desire never wishes for Virtue. One who is destitute of Desire can never feel any wish. For this reason, Desire is the foremost of all the three. It is under the influence of Desire that the very *Rishis* devote themselves to penances subsisting upon fruits, of living upon roots or air only. Others possessed of Vedic lore are engaged upon the Vedas and their branches or upon rites of faith and sacrificial acts, or upon making gifts or accepting them. Traders, agriculturists, keepers of cattle, artists and artisans, and those who are employed in rites of propitiation, all act from Desire. Some there are that dive unto the depths of the ocean, induced by Desire. Desire, indeed, takes various forms. Everything is pervaded by the principle of Desire. A man outside the pale of Desire never is, was, or will be, seen in this world. This, O king, is the truth. Both Virtue and Wealth are based upon Desire. As butter represents the essence of curds, even so is Desire the essence of Profit and Virtue. Oil is better than oil-seeds. *Ghee* is better than sour milk. Flowers and fruits are better than wood. Similarly, Desire is better than Virtue and Profit. As honeyed juice is extracted from flowers, so is Desire said to be extracted from these two. Desire is the parent of Virtue and Profit. Desire is the soul of these two. Without Desire the Brahmanas would never give either sweets or wealth unto Brahmanas. Without Desire the diverse kinds of action that are seen in the world would never have been seen. For these reasons, Desire is seen to be the foremost of the triple aggregate. Approaching beautiful damsels attired

[1] *Tadhitwa* is *tat hi twa*. Nilakantha thinks that *twa* here is *twam*.

in excellent robes, adorned with every ornament, and exhilarated with sweet wines, do thou sport with them. Desire, O king, should be the foremost of the three with us. Reflecting upon the question to its very roots, I have come to this conclusion. Do not hesitate to accept this conclusion, O son of Dharma! These words of mine are not of hollow import. Fraught with righteousness as they are they will be acceptable to all good men. Virtue, Profit, and Desire should all be equally attended to. That man who devotes himself to only one of them is certainly not a superior person. He is said to be middling who devotes himself to only two of them. He, on the other hand, is the best of his species who attends to all the three. Having said these words in brief as also in detail, unto those heroes, Bhima possessed of wisdom, surrounded by friends, smeared with sandal-paste, and adorned with excellent garlands and ornaments, remained silent.[1] Then king Yudhishthira the just, that foremost of virtuous men, possessed of great learning, properly reflecting for a while upon the words spoken by all of them, and thinking all those speeches to be false philosophy, himself spoke as follows.'

"Yudhishthira said, 'Without doubt, all of you have settled conclusions in respect of the scriptures, and all of you are conversant with authorities. These words fraught with certainty that you have spoken have been heard by me. Listen now, with concentrated attention, to what I say unto you. He who is not employed in merit or in sin, he who does not attend to Profit, or Virtue, or Desire, who is above all faults, who regards gold and a brick-bat with equal eyes, becomes liberated from pleasure and pain and the necessity of accomplishing his purposes. All creatures are subject to birth and death. All are liable to waste and change. Awakened repeatedly by the diverse benefits and evils of life, all of them applaud Emancipation. We do not know, however, what Emancipation is. The Self-born and divine Brahman has said that there is no Emancipation for him who is bound with ties of attachment and affection. They, however, that are possessed of learning seek Extinction. For this reason, one should never regard anything as either agreeable or disagreeable.[2] This view seems to be the best. No one in this world can act as he pleases. I act precisely as I am made (by a superior power) to act. The great Ordainer makes all creatures proceed as He wills. The Ordainer is Supreme. Know this, all of you.[3] No one can, by his acts, obtain what is unobtainable. That which is to be, takes place. Know this. And since he who has withdrawn himself from

[1]In the Bengal texts, 41 is made a triplet, and 42 is made to consist of a single line; 42 again is represented as Vaisampayana's speech. This is evidently an error; 41 a couplet. 42 also is so. *Rajna* etc., refer to Bhima. K.P. Singha avoids the error; the Burdwan translator, as usual, makes a mess of 41 by taking it to be a triplet.

[2]There can be very little doubt that the second line has a distinct reference to the principal article of faith in *Buddhism*. Emancipation here is identified with Extinction or Annihilation. The word used is *Nirvana*. The advice given is abstention from attachments of every kind. These portions of the *Santi* are either interpolations, or were written after the spread of Buddhism.

[3]The doctrine set forth in 48 is the doctrine of either Universal Necessity as expounded by Leibnitz, or that of Occasional Causes of the Cartesian school. In fact, all the theories about the government of the universe are strangely jumbled together here.

the triple aggregate may succeed in winning Emancipation, it seems, therefore, that Emancipation is productive of the highest good.'

"Vaisampayana continued, 'Having listened to all these foremost words fraught with reason and acceptable to the heart, Bhima and others were filled with delight and joining their hands, bowed unto that prince of Kuru's race. Indeed, those foremost of men, O king, having heard that speech of the monarch, well adorned with sweet letters and syllables, acceptable to the heart, and divested of dissonant sounds and words, began to applaud Yudhishthira highly. The high-souled son of Dharma, in return, possessed of great energy, praised his convinced auditors; and once more the king addressed the son of the foremost of rivers, possessed of a high soul, for enquiring about duties.' "

SECTION CLXVIII

"Yudhishthira said, 'O grandsire, O thou that art possessed of great wisdom, I shall ask thee a question. It behoveth thee, O enhancer of the happiness of the Kurus, to discourse to me fully upon it. What kind of men are said to be of gentle disposition? With whom may the most delightful friendship exist? Tell us also who are able to do good in the present time and in the end. I am of opinion that neither swelling wealth, nor relatives, nor kinsmen, occupy that place which well-wishing friends occupy. A friend capable of listening to beneficial counsels, and also of doing good, is exceedingly rare. It behoveth thee, O foremost of virtuous men, to discourse fully on these topics.'

"Bhishma said, 'Listen to me, O Yudhishthira, as I speak to thee, in detail, of those men with whom friendships may be formed and those with whom friendships may not be formed. One that is covetous, one that is pitiless, one that has renounced the duties of his order, one that is dishonest, one that is a knave, one that is mean, one that is of sinful practices, one that is suspicious of all, one that is idle, one that is procrastinating, one that is of a crooked disposition, one that is an object of universal obloquy, one that dishonours the life of his preceptor, one that is addicted to the seven well-known vices, one that casts off distressed friends, one possessed of a wicked soul, one that is shameless, one whose sight is ever directed towards sin, one that is an atheist, one that is a slanderer of the Vedas, one whose senses are not restrained, one that gives free indulgence to lust, one that is untruthful, one that is deserted by all, one that transgresses all restraints, one that is deceitful, one that is destitute of wisdom, one that is envious, one that is wedded to sin, one whose conduct is bad, one whose soul has not been cleansed, one that is cruel, one that is a gambler, one that always seeks to injure friends, one that covets wealth belonging to others, that wicked-souled wight who never expresses satisfaction with what another may give him according to the extent of his means, one that is never pleased with his friends, O bull among men, one that becomes angry on

occasions that do not justify anger, one that is of restless mind, one that quarrels without cause, that sinful bloke who feels no scruple in deserting well-meaning friends, that wretch who is always mindful of his own interests and who, O king, quarrels with friends when those do him a very slight injury or inflict on him a wrong unconsciously, one who acts like a foe but speaks like a friend, one who is of perverse perceptions, one who is blind (to his own good), one who never takes delight in what is good for himself or others, should be avoided. One who drinks alcoholic liquors, one who hates others, one who is wrathful, one who is destitute of compassion, one who is pained at the sights of other's happiness, one who injures friends, one who is always engaged in taking the lives of living creatures, one who is ungrateful, one who is vile, should be avoided. Alliances (of friendship) should never be formed with any of them. Similarly, no alliance (of friendship) should be formed with him who is ever intent upon marking the faults of others. Listen now to me as I indicate the persons with whom alliances (of friendship) may be formed. They that are well-born, they that are possessed of eloquence and politeness of speech, they that are endued with knowledge and science, they that are possessed of merit and other accomplishments, they that are free from covetousness, they that are never exhausted by labour, they that are good to their friends, they that are grateful, they that are possessed of varied information and knowledge, they that are destitute of avarice, they that are possessed of agreeable qualities, they that are firm in truth, they that have subdued their senses, they that are devoted to athletic and other exercises, they that are of good families, they that are perpetuators of their races,[1] they that are destitute of faults, they that are possessed of fame, should be accepted by kings for forming alliances (of friendship) with them. They, again, O monarch, who become pleased and contented if one behaves with them according to the best of one's powers, they who never get angry on occasions that do not justify anger, they who never become displeased without sufficient cause, those persons who are well conversant with the science of Profit and who, even when annoyed, succeed in keeping their minds tranquil, they who devote themselves to the service of friends at personal sacrifice, they who are never estranged from friends but who continue unchanged (in their attachment) like a red blanket made of wool (which does not easily change its colour),[2] they who never disregard, from anger, those that are poor, they who never dishonour youthful women by yielding to lust and loss of judgment, they who never point out wrong paths to friends, they who are trustworthy, they who are devoted to the practice of righteousness, they who regard gold and brick-bats with an equal eye, they that adhere with firmness to friends and well-wishers, they who muster their own people and seek the accomplishment of the business of friends regardless of their own dignity and casting off all the marks of their own respectability, should be regarded as persons with whom alliances (of

[1] *i.e.*, they that have wives and have procreated children.

[2] *Raktamivavikam* and not *Raktamivadhikam*, is the correct reading. The Burdwan translator accepts the incorrect reading.

friendship) should be made. Indeed, the dominions of that king spread on every direction, like the light of the lord of the stars, who makes alliances of friendship with such superior men. Alliances should be formed with men that are well-practised in weapons, that have completely subdued their anger, that are always strong in battle and possessed of high birth, good behaviour, and varied accomplishments. Amongst those vicious men, O sinless one, that I have mentioned, the vilest, O king, are those that are ungrateful and that injure friends. Those persons of wicked behaviour should be avoided by all. This, indeed, is a settled conclusion.'

"Yudhishthira said, 'I desire to hear in detail this description. Tell me who they are that are called injurers of friends and ungrateful persons.'

"Bhishma said, 'I shall recite to thee an old story whose incidents occurred in the country, O monarch, of the *Mlecchas* that lies to the north. There was a certain Brahmana belonging to the middle country. He was destitute of Vedic learning. (One day), beholding a prosperous village, the man entered it from desire of obtaining charity.[1] In that village lived a robber possessed of great wealth, conversant with the distinctive features of all the orders (of men), devoted to the Brahmanas, firm in truth, and always engaged in making gifts. Repairing to the abode of that robber, the Brahmana begged for alms. Indeed, he solicited a house to live in and such necessaries of life as would last for one year. Thus solicited by the Brahmana, the robber gave him a piece of new cloth with its ends complete,[2] and a widowed woman possessed of youth. Obtaining all those things from the robber, the Brahmana became filled with delight. Indeed, Gautama began to live happily in that commodious house which the robber assigned to him. He began to hold the relatives and kinsmen of the female slave he had got from the robber chief. In this way he lived for many years in that prosperous village of hunters. He began to practise with great devotion the art of archery. Every day, like the other robbers residing there, Gautama, O king, went into the woods and slaughtered wild cranes in abundance. Always engaged in slaughtering living creatures, he became well-skilled in that act and soon bade farewell to compassion. In consequence of his intimacy with robbers he became like one of them. As he lived happily in that robber village for many months, large was the number of wild cranes that he slew. One day another Brahmana came to that village. He was dressed in rags and deer-skins and bore matted locks on his head. Of highly pure behaviour, he was devoted to the study of the Vedas. Of a humble disposition, frugal in fare, devoted to the Brahmanas, thoroughly conversant with the Vedas, and observant of *Brahmacharya* vows, that Brahmana had been a dear friend of Gautama and belonged to that part of the country from which Gautama had emigrated. In course of his wanderings, as already said, the Brahmana came to that robber village where Gautama had taken up his abode. He never accepted any food if given by a Sudra and, therefore, began to search

[1] The true reading is *Brahmavarjitah* and not that word in the accusative. Both the Bengali versions have adhered to the incorrect reading of the Bengal texts.

[2] *i.e.*, it was not a piece torn off from a full piece, but both its *dasas* or ends were there.

for the house of a Brahmana there (for accepting the duties of hospitality).[1] Accordingly he wandered in every direction in that village teeming with robber-families. At last that foremost of Brahmanas came to the house owned by Gautama. It so happened that just at that time Gautama also, returning from the woods, was entering his abode. The two friends met. Armed with bow and sword, he bore on shoulders a load of slaughtered cranes, and his body was smeared with the blood that trickled down from the bag on his shoulders. Beholding that man who then resembled a cannibal and who had fallen away from the pure practices of the order of his birth, entering his house, the newly-arrived guest, recognising him, O king, said these words: 'What is this that thou art doing here through folly? Thou art a Brahmana, and the perpetuator of a Brahmana family. Born in a respectable family belonging to the Middle country, how is it that thou becomest like a robber in thy practices? Recollect, O regenerate one, thy famous kinsmen of former times, all of whom were well-versed in the Vedas. Born in their race, alas, thou hast become a stigma to it. Awake thyself by thy own exertions. Recollecting the energy, the behaviour, the learning, the self-restraint, the compassion (that are thine by the order of thy birth), leave this thy present abode, O regenerate one!' Thus addressed by that well-meaning friend of his, O king, Gautama answered him in great affliction of heart, saying, O foremost of regenerate ones, I am poor. I am destitute also of a knowledge of the Vedas. Know, O best of Brahmanas, that I have taken up my abode here for the sake of wealth alone. At thy sight, however, I am blest today. We shall together set out of this place tomorrow. Do thou pass the night here with me. Thus addressed, the newly-arrived Brahmana, full of compassion as he was, passed the night there, refraining to touch anything. Indeed, though hungry and requested repeatedly the guest refused to touch any food in that house.' "

SECTION CLXIX

"Bhishma said, 'After that night had passed away and that best of Brahmanas had left the house, Gautama, issuing from his abode, began to proceed towards the sea, O Bharata! On the way he beheld some merchants that used to make voyages on the sea. With that caravan of merchants he proceeded towards the ocean. It so happened however, O king, that that large caravan was assailed, while passing through a valley, by an infuriated elephant. Almost all the persons were killed. Somehow escaping from that great danger, the Brahmana fled towards the north for saving his life, not knowing whither he proceeded. Separated from the caravan and led far away from that spot, he began to

[1] To this day there are many Brahmanas in India who are *asudra-pratigrahins*, *i.e.*, who accept no gift, however rich, from a Sudra.

wander alone in a forest, like *Kimpurusha*.[1] At last coming upon a road that led towards the ocean he journeyed on till he reached a delightful and heavenly forest abounding in flowering trees. It was adorned with mango trees that put forth flowers and fruits throughout the year. It resembled the very woods of Nandana (in heaven) and was inhabited by *Yakshas* and *Kinnaras*. It was also adorned with *Salas* and palmyras and *Tamalas*, with clusters of black aloes, and many large sandal trees. Upon the delightful tablelands that he saw there, fragrant with perfumes of diverse kinds, birds of the foremost species were always heard to pour forth their melodies. Other winged denizens of the air, called *Bharundas*, and having faces resembliong those of human beings, and those called *Bhulingas*, and others belonging to mountainous regions and to the sea, warbled sweetly there, Gautama proceeded through that forest, listening, as he went, to those delightful and charming strains of nature's choristers. On his way he beheld a very delightful and level spot of land covered with golden sands and resembling heaven itself, O king, for its beauty. On that plot stood a large and beautiful banian with a spherical top. Possessed of many branches that corresponded with the parent tree in beauty and size, that banian looked like an umbrella set over the plain. The spot underneath that magnificent tree was drenched with water perfumed with the most fragrant sandal. Endued with great beauty and abounding in delicious flowers all around, the spot looked like the court of the Grandsire himself. Beholding that charming and unrivalled spot, abounding with flowering trees, sacred, and looking like the abode of a very celestial, Gautama became very much delighted. Arrived there, he sat himself down with a well-pleased heart. As he sat there, O son of Kunti, a delicious, charming, and auspicious breeze, bearing the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with celestial pleasure, O monarch! Fanned by that perfumed breeze the Brahmana became refreshed, and in consequence of the pleasure he felt he soon fell asleep. Meanwhile the sun set behind the Asta hills. When the resplendent luminary entered his chambers in the west and the evening twilight came, a bird that was the foremost of his species, returned to that spot, which was his home, from the regions of Brahman. His name was Nadijangha and he was a dear friend of the creator. He was a prince of Cranes, possessed of great wisdom, and a son of (the sage) Kasyapa. He was also known extensively on earth by the name of *Rajadharman*. Indeed, he surpassed everyone on earth in fame and wisdom. The child of a celestial maiden, possessed of great beauty and learning, he resembled a celestial in splendour. Adorned with the many ornaments that he wore and that were as brilliant as the sun himself, that child of a celestial girl seemed to blaze with beauty. Beholding that bird arrived at that spot, Gautama became filled with wonder. Exhausted with hunger and thirst, the Brahmana began to cast his eyes on the bird from desire of slaying him.'

"Rajadharman said, 'Welcome, O Brahmana! By good luck have I got

[1] *Kimpurusha* is half-man and half-horse. The body is supposed to be that of a horse, and the face that of a man.

thee today in my abode. The sun is set. The evening twilight is come. Having come to my abode, thou art today my dear and excellent guest. Having received my worship according to the rites laid down in the scriptures, thou mayst go whither thou wilt tomorrow morning.' "

SECTION CLXX

"Bhishma said, 'Hearing these sweet words, Gautama became filled with wonder. Feeling at the same time a great curiosity, he eyed Rajadharman without being able to withdraw his gaze from him.'

"Rajadharman said, 'O Brahmana, I am the son of Kasyapa by one of the daughters of (the sage) Daksha. Possessed of great merits, thou art my guest today. Thou art welcome, O foremost of Brahmanas!'

"Bhishma continued, 'Having offered him hospitality according to the rites laid down in the scriptures, the crane made an excellent bed of the *Sala* flowers that lay all around. He also offered him several large fishes caught from the deep waters of the Bhagirathi. Indeed, the son of Kasyapa offered for the acceptance of his guest Gautama a blazing fire and certain large fishes. After the Brahmana had eaten and became gratified, the bird possessing wealth of penances began to fan him with his wings for driving off his fatigue. Seeing his guest seated at his ease, he asked him about his pedigree. The man answered, saying, 'I am a Brahmana known by the name of Gautama,' and then remained silent. The bird gave his guest a soft bed made of leaves and perfumed with many fragrant flowers. Gautama laid himself down on it, and felt great happiness. When Gautama had laid himself down, the eloquent son of Kasyapa, who resembled Yama himself in his knowledge of duties, asked him about the cause of his arrival there. Gautama answered him, saying, 'I am, O large-souled one, very poor. For earning wealth[1] I am desirous of going to the sea.' The son of Kasyapa cheerfully told him: 'It behoveth thee not to feel any anxiety. Thou shalt succeed, O foremost of Brahmanas, and shalt return home with property. The sage Vrihaspati hath spoken of four kinds of means for the acquisition of wealth, *viz.*, inheritance, sudden accession due to luck or the favour of the gods, acquisition by labour, and acquisition through the aid or kindness of friends. I have become thy friend. I cherish good feelings towards thee. I shall, therefore, exert myself in such a way that thou mayst succeed in acquiring wealth. The night passed away and morning came. Seeing his guest rise cheerfully from bed, the bird addressed him, saying, 'Go, O amiable one, along this very route and thou art sure to succeed. At the distance of about three *Yojanas* from this place, there is a mighty king of the *Rakshasas*. Possessed of great strength, his name is Virupaksha, and he is a friend of mine. Go to him, O foremost of Brahmanas! That chief, induced by my request, will,

[1]Literally, 'for obtaining goods'.

without doubt, give thee as much wealth as thou desirest.' Thus addressed, O king, Gautama cheerfully set out from that place, eating on the way, to his fill, fruits sweet as ambrosia. Beholding the sandal and aloe and birch trees that stood along the road, and enjoying their refreshing shade, the Brahmana proceeded quickly. He then reached the city known by the name of Meruvraja. It had large porches made of stone, and high walls of the same material. It was also surrounded on every side with a trench, and large pieces of rock and engines of many kinds were kept ready on the ramparts. He soon became known to the *Rakshasa* chief of great intelligence, O king, as a dear guest sent unto him by the chief's friend (the crane). The chief received Gautama very gladly. The king of the *Rakshasas* then, O Yudhishthira, commanded his attendants, saying, 'Let Gautama be soon brought hither from the gate.' At the command of the king, certain persons, quick as hawks, issued from the splendid palace of their ruler, and proceeding to the gate accosted Gautama. The royal messengers, O monarch, said unto that Brahmana, 'Come quickly, the king desires to see thee. Thou mayst have heard of the king of the *Rakshasas*, Virupaksha, by name, possessed of great courage. Even he is impatient of seeing thee. Come quickly and tarry not.' Thus addressed, the Brahmana, forgetting his toil in his surprise, ran with the messengers. Beholding the great affluence of the city, he became filled with wonder. Soon he entered the king's palace in the company of the messengers solicitous of obtaining a sight of the king of the *Rakshasas*.' "

SECTION CLXXI

"Bhishma said, 'Led into a spacious apartment, Gautama was introduced to the king of the *Rakshasas*. Worshipped by the latter (with the usual offerings), he took his seat on an excellent seat. The king asked him about the race of his birth and his practices, his study of the Vedas and his observance of the *Brahmacharya* vow. The Brahmana, however, without answering the other queries, only stated his name and race. The king having ascertained only the name and the race of his guest, and seeing that he was destitute of Brahmanic splendour and Vedic studies, next enquired about the country of his residence.'

"The *Rakshasa* said, 'Where is thy residence, O blessed one, and to what race does thy wife belong? Tell us truly, do not fear. Trust us without anxiety.'

"Gautama said, 'I belong by birth to the Middle country. I live in a village of hunters. I have married a Sudra spouse who had been a widow. All this that I tell you is the truth.'

"Bhishma continued, 'The king then began to reflect as to what he should do. Indeed, the king began to think how he might succeed in acquiring merit. He said unto himself. 'This man is by birth a Brahmana. He is, again a friend of the high-souled Rajadharman. He has been sent to me by that son of

Kasyapa. I must do what is agreeable to my friend. He is very intimate with me. Indeed, he is my brother, and a dear relative. He is truly a friend of my heart. On this day of the month of Kartika, a thousand Brahmanas of the foremost order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth unto him too. This is a sacred day. Gautama has come hither as a guest. The wealth that is to be given away (unto the Brahmanas) is ready. What is there then to think of?' Just about this time a thousand Brahmanas, possessed of great learning, with persons purified by baths and adorned (with sandalpaste and flowers) and attired in long robes of linen, came to the palace. The *Rakshasa* king Virupaksha,O monarch, received the guests, as they came, duly and according to the rites laid down in the scriptures. At the command of the king, skins were spread out for them. The royal servants then, O best of the Bharatas, placed mats of *Kusa* grass on the ground.[1] Those foremost of Brahmanas, having been duly worshipped by the king sat down on those seats. The *Rakshasa* chief once more worshipped his guests, as provided by the ordinance, with sesame seeds, green blades of grass, and water. Some amongst them were selected for representing the Viswedevas, the *Pitris*, and the deities of fire. These were smeared with sandal-paste, and flowers were offered unto them. They were also adored with other kinds of costly offerings. After such worship, every one of them looked as effulgent as the moon in the firmament. Then bright and polished plates of gold, adorned with engravings, and filled with excellent food prepared with *ghee* and honey, were given unto those Brahmanas. Every year (on the days of full moon) of the months of *Ashadha* and *Magha*, a large number of Brahmanas used to receive from the *Rakshasa* chief, after proper honours, the best kinds of food that they desired. Especially, on the day of full moon in the month of *Kartika*, after the expiry of autumn, the king used to give unto the Brahmanas much wealth of diverse kinds, including gold, silver, jewels, gems, pearls, diamonds of great value, stones of the *lapis lazuli* variety, deer-skins, and skins of the *Ranku* deer. Indeed, O Bharata, throwing a heap of wealth of many kinds for giving it away as *Dakshina* (unto his regenerate guests), the mighty Virupaksha, addressing those foremost of Brahmanas, said unto them, 'Take from these jewels and gems as much as ye wish and can hope to bear away.' And he also used to say unto them, O Bharata, these words: 'Taking those plates of gold and vessels which you have used for your dinner, go ye away, O foremost of Brahmanas.' When these words were uttered by the high-souled *Rakshasa* king (on the occasion of that particular feast), those bulls among Brahmanas took as much wealth as each desired. Worshipped with those costly jewels and gems, those best of Brahmanas, attired in excellent robes, became filled with delight. Once more, the *Rakshasa* king, having restrained the *Rakshasas* that had come to his palace from diverse lands, addressed those Brahmanas and said,

[1]At such entertainments, Hindus, to this day, sit on separate seats when eating. If anybody touches anybody else's seat, both become impure and cannot eat any longer. Before eating, however, when talking or hearing, the guests may occupy a common seat, *i.e.*, a large mat or blanket or cloth, etc., spread out on the floor.

'This one day, ye regenerate ones, ye need have no fear from the *Rakshasas* here. Sport ye as ye wish, and then go away with speed.' The Brahmanas then, leaving that spot, went away in all directions with great speed. Gautama also, having taken up a heavy quantity of gold without any loss of time, went away. Carrying the burthen with difficulty, he reached that same banian (under which he had met the crane). He sat himself down, fatigued, toil worn, and hungry. While Gautama was resting there, that best of birds *viz.*, Rajadharman, O king, came there. Devoted to friends, he gladdened Gautama by bidding him welcome. By flapping his wings he began to fan his guest and dispel his fatigue. Possessed of great intelligence, he worshipped Gautama and made arrangements for his food. Having eaten and refreshed himself, Gautama began to think, 'Heavy is this load that I have taken of bright gold, moved by covetousness and folly. I have a long way to travel. I have no food by which to support life on my way. What should I do for supporting life?' Even these were his thoughts then. It so happened that even upon much thinking he failed to see any food which he could eat on the way. Ungrateful as he was, O tiger among men, even this was the thought that he then conceived, 'This prince of cranes, so large and containing a heap of flesh, stayeth by my side. Slaying and bagging him, I shall leave this spot and go along with great speed.' "

SECTION CLXXII

"Bhishma said, 'There, under that banian, for the protection of his guest, the prince of birds had kindled and kept up a fire with high and blazing flames.[1] On one side of the fire, the bird slept trustfully. The ungrateful and wicked-souled wretch prepared to slay his sleeping host. With the aid of that blazing fire he killed the trustful bird, and having despatched him, became filled with delight, never thinking there was sin in what he did. Peeling off the feathers and the down, he roasted the flesh on that fire. Then taking it up with the gold he had brought, the Brahmana fled quickly from that spot. The next day, the *Rakshasa* king, Virupaksha, addressing his son, said, 'Alas, O son, I do not behold Rajadharman, that best of birds, today. Every morning he repairs to the regions of Brahman for adoring the Grandsire. While returning, he never goes home without paying me a visit. These two mornings and two nights have passed away without his having come to my abode. My mind, therefore, is not in peace. Let my friend be enquired after. Gautama, who came here, is without Vedic studies and destitute of Brahmanic splendour. He has found his way to

[1] *Agni* or fire is a deity that is said to have Vayu (the wind-god) for his charioteer. The custom, to this day, with all travellers in India is to kindle a large fire when they have to pass the night in woods and forests or uninhabited places. Such fires always succeed in scaring off wild beasts. In fact, even tigers, raging with hunger, do not approach the place where a blazing fire is kept up.

the abode of my friend. I greatly fear, that worst of Brahmanas has slain Rajadharman. Of evil practices and wicked understanding, I read him through by the signs he showed. Without compassion, of cruel and grim visage, and wicked, that vilest of men is like a robber. That Gautama has gone to the abode of my friend. For this reason, my heart has become extremely anxious. O son, proceeding hence with great speed to the abode of Rajadharman, ascertain whether that pure-souled bird is still alive. Do not tarry.' Thus addressed by his sire, the prince, accompanied by other *Rakshasas*, proceeded with great speed. Arrived at the foot of that banian, he saw the remains of Rajadharman. Weeping with grief, the son of the intelligent king of the *Rakshasas*, ran with great speed and to the utmost of his power, for seizing Gautama. The *Rakshasas* had not to go far when they succeeded in catching the Brahmana and discovering the body of Rajadharman destitute of wings, bones, and feet. Taking the captive with them, the *Rakshasas* returned with great speed to Meruvraja, and showed the king the mutilated body of Rajadharman, and that ungrateful and singing wretch, *viz.*, Gautama. Beholding the remains of his friend the king, with his counsellors and priest, began to weep aloud. Indeed, loud was the voice of lamentation that was heard in his abode. The entire city of the *Rakshasa* king, men, women, and children, became plunged in woe. The king then addressed his son saying, 'Let this sinful wretch be slain. Let these *Rakshasas* here feast merrily on his flesh. Of sinful deeds, of sinful habits, of sinful soul, and inured to sin, this wretch, I think, should be slain by you.' Thus addressed by the *Rakshasa* king, many *Rakshasas* of terrible prowess expressed their unwillingness to eat the flesh of that sinner. Indeed, those wanderers of the night, addressing their king, said, 'Let this vilest of men be given away to the robbers.' Bending their heads to their king, they told him so, adding, 'It behoveth thee not to give us this sinful wretch for our food.' The king said unto them, 'Let it be so! Let this ungrateful wight be given to the robbers then without delay.' Thus addressed by him, the Rakshasas armed with lances and battle-axes, hacked that vile wretch into pieces and gave them away to the robbers. It so happened, however, that the very robbers refused to eat the flesh of that vile man. Though cannibals, O monarch, they would not eat an ungrateful person. For one that slays a Brahmana, for one that drinks alcohol, for one that steals, for one that has fallen away from a vow, there is expiation, O king. But there is no expiation for an ungrateful person. That cruel and vile man who injures a friend and becomes ungrateful, is not eaten by the very cannibals nor by the worms that feed on carrion.' "

SECTION CLXXIII

"Bhishma said, 'The *Rakshasa* king then caused a funeral pyre to be made for that prince of cranes and adorned it with jewels and gems, and perfumes,

and costly robes. Setting fire to it with the body of that prince of birds, the mighty chief of the Rakshasas caused the obsequial rites of his friend to be performed according to the ordinance. At that time, the auspicious goddess Surabhi, the daughter of Daksha, appeared in the sky above the place where the pyre had been set up. Her breasts were full of milk.[1] From her mouth, O sinless monarch, froth mixed with milk fell upon the funeral pyre of Rajadharman. At this, the prince of cranes became revived. Rising up, he approached his friend Virupaksha, the king of the *Rakshasas*. At this time, the chief of the celestials himself came to the city of Virupaksha. Addressing the *Rakshasa* king, Indra said, 'By good luck, thou hast revived the prince of cranes.' The chief of the deities further recited to Virupaksha the old story of the curse denounced by the Grandsire upon that best of birds named Rajadharman. Addressing the king he said, 'Once on a time, O monarch, this prince of cranes absented himself from the region of Brahman (when his presence was expected). In wrath the Grandsire said unto this prince of birds, 'Since this vile crane hath not presented himself today in my assembly, therefore, that wicked-souled one shall not soon die (so as to be able to leave the earth).' In consequence of these words of the Grandsire, the prince of cranes, though slain by Gautama, has come back to life, through the virtue of the nectar with which his body was drenched.' After Indra had become silent, Rajadharman, having bowed unto the chief of the celestials, said 'O first of gods, if thy heart be inclined towards me for grace, then let my dear friend Gautama be restored to life!' Hearing these words of his, Vasava, O foremost of men, sprinkled nectar over the Brahmana Gautama and restored him to life. The prince of cranes, approaching his friend Gautama, who still bore on his shoulders the load of gold (that he had got from the king of the Rakshasas) embraced him and felt great joy. Rajadharman, that prince of cranes, dismissing Gautama of sinful deeds, together with his wealth, returned to his own abode. At the due hour he repaired (the next day) to the Grandsire's region. The latter honoured the high-souled bird with such attentions as are shown to a guest. Gautama also, returning to his home in the village of the hunters, begot many sinful children upon his Sudra wife. A heavy curse was denounced upon him by the gods to the effect that having begotten, within a few years,[2] upon the body of his remarried wife many children that ungrateful sinner should sink into a terrible hell for many years. All this, O Bharata, was recited to me formerly by Narada. Recollecting the incidents of this grave story, O bull of Bharata's race, I have recited to thee all its details duly. Whence can an ungrateful person derive fame? Where is his place? Whence can he have happiness? An ungrateful person does not deserve to be trusted. One that is ungrateful can never escape. No person should injure a friend. He that injures a friend sinks into terrible and everlasting hell. Every one should be grateful and every one should seek to benefit his friends. Everything may be obtained from a friend. Honours may

[1]Surabhi is the celestial cow sprung from the sage Daksha.

[2]Whether the word is *chirat* or *achirat* is difficult to make out.

be obtianed from friends.[1] In consequence of friends one may enjoy various objects of enjoyment. Through the exertions of friends, one may escape from various kinds of danger and distress. He that is wise would honour his friend with his best attentions. An ungrateful, shameless, and sinful wight should be shunned by those that are wise. One that injures his friends is a wretch of his race. Such a sinful wight is the vilest of men. I have thus told thee, O foremost of all virtuous men, what the characteristics are of that sinful wretch who is stained by ingratitude and who injures his friend. What else dost thou wish to hear?'

"Vaisampayana continued, 'Hearing these words spoken by the high-souled Bhishma, Yudhishthira, O Janamejaya, became highly gratified.' "

[1]In Sanskrit the ablative has sometimes the sense of 'through'. Here, *mitrat* means both from and through. What is said is that wealth, honours, etc., may be acquired through friends, *i.e.*, the latter may give wealth or be instrumental in its acquisition, etc.

THE MAHABHARATA

SANTI PARVA

PART II

SECTION CLXXIV

(Mokshadharma Parva)

"YUDHISHTHIRA SAID, 'THOU hast, O grandsire, discoursed upon the auspicious duties (of person in distress) connected with the duties of kings. It behoveth thee now, O king, to tell me those foremost of duties which belong to those who lead the (four) modes of life.'

"Bhishma said, 'Religion hath many doors. The observance of (the duties prescribed by) religion can never be futile. Duties have been laid down with respect to every mode of life. (The fruits of those duties are invisible, being attainable in the next world.) The fruits, however, of Penance directed towards the soul are obtainable in this world.[1] Whatever be the object to which one devotes oneself, that object, O Bharata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings. When one reflects properly (one's heart being purified by such reflection), one comes to know that the things of this world are as valueless as straw. Without doubt, one is then freed from attachment in respect of those things. When the world, O Yudhishthira, which is full of defects, is so constituted, every man of intelligence should strive for the attainment of the emancipation of his soul.'

"Yudhishthira said, 'Tell me, O grandsire, by what frame of soul should one kill one's grief when one loses one's wealth, or when one's wife, or son, or sire, dies.'

"Bhishma said, 'When one's wealth is lost, or one's wife or son or sire is dead, one certainly says to oneself 'Alas, this is a great sorrow!' But then one should, by the aid of reflection, seek to kill that sorrow. In this connection is cited the old story of the speech that a regenerate friend of his, coming to Senajit's court, made to that king. Beholding the monarch agitated with grief and burning with sorrow on account of the death of his son, the

[1]It is very difficult to literally translate such verses. The word *Dharma* is sometimes used in the sense of Religion or the aggregate of duties. At other times it simply means a duty or the course of duties prescribed for a particular situation. *Tapah* is generally rendered penance. Here, however, it has a direct reference to *sravana* (hearing), *manana* (contemplation), and *nididhyasana* (abstraction of the soul from everything else for absolute concentration). The Grammar of the second half of the first line is *Sati apretya* etc., *Sat* being that which is real, hence, the Soul, or the Supreme Soul, of which every individual Soul is only a portion.

Brahmana addressed that ruler of very cheerless heart and said these words, 'Why art thou stupefied? Thou art without any intelligence. Thyself an object of grief, why dost thou grieve (for others)? A few days hence others will grieve for thee, and in their turn they will be grieved for by others. Thyself, myself, and others who wait upon thee, O king, shall all go to that place whence all of us have come.'

"Senajit said, 'What is that intelligence, what is that penance, O learned Brahmana, what is that concentration of mind, O thou that hast wealth of asceticism, what is that knowledge, and what is that learning, by acquiring which thou dost not yield to sorrow?'

"The Brahmana said, 'Behold, all creatures, — the superior, the middling, and the inferior, — in consequence of their respective acts, are entangled in grief. I do not regard even my own self to be mine. On the other hand, I regard the whole world to be mine. I again think that all this (which I see) is as much mine as it belongs to others. Grief cannot approach me in consequence of this thought. Having acquired such an understanding, I do not yield either to joy or to grief. As two pieces of wood floating on the ocean come together at one time and are again separated, even such is the union of (living) creatures in this world. Sons, grandsons, kinsmen, relatives are all of this kind. One should never feel affection for them, for separation with them is certain. Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve? Grieve arises from the disease constituted by desire. Happiness again results from the disease of desire being cured. From joy also springs sorrow, and hence sorrow arises repeatedly. Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel. After happiness sorrow has come to thee. Thou shalt again have happiness. No one suffers sorrow for ever, and no one enjoys happiness for ever. The body is the refuge of both sorrow and happiness.[1] Whatever acts an embodied creature does with the aid of his body, the consequence thereof he has to suffer in that body. Life springs with the springing of the body into existence. The two exist together, and the two perish together.[2] Men of uncleansed souls, wedded to worldly things by various bonds, meet with destruction like embankments of sand in water. Woes of diverse kinds, born of ignorance, act like pressers of oil-seeds, for assailing all creatures in consequence of their attachments. These press them like oil-seeds in the oil-making machine represented by the round of rebirths (to which they are subject). Man, for the sake of his wife (and others), commits numerous evil acts, but suffers singly diverse kinds of misery both in this and the next world. All men, attached to children and wives and kinsmen and relatives, sink in the miry sea of grief like wild elephants, when destitute of strength, sinking in a miry slough. Indeed, O lord, upon loss of wealth or

[1]And not the Soul, as the commentator explains. With the death of the body joy and grief disappear.

[2]The art by which the body could, as in Egypt, be preserved for thousands of years was not known to the *Rishis*.

son or kinsmen or relatives, man suffers great distress, which resembles as regards its power of burning, a forest conflagration. All this, *viz.*, joy and grief, existence and non-existence, is dependent upon destiny. One having friends as one destitute of friends, one having foes as one destitute of foes, one having wisdom as one destitute of wisdom, each and every one amongst these, obtains happiness through destiny. Friends are not the cause of one's happiness. Foes are not the cause of one's misery. Wisdom is not competent to bring an accession of wealth; nor is wealth competent to bring an accession of happiness. Intelligence is not the cause of wealth, nor is stupidity the cause of penury. He only that is possessed of wisdom, and none else, understands the order of the world. Amongst the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong, happiness comes to him for whom it is ordained. Among the calf, the cowherd that owns her, and the thief, the cow indeed belongs to him who drinks her milk.[1] They whose understanding is absolutely dormant, and they who have attained to that state of the mind which lies beyond the sphere of the intellect, succeed in enjoying happiness. Only they that are between the two classes, suffer misery.[2] They that are possessed of wisdom delight in the two extremes but not in the states that are intermediate. The sages have said that the attainment of any of these two extremes constitutes happiness. Misery consists in the states that are intermediate between the two.[3] They who have succeeded in attaining to real felicity (which *samadhi* can bring), and who have become free from the pleasures and pains of this world, and who are destitute of envy, are never agitated by either the accession of wealth or its loss. They who have not succeeded in acquiring that intelligence which leads to real felicity, but who have transcended folly and ignorance (by the help of a knowledge of the scriptures), give way to excessive joy and excessive misery. Men destitute of all notions of right or wrong, insensate with pride and with success over others, yield to transports of delight like the gods in heaven.[4] Happiness must end in misery. Idleness is misery; while cleverness (in action) is the cause of happiness. Affluence and prosperity dwell in one possessed of cleverness, but not in one that is idle. Be it happiness or be it misery, be it agreeable or be it disagreeable, what comes to one should be enjoyed or

[1]The commentator explains the sense of this as follows; The cow belongs to him who drinks her milk. Those who derive no advantage from her have no need for showing her any affection. One should not covet what is above one's want. It has been said, that (to a thirsty or hungry or toil-worn man), a little quantity of vaccine milk is of more use than a hundred kine; a small measure of rice more useful than a hundred barns filled with grain; half a little bed is of more use than a large mansion.

[2]I follow Nilakantha in rendering this verse. His interpretation is plausible. *Mudatamah*, according to him, are those who are in deep sleep. There are four stages of consciousness. These are (1) wakefulness, (2) dream, (3) dreamless or deep slumber, and (4) *Turiya* or absolute *Samadhi* (which the *Yogin* only can attain to).

[3]The two extremes, of course, are dreamless slumber and *Turiya* or *Samadhi*. The two intermediate ones are wakefulness and sleep with dream.

[4]*Pride* in consequences of having insulted or humiliated others; and success over others such as victories in battle and other concerns of the world.

endured with an unconquered heart. Every day a thousand occasions for sorrow, and hundred occasions for fear assail the man of ignorance and folly but not the man that is possessed of wisdom. Sorrow can never touch the man that is possessed of intelligence, that has acquired wisdom, that is mindful of listening to the instructions of his betters, that is destitute of envy, and that is self-restrained. Relying upon such an understanding, and protecting his heart (from the influences of desire and the passions), the man of wisdom should conduct himself here. Indeed, sorrow is unable to touch him who is conversant with that Supreme Self from which everything springs and unto which everything disappears.[1] The very root of that for which grief, or heart-burning, or sorrow is felt or for which one is impelled to exertion, should, even if it be a part of one's body, be cast off. That object, whatever it may be in respect of which the idea of *meum* is cherished, becomes a source of grief and heart-burning. Whatever objects, amongst things that are desired, are cast off become sources of happiness. The man that pursues objects of desire meets with destruction in course of the pursuit. Neither the happiness that is derived from a gratification of the senses nor that great felicity which one may enjoy in heaven, approaches to even a sixteenth part of the felicity which arises from the destruction of all desires. The acts of a former life, right or wrong, visit, in their consequences, the wise and the foolish, the brave and the timid. It is even thus that joy and sorrow, the agreeable and the disagreeable, continually revolve (as on a wheel) among living creatures. Relying upon such an understanding, the man of intelligence and wisdom lives at ease. A person should disregard all his desires, and never allow his wrath to get the better of him. This wrath springs in the heart and grows there into vigour and luxuriance. This wrath that dwells in the bodies of men and is born in their minds, is spoken of by the wise as Death. When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself.[2] That object, whatever it may be, in respect of which the idea of *meum* is cherished, becomes a source of grief and heart-burning.[3] When a person himself feels no fear, and is feared by no one, when he cherishes no desire and no aversion, he is then said to attain to the state of *Brahma*. Casting off both truth and falsehood, grief and joy, fear and courage, the agreeable and the disagreeable, thou mayst become of tranquil soul. When a person abstains from doing wrong to any creature, in thought, word, or deed, he is then said to attain to a state of *Brahma*. True happiness is his who can cast off that thirst which is incapable of being cast off by the misguided, which does not decay with decrepitude, and which is regarded as a fatal disease. In this connection, O king, are heard

[1]The first half of the second line is read variously. The sense, however, in effect, remains unaltered. What is said here is that man who succeeds in attaining to a state of Brahma by true Samadhi or abstraction from the world, can never be touched by grief.

[2]In all treatises on *Yoga* it is said that when the first stage is passed, the neophyte succeeds in looking at his own self. The meaning seems to be that he experiences a sort of double existence so that he succeeds in himself looking at his own self.

[3]This is the same as 46. The Bombay edition does not repeat it.

the verses sung by Pingala about the manner in which she had acquired eternal merit even at a time that had been very unfavourable. A fallen woman of the name of Pingala, having repaired to the place of assignation, was denied the company of her lover through an accident. At that time of great misery, she succeeded in acquiring tranquillity of soul.'

"Pingala said, 'Alas, I have for many long years lived, all the while overcome by frenzy, by the side of that Dear Self in whom there is nothing but tranquillity. Death has been at my door. Before this, I did not, however approach that Essence of Purity. I shall cover this house of one column and nine doors (by means of true Knowledge).[1] What woman is there that regards that Supreme Soul as her dear lord, even when He comes near?[2] I am now awake. I have been roused from the sleep of ignorance. I am no longer influenced by desire. Human lovers, who are really the embodied forms of hell, shall no longer deceive me by approaching me lustfully. Evil produces good through the destiny or the acts of a former life. Roused (from the sleep of ignorance), I have cast off all desire for worldly objects. I have acquired a complete mastery over my senses. One freed from desire and hope sleeps in felicity. Freedom from every hope and desire is felicity. Having driven off desire and hope, Pingala sleeps in felicity.'

"Bhishma continued, 'Convinced with these and other words uttered by the learned Brahmana, king Senajit (casting off his grief), experienced delight and became very happy.' "

SECTION CLXXV

"Yudhishthira said, 'Time, which is destructive of every created thing, is passing on.[3] Tell me, O grandsire, what is that good thing which should be sought.'

"Bhishma said, 'In this connection, O king, is cited the old narrative of a discourse between sire and son, O Yudhishthira! A certain Brahmana, O Partha, who was devoted to the study of the Vedas, got a very intelligent son who (for this) was called Medhavin.[4] One day, the son, well conversant with the truths of the religion of Emancipation, and acquainted also with the affairs of the world, addressed his sire devoted to the study of the Vedas.'

"The son said, 'What should a wise man do, O father, seeing that the period of human life is passing away so very quickly? O father, tell me

[1]The house referred to is the body. The single column on which it is supported is the backbone, and the nine doors are the eyes, the ears, the nostrils, etc. etc.

[2]The sense is that women always regard their human lovers as dear without regarding the Supreme Being to be so, although He is always with them.

[3]*i.e.*, coursing on, without waiting for any one.

[4]Literally, Intelligent.

the course of duties that one should perform, without omitting to mention the fruits. Having listened to thee, I desire to observe those duties.'

"The sire said, 'O son, observing the *Brahmacharya* mode of life, one should first study the Vedas. He should then wish for children for rescuing his ancestors. Setting up his fire next, he should seek to perform the (prescribed) sacrifices according to due rites. At last, he should enter the forest for devoting himself to contemplation.'

"The son said, 'When the world is thus surrounded on all sides and is thus assailed, and when such irresistible things of fatal consequences fall upon it, how can you say these words so calmly?'

"The sire said, 'How is the world assailed ? What is that by which it is surrounded? What, again, are those irresistible things of fatal consequences that fall upon it? Why dost thou frighten me thus?'

"The son said, 'Death is that by which the world is assailed. Decrepitude encompasses it. Those irresistible things that come and go away are the nights (that are continually lessening the period of human life). When I know that Death tarries for none (but approaches steadily towards every creature), how can I pass my time without covering myself with the garb of knowledge?[1] When each succeeding night, passing away lessens the allotted period of one's existence, the man of wisdom should regard the day to be fruitless. (When death is approaching steadily) who is there that would, like a fish in a shallow water, feel happy? Death comes to a man before his desires have been gratified. Death snatches away a person when he is engaged in plucking flowers and when his heart is otherwise set, like a tigress bearing away a ram. Do thou, this very day, accomplish that which is for thy good. Let not this Death come to thee. Death drags its victims before their acts are accomplished. The acts of tomorrow should be done today, those of the afternoon in the forenoon. Death does not wait to see whether the acts of its victim have all been accomplished or not. Who knows that Death will not come to him even today? In prime of age one should betake oneself to the practice of virtue. Life is transitory. If virtue be practised, fame here and felicity hereafter will be the consequences. Overwhelmed by ignorance, one is ready to exert oneself for sons and wives. Achieving virtuous or vicious acts, one brings them up and aggrandises them. Like a tiger bearing away a sleeping deer, Death snatches away the man addicted to the gratification of desire and engaged in the enjoyment of sons and animals. Before he has been able to pluck the flowers upon which he has set his heart, before he has been gratified by the acquisition of the objects of his desire, Death bears him away like a tiger bearing away its prey. Death overpowers a man while the latter is still in the midst of the happiness that accrues from the gratification of desire, and while still thinking, 'This has been done; this is to be done; this has been half-done.' Death bears away the man, however designated according to his

[1]The true reading is *Jnanena* and not *ajnanena*. Then, in the last foot, the word is *a-pihitah* and not *apihitah*. The words with *ava* and *api* frequently drop the initial *a*. Hence *a-pihitah* means *not* covered.

profession, attached to his field, his shop, or his home, before he has obtained the fruit of his acts. Death bears away the weak, the strong, the brave, the timid, the idiotic, and the learned, before any of these obtains the fruits of his acts. When death, decrepitude, disease, and sorrow arising from diverse causes, are all residing in thy body, how is it that thou livest as if thou art perfectly hale? As soon as a creature is born, Decrepitude and Death pursue him for (effecting) his destruction. All existent things, mobile and immobile, are affected by these two. The attachment which one feels for dwelling in villages and towns (in the midst of fellowmen) is said to be the very mouth of Death. The forest, on the other hand, is regarded as the fold within which the senses may be penned. This is declared by the *Srutis*.[1] The attachment a person feels for dwelling in a village or town (in the midst of men) is like a cord that binds him effectually. They that are good break that cord and attain to emancipation, while they that are wicked do not succeed in breaking them. He who never injures living creatures by thought, word, or deed, is never injured by such agencies as are destructive of life and property.[2] Nothing can resist the messengers (Disease and Decrepitude) of Death when they advance except Truth which devours Untruth. In Truth is immortality.[3] For these reasons one should practise the vow of Truth; one should devote oneself to a union with Truth; one should accept Truth for one's Veda; and restraining one's senses, one should vanquish the Destroyer by Truth. Both Immortality and Death are planted in the body. One comes to Deatn through ignorance and loss of judgment; while Immortality is achieved through Truth. I shall, therefore, abstain from injury and seek to achieve Truth, and transgressing the sway of desire and wrath, regard pleasure and pain with an equal eye, and attaining tranquillity, avoid Death like an immortal. Upon the advent of that season when the sun will progress towards the north, I shall restraining my senses, set to the performance of the *Santi*-sacrifice, the *Brahma*-sacrifice, the Mind-sacrifice, and the Work-sacrifice.[4] How can one like me worship his Maker in animal-sacrifices involving cruelty, or sacrifices of the body, such as *Pisachas* only can perform and such as produce fruits that are transitory?[5] That person whose words, thoughts,

[1]The word used in the text is *Devanam* (of the gods). There can be no doubt however, that the word *deva* is here used for implying the senses.

[2]*i.e.*, wild beasts and lawless men.

[3]*Asatyajyam* and *Asatyadyam* are both correct. The sense is the same. The first means 'having untruth for the libation (that it eats up).' The second means 'having untruth for the food (it devours)'.

[4]*Santi* is tranquillity. The *Santi*-sacrifice is the endeavour to practise self-denial in everything; in other words, to restrain all sorts of propensities or inclinations. The *Brahma*-sacrifice is reflection on truths laid down in the *Upanishads*. The Word-sacrifice consists in the silent recitation (*japa*) of the *Pranava* or Om, the initial mantra. The Mind-sacrifice is contemplation of the Supreme Soul. The Work-sacrifice consists in baths, cleanliness, and waiting upon the preceptor.

[5]Both readings are correct, *viz.*, *Kshetrayajna* and *Kshatrayajna*. *Kshetra* is, of course, the body. If the latter reading be accepted, the meaning will be 'a sacrifice like that of a *Kshatriya*, *i.e.*, battle.' Hence, all kinds of acts involving cruelty.

penances, renunciation, and *yoga* meditation, all rest on *Brahma*, succeeds in earning the highest good. There is no eye which is equal to (the eye of) Knowledge. There is no penance like (that involved in) Truth. There is no sorrow equal to (that involved in) attachment. There is no happiness (that which is obtainable from) renunciation. I have sprung from Brahma through *Brahma*. I shall devote myself to *Brahma*, though I am childless. I shall return to *Brahma*. I do not require a son for rescuing me. A Brahmana can have no wealth like to the state of being alone, the state in consequence of which he is capable of regarding everything with an equal eye, the practice of truthfulness, good behaviour, patience, abstention from injury, simplicity, and avoidance of all rites and visible sacrifices. What use hast thou, O Brahmana, of wealth or kinsmen and relatives, of wives, when thou shalt have to die? Seek thy Self which is concealed in a cave. Where are thy grandsires and where thy sire?'[1]

"Bhishma continued, 'Do thou also, O monarch, conduct thyself in that way in which the sire (in this story), conducts himself, devoted to the religion of Truth, after having listened to the speech of his son.' "

SECTION CLXXVI

"Yudhishthira said, 'Tell me, O grandsire, whence and how happiness and misery come to those that are rich, as also those that are poor, but who live in the observance of different practices and rites.'[2]

"Bhishma continued, 'In this connection is cited the old narrative of what was sung by Sampaka who had obtained tranquillity and achieved emancipation for himself. In former times a certain Brahmana, rendered miserable by a bad wife, bad dress, and hunger, and living in the observance of the vow of renunciation, told me these verses,[3] 'Diverse kinds of sorrow and happiness overtake, from the day of birth the person that is born on the earth. If he could ascribe either of them to the action of Destiny, he would not then feel glad when happiness came or miserable when sorrow overtook

[1]Or, seek *Brahma* in thy understanding. The word *Atman* is often synonymous with Supreme Self.

[2]The commentator explains that the object of Yudhishthira's question is this: in the preceding section or lesson it has been inculcated that one may seek the acquisition of the religion of *moksha* or emancipation even when he is young. Yudhishthira enquires whether wealth (so necessary for the performance of sacrifices) is needed for the acquisition of that religion. If wealth be necessary, the poor then would not be able to acquire that religion. Hence the enquiry about the way in which joy and sorrow come to the wealthy and to the poor.

[3]The verses are said to be old. Nilakantha accordingly supposes that it was not Sampaka who recited them to Bhishma, but some one else. I follow the commentator; but the grammar of the concluding verse of this section must have to be twisted for supporting him.

him. Though thy mind is divested of desire, thou bearest yet a heavy load. Thou dost not seek to achieve thy good (*i.e.*, emancipation). Art thou not successful in controlling thy mind? If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of everything sleepeth in happiness, and awaketh in happiness. Complete poverty, in this world, is happiness. It is a good regimen, it is the source of blessings, it is freedom from danger. This foeless path is unattainable (by persons cherishing desire) and is easily attainable (by those that are freed from desire). Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things). I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater merits. Between poverty and sovereignty there is this great distinction, *viz.*, that the sovereign, possessed of affluence, is always agitated by anxiety and seems to be within the very jaws of death. As regards, however, the poor man, who in consequence of the divestment of all wealth has freed himself from hopes and emancipated himself, neither fire, nor foe, nor death, nor robbers, can get the better of him. The very gods applaud such a man who wanders about according to his sweet will, who lies down on the bare ground with his arm for a pillow, and who is possessed of tranquillity. Affected by wrath and cupidity, the man of affluence is stained by a wicked heart. He casts oblique glances and makes dry speeches. He becomes sinful, and his face is always darkened with frowns. Biting his lips, and excited with wrath, he utters harsh and cruel words. If such a man desires to even make a gift of the whole world, who is there that would like even to look at him? Constant companionship with Prosperity stupefies a person of weak judgment. It drives off his judgment like the wind driving off the autumnal clouds. Companionship with Prosperity induces him to think, — I am possessed of beauty! I am possessed of wealth! I am high-born! I meet with success in whatever I undertake! I am not an ordinary human being! —His heart becomes intoxicated in consequence of these three reasons. With heart deeply attached to worldly possessions, he wastes the wealth hoarded by his sires. Reduced to want, he then regards the appropriation of other people's wealth as blameless. At this stage, when he transgresses all barriers and beings to appropriate the possessions of others from every side, the rulers of men obstruct and afflict him like sportsmen afflicting with keen shafts a deer that is espied in the woods. Such a man is then overwhelmed with many other afflictions of a similar kind that originate in fire and weapons. Therefore, disregarding all worldly propensities (such as desire for children and wives) together with all fleeting unrealities (such as the body, etc.,) one should, aided by one's intelligence, apply proper medicine for the cure of those painful afflictions. Without Renunciation one can never attain to happiness. Without Renunciation one can never obtain what is for one's highest good. Without Renunciation one can never sleep at ease. Therefore, renouncing everything, make happiness thy own. All this was said to me in past times at Hastinapur by a Brahmana about what Sampaka had

sung. For this reason, I regard Renunciation to be the foremost of things.'"

SECTION CLXXVII

"Yudhishthira said, 'If any person, desiring to accomplish acts (of charity and sacrifices), fails to find (the necessary) wealth, and thirst of wealth overwhelms him, what is that which he must do for obtaining happiness?'

"Bhishma said, 'He that regards everything (*viz.*, joy and sorrow, honour and insult, etc.,) with an equal eye, that never exerts himself (for gratifying his desire for earthly possessions), that practises truthfulness of speech, that is freed from all kinds of attachment, and that has no desire for action, is, O Bharata, a happy man. These five, the ancients say, are the means for the acquisition of perfect tranquillity or emancipation. These are called Heaven. These are Religion. These constitute the highest happiness. In this connection is cited the old narrative of what Manki had sung, when freed from attachments, Listen to it, O Yudhishthira! Desirous of wealth, Manki found that he was repeatedly doomed to disappointments. At last with a little remnant of his property he purchased a couple of young bulls with a yoke for training them (to agricultural labour). One day the two bulls properly tied to the yoke, were taken out for training (in the fields). Shying at the sight of a camel that was lying down on the road, the animals suddenly ran towards the camel, and fell upon its neck. Enraged at finding the bulls fall upon its neck, the camel, endued with great speed, rose up and ran at a quick pace, bearing away the two helpless creatures dangling on either side of its neck. Beholding his two bulls thus borne away by that strong camel, and seeing that they were at the point of death, Manki began to say, 'If wealth be not ordained by destiny, it can never be acquired by even a clever man exerting himself with attention and confidence and accomplishing with skill all that is necessary towards that end. I had, before this, endeavoured by diverse means and devotion to earn wealth. Behold this misfortune brought about by destiny to the property I had! My bulls are borne away, rising and falling, as the camel is running in an uneven course. This occurrence seems to be an accident.[1] Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! This is only the result of Destiny. Exertion is futile in what is due to Chance. Or, if the existence of anything like Exertion

[1] *Kakataliyam* is, literally, 'after the manner of the crow and the palmyra fruit.' The story is that once when a crow perched upon a palmyra tree a fruit (which had been ripe) fell down. The fruit fell because of its ripeness. It would be a mistake to accept the sitting of the crow as the cause of the fall. The perching was only an accident. Yet men very frequently, in tracing causes, accept accidents for inducing causes. Such men are said to be deceived by 'the fallacy of the crow and the palmyra fruit.'

(as an agent in the production of results) be admitted, a deeper search would discover Destiny to be at the bottom.[1] Hence, the person that desires happiness should renounce all attachment. The man without attachments, no longer cherishing any desire for earning wealth, can sleep happily. Ho, it was well said by Suka while going to the great forest from his father's abode, renouncing everything![2] — Amongst these two, *viz.*, one who obtains the fruition of all his wishes, and one who casts off every wish, the latter, who renounces all, is superior to the former who obtains the fruition of all. No one could ever attain to the end of desire.[3] Only he that is destitute of knowledge and judgments feels an avidity for protecting his body and life. — Forbear from every desire for action. O my Soul that art possessed by cupidity, adopt tranquillity by freeing thyself from all attachments! Repeatedly hast thou been deceived (by desire and hope). How is it that thou dost not still free thyself from attachments? If I am not one that deserves destruction at thy hands, if I am one with whom thou shouldst sport in delight, then, O my wealth-coveting Soul, do not induce me towards cupidity. Thou hast repeatedly lost thy hoarded wealth. O my wealth-coveting and foolish Soul, when wilt thou succeed in emancipating thyself from the desire of wealth? Shame on my foolishness! I have become a toy of thine! It is thus that one becomes a slave of others. No one born on earth did ever attain to the end of desire, and to one that will take birth will succeed in attaining to it. Casting off all acts, I have at last been roused from sleep. I am now awake. Without doubt, O Desire, thy heart is as hard as adamant, since though affected by a hundred distresses, thou does not break into a hundred pieces! I know thee, O Desire, and all those things that are dear to thee! Seeking what is dear to thee, I shall feel happiness in my own Self.[4] O Desire, I know thy root. Thou springest from Will.[5] — I shall, therefore, avoid Will. Thou shalt then be destroyed with thy roots. The desire for wealth can never be fraught with happiness. If acquired, great is the anxiety that the acquirer feels. If lost after acquisition, that is felt as death. Lastly, respecting acquisition itself, it is very uncertain. Wealth cannot be got by even the surrender of one's person. What can be more painful than this? When acquired, one is never gratified with its measure, but one continues to seek it. Like the sweet water of the Ganges, wealth only increases one's hankering. It is my destruction. I am now awakened. Do thou,

[1]Exertion to be successful must depend on circumstances. The combination of circumstances is destiny.

[2]It is difficult to resist the belief that many of the passages of the *Santi* are later additions. Suka was the son of Vyasa. To quote a saying of Suka (or, as he was called Sukadeva Goswamin), if Vyasa was the real writer of this passage, is rather suspicious.

[3]*i.e.*, arrive at such a point that nothing was left for him to desire.

[4]*i.e.*, with the view of doing thee good, I shall emancipate myself from all attachments and enjoy the blessedness of tranquillity.

[5]Here the theory of desire seems to be reversed. Desire is mere wish after anything. When its gratification is sought, the form it assumes is that of determination or will. If, however, *Kama* be taken as the formulated desire after specific objects, then, perhaps, the will may be regarded as its foundation, at least, in respect of the distress and difficulties that come in its train.

O Desire, leave me! Let that Desire which has taken refuge in this my body, — this compound of (five) elements, — go whithersoever it chooses and live happily whithersoever it likes.[1] Ye all that are not of the Soul, I have no joy in you, for ye follow the lead of Desire and Cupidity! Abandoning all of you I shall take refuge in the quality of Goodness.[2] Beholding all creatures in my own body and my own mind, and devoting my reason to *Yoga*, my life to the instructions of the wise, and soul to *Brahma*, I shall happily rove through the world, without attachment and without calamities of any kinds, so that thou mayst not be able to plunge me again into such sorrows![3] If I continue to be agitated by thee, O Desire, I shall necessarily be without a path (by which to effect my deliverance). Thou, O Desire, art always the progenitor of thirst, of grief, and of fatigue and toil. I think the grief that one feels at the loss of wealth is very keen and far greater than what one feels under any other circumstances. Kinsmen and friends disregard him that has lost his wealth. With various kinds of humiliation that number by thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow.[4] Robbers slay, in the sight of all, the person that is possessed of wealth, or afflict him with various kinds of severity, or always fill him with fear. At last, after a long time, I have understood that the desire for wealth is fraught with sorrow. Whatever the object, O Desire, upon which thou settest thy heart, thou forcest me to pursue it! Thou art without judgment. Thou art a fool. Thou art difficult of being contented. Thou canst not be gratified. Thou burnest like fire. Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment. Thou canst not be filled to the brim. like the nether region. Thou wishest to plunge me into sorrow. From this day, O Desire, I am incapable of living with thee! I who had felt despair, at first, at the loss of my property, have now attained to the high state of perfect freedom from attachments. At this moment I no longer think of thee and thy train. I had, before this, felt great misery on thy account. I do not (now) regard myself as destitute of intelligence. Having adopted Renunciation in consequence of loss of my property, I can now rest, freed from every kind of fever. I cast thee off, O Desire, with all the passions of my heart. Thou shalt not again dwell with me or sport with me. I shall forgive them that will slander or

[1]I think the Bombay reading of this verse is incorrect. *Bhuttagramah* (nom. sing.) should be *Bhutagramam* (accusative sing.). The *Yah* is *Kamah*. It is Desire that is exhorted to go away whithersoever it chooses. If the *elements* be thus exhorted, then it is *death* that the speaker desires. This would be inconsistent with the spirit of the passage.

[2]The use of the plural *Yushmashu* might lead at first sight to take it as standing for the elements. It is plain, however, that it refers to all attributes that are founded on *Rajas* and *Tamas*.

[3]Beholding all creatures in my own body and mind i.e., identifying myself with all creatures or never taking them as distinct and separated from me ; in other words, professing and practising the principle of universal love.

[4]The two lines are antithetical. What is said here is that though there is misery in property, there is no real happiness in affluence. Hence Nilakantha is right in supposing that the last word of the first line is not *dhane* but *adhane* the *Sandhi* being Arsha.

speak ill of me. I shall not injure even when injured. If anybody from aversion speaks disagreeable words of me, disregarding those words I shall address him in agreeable speeches. In contentment of heart and with all my senses at ease, I shall always live upon what may be got by me. I shall not contribute to the gratification of the wishes entertained by thee that art my foe. Freedom from attachment, emancipation from desire, contentment, tranquillity, truth, self-restraint, forgiveness, and universal compassion are the qualities that have now come to me. Therefore, let Desire, cupidity, thirst, miserliness avoid me. I have now adopted the path of Goodness. Having cast off Desire and Cupidity, great is my happiness now. I shall no longer yield to the influence of Cupidity and no longer suffer misery like a person of uncleansed soul. One is sure to obtain happiness according to the measure of the desires he may be able to cast off. Truly, he who yields himself up to Desire always suffers misery. Whatever passions connected with Desire are cast off by a person, all appertain to the quality of Passion. Sorrow and shamelessness and discontent all arise from Desire and Wealth. Like a person plunging in the hot season into a cool lake, I have now entered into *Brahma*, I have abstained from work. I have freed myself from grief. Pure happiness has now come to me. The felicity that results from the gratification of Desire, or that other purer felicity which one enjoys in heaven, does not come to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst! Killing the principle of desire, which with the body makes an aggregate of seven, and which is a bitter foe, I have entered the immortal city of *Brahma* and shall pass my days there in happiness like a king!' Relying upon such intelligence, Manki freed himself from attachments, casting off all desires and attaining to *Brahma* that abode of the highest felicity. Indeed, in consequence of the loss of his two bulls Manki attained to immortality. Indeed, because he cut the very roots of desire, he attained, through that means, to high felicity.' "

SECTION CLXXVIII

"Bhishma continued, 'In this connection is also cited the old narrative of the verses sung by Janaka the ruler of the Videhas, who had attained to tranquillity of soul. What the monarch said was, 'Unlimited is my wealth. At the same time I have nothing. If the whole of (my kingdom) Mithila be consumed in a conflagration, I shall incur no loss.' In the connection is also cited the speech of Vodhya uttered in respect of this very topic, *viz.*, freedom from attachments. Listen to it O Yudhishthira! Once on a time the royal son of Nahusha (Yayati) questioned the *Rishi* Vodhya who had, in consequence of the abandonment of desire, attained to tranquillity of soul and who had an intimate acquaintance with the scriptures. The monarch said, 'O thou of great wisdom, give me instructions about tranquillity. What is that under-

standing relying upon which thou succeedest in wandering over the world in tranquillity of soul and disengaged from all acts?'

"Vodhya said, 'I conduct myself according to the instructions of others but never instruct others myself. I shall, however, mention the indications of those instructions (according to which my conduct is framed). Thou mayst catch their spirit by reflection. My six preceptors are Pingala, the osprey, the snake, the bee in the forest, the maker of shafts (in the story), and the maiden (in the story)!'[1]

"Bhishma continued, 'Hope is very powerful (in agitating the heart), O King! Freedom from hope is high felicity. Reducing hope to an absence of expectation, Pingala sleeps in peace.[2] Beholding an osprey with meat in his beaks, others, that have not found any meat, assail and destroy him. A certain osprey, by altogether abstaining from meat obtained felicity. To build a house for one's own self is productive of sorrow and not of happiness. The snake, taking up his residence in another creature's abode, lives in felicity. The ascetics live happily, betaking themselves to mendicancy, without being injured by any creature, like bees in the forest. A certain maker of shafts, while employed at his work, was so deeply attentive to it that he did not notice the king who passed by his side. When many are together, dispute ensues. Even when two reside together, they are sure to converse. I, however, wander alone like the anklet made of sea-shells in the wrist of the maiden in the story.' "[3]

SECTION CLXXIX

"Yudhishthira said, 'O thou that art conversant with the conduct of men, tell me by what conduct a person may succeed in this world, freed from grief. How also should a person act in this world so that he may attain to an excellent end?'

"Bhishma said, 'In this connection is cited the old story of the discourse between Prahlada and the sage Ajagara. Once on a time king Prahlada of great intelligence questioned a wandering Brahmana of great intelligence and a cleansed and tranquil soul.'

"Prahlada said, 'Freed from desire, with a cleansed soul, possessed of humility and self-restraint, without desire of action, free from malice, agree-

[1]Nilakantha explains that by *Saranga* here is meant the bee. The *anweshanam* following It is 'going behind.' The whole compound means 'imitation of the bee in the forest.'

[2]The allusion is to the story of Pingala, in Section 74 *ante*.

[3]The story, evidently a very ancient one, is given in full in the *Bhagavat*. Once on a time, a maiden, residing in her father's house, wished to feed secretly a number of Brahmanas. While removing the grain from the barn, her anklets, made of shells, began to jingle. Fearing discovery through that noise, she broke all her anklets except one for each hand.

able in speech, endued with dignity and intelligence and wisdom, thou livest (in simplicity) like a child. Thou never covetest any kind of gain, and never grievest at any kind of loss. Thou art always contented, O Brahmana, and dost not seem to regard anything in the world. While all other creatures are being borne away in the current of desire and passion, thou art perfectly indifferent to all acts appertaining to Religion, Profit, and Pleasure. Thou seemest to be in a state of quietude (without the possibility of agitation). Disregarding all objects of the senses, thou movest like an emancipated self, only witnessing everything (but never taking part in anything). What, O sage, is thy wisdom, what thy learning, and what thy behaviour (in consequence of which all this becomes possible)? Tell me this without delay, if, O Brahmana, thou thinkest it will do me good!'

"Bhishma continued, 'That intelligent Brahmana who was well-conversant with the duties of the world, thus questioned by Prahlada, answered him in sweet words of grave import. Behold, O Prahlada, the origin of creatures, their growth, decay, and death, are traceable to no (intelligible) cause. It is for this that I do not indulge in either joy or sorrow.[1] All the propensities (for action) that exist in the universe may be seen to flow from the very natures of the creatures (to which they inhere). All things (in the universe) are depended on their respective natures. Hence, I am not delighted with anything.[2] Behold, O Prahlada, all kinds of union have an aptitude for disunion. All acquisitions are certain to end in destruction. Hence I never set my heart upon the acquisition of any object. All things possessed of attributes are certain to meet with destruction. What remains there for a person then to do who (like me) is conversant with both the origin and the end of things? Of all things, large or small, born in the ocean of waters, the end is noticeable. I see also the death, which is manifest, O chief of *Asuras*, of all things, mobile and immobile, belonging to the land. O best of *Danavas*, death comes in season unto even the strongest of winged creatures which range the sky. I see again that the luminous bodies, large and small, which move in the firmament, fall down when their time comes. Beholding all created things possessed of knowledge, to be thus liable to be affected by death, and thinking all things to be possessed of the same nature, I sleep in peace without any anxiety of heart. If I get without trouble a cupious repast, I do not scruple to enjoy it. On the other hand, I pass many days, together without eating anything. Sometimes people feed me with costly viands in profusion, sometimes with a small quantity, sometimes with even less, and sometimes I get no food whatever. I sometimes eat only a portion of a grain; sometimes the

[1] *Animittatah* is explained by Nilakantha as one that has no cause, *i.e.*, *Brahma*. The commentator would take this speech as a theistic one. I refuse to reject the plain and obvious meaning of the word. All phases of speculative opinion are discussed in the *Santi*. It is very possible that a religious indifferentism is preached here.

[2] The sense of the passage is that as everything depends upon its own nature, it cannot, by its action, either gladden or grieve me. If a son be born to me I am not delighted. If he dies, I am not grieved. His birth and death depend upon his own nature as a mortal. I have no power to alter that nature or affect it in any way.

dry sesame cakes from which the oil has been pressed out, I sometimes eat rice and other food of the richest kind. Sometimes I sleep on an elevated bedstead of the best kind. Sometimes I sleep on the bare ground. Sometimes my bed is made within a fine palace or mansion. I am sometimes clad in rags, sometimes in sackcloth, sometimes in raiments of fine texture, sometimes in deer-skins, sometimes in robes of the costliest kind. I never reject such enjoyments as are consistent with virtue and as are obtained by me without effort. I do not, at the same time, strive for attaining such objects as are difficult of acquisition. The rigid vow I have adopted is called Ajagara.[1] That vow can secure immortality. It is auspicious and griefless. It is incomparable and pure. It is consistent with the counsels of the wise. It is disapproved by persons of foolish understanding who never follow it. With a pure heart I conduct myself according to it. My mind never swerves from this vow. I have not swerved from the practices of my order. I am abstemious in everything. I know the past and the present. Divested of fear and wrath and cupidity and errors of judgment, I follow this vow with a pure heart. There are no restrictions in respect of food and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of the considerations of time and place for one like us. The vow I follow contributes to true happiness of the heart. It is never observed by those that are wicked. I follow it with a pure heart. Induced by cupidity, men pursue different kinds of wealth. If baffled in the pursuit, they become depressed by sorrow. Reflecting properly upon all this by the aid of my intelligence which has penetrated the truths of things, I follow this vow with a pure heart. I have seen persons in distress seeking, for the acquisition of wealth, the shelter of men, good and bad. Devoted to tranquillity, and with my passions under control, I follow this vow with a pure heart. Beholding, by the aid of truth, that happiness and misery, loss and gain, attachment and renunciation, death and life, are all ordained by destiny, I follow this vow with a pure heart. Divested of fear and attachment and errors of judgment and pride, and endued with wisdom, intelligence, and understanding, and devoted to tranquillity and hearing that large snakes without moving enjoy the fruit that comes to them of itself, I follow their practice with a pure heart. Without restrictions of any kind in respect of bed and food, endued by my nature with self-restraint, abstemiousness, pure vow, truth, and purity of conduct, and without any desire to store (for future use) the rewards of action, I follow, with a delighted and pure heart, this vow. All causes of sorrow have fled from me in consequence of my having driven off the object of desire. Having received an accession of light, I follow this vow with a pure heart, for controlling my soul which is thirsty and unrestrained but which is capable (under proper culture) of depending upon itself (without the necessity of external objects to keep it engaged). Without paying any heed to the concerns towards

[1]The word *Ajagara* implies 'after the manner of a big snake that cannot move.' It is believed that such snakes, without moving, lie in the same place in expectation of prey, eating when anything comes near famishing when there is nothing.

which my heart, mind, words would like to lead me, and marking that the happiness which is connected with these is both difficult of acquisition and fleeting in respect of duration, I follow this vow with a pure heart. Learned men possessed of great intelligence, desirous of proclaiming their own feats, have while establishing their own theories and censuring those of others, said this and that on this topic which is incapable of being settled by disputation. Foolish men fail to understand this vow in a proper light. I, however, see it to be destructive of Ignorance. Regarding it also as fraught with immortality and as a remedy against diverse kinds of evil, I wander among men, having subdued all faults and having freed myself from thirst (after worldly goods)!'

"Bhishma continued, 'That high-souled person who, having freed himself from attachments and divested himself of fear, cupidity; foolishness, and wrath, follows this Ajagara vow, or indulges in this sport, as it may be called, certainly succeeds in passing his days in great delight.' "

SECTION CLXXX

"Yudhishthira said, 'Which of these, O grandsire, *viz.*, kinsmen, or acts, or wealth, or wisdom should be the refuge of a person? Questioned by me, answer me this!'

"Bhishma said, 'Wisdom is the refuge of creatures. Wisdom is regarded as the highest of acquisitions. Wisdom is the highest felicity in the world. Wisdom is heaven in the estimation of the good and virtuous. It was through wisdom that Vali, Prahlada, Namuchi, and Manki, when they lost their (earthly) prosperity, succeeded in acquiring felicity. What is there that is superior to wisdom? In this connection is cited the old story of the discourse between Indra and Kasyapa. Listen to it, O Yudhishthira! Once on a time a prosperous Vaisya, in the enjoyment of prosperity, and proud of his affluence, threw down, by negligently driving his car, a *Rishi's* son of rigid vows named Kasyapa, devoted to penances. Prostrated on the ground, the young man, in exceeding pain, gave way to his wrath; and under the influence of despair resolved, saying, 'I shall cast off my life. A poor man has no need of life in this world.' While the Brahmana was lying in that state, silent and agitated, deprived of energy and at the point of death, Indra appeared on the scene in the form of a jackal and addressing him, said, 'All (inferior) creatures covet birth in the human race. Among men again, the status of a Brahmana is much desired. Thou, O Kasyapa, art a human being! Amongst human beings, thou art again a Brahmana. Among Brahmanas, thou art again one that is conversant with the Vedas. Having obtained that which is attainable with very great difficulty, it behoveth thee not to give up life from folly! All kinds of (worldly) acquisitions are fraught with pride. The declaration of the Srutis in that respect is perfectly true. Thou lookest the picture of contentment.

In forming such a resolve (which is so derogatory of thy own self) about casting off thy life, thou actest from cupidity! O, they are crowned with success that have hands! I eagerly wish for the status of those creatures that have hands! We covet hands as eagerly as you covet riches. There is no acquisition that is more valuable than the acquisition of hands. Behold, O Brahmana, I cannot extract this thorn that has entered my body, or crush these insects and worms that are biting and afflicting me greatly! They that have bestowed upon them two hands with ten fingers, succeed in throwing away or crushing the worms (by scratching) that bite their limbs. They succeed in constructing shelters for themselves from rain, cold, and heat. They succeed also in enjoying excellent clothes for themselves, good food, comfortable beds, and excellent habitations. Lying on this Earth, they that have hands enjoy kine and other animals and cause them to carry burthens or drag their vehicles, and by the aid of diverse means bring those animals under sway (for their own purposes). Those living creatures that are without tongues, that are helpless, of little strength, and destitute of hands, bear all the several kinds of misery (indicated above). By good luck, O ascetic, thou art not like them. By good luck, thou art not a jackal, nor a worm, nor a mouse, nor a frog, nor an animal of any other miserable order. With this measure of gain (that thou hast won), thou shouldst, O Kasyapa, be contented! How happy, again, shouldst thou feel at the thought that amongst living creatures thou art a superior Brahmana! These worms are biting me! For want of hands I am unable to drive them off. Behold this my miserable plight! I do not cast off life because to do so is a very sinful act, and lest, indeed, I fall into a more miserable order of existence! This order of existence, *viz.*, that of a jackal, to which I now belong is rather tolerable. Miserable as it is, there are many orders of existence below it that are more miserable still. By birth certain classes of creatures become happier than others who become subject to great woe. But I never see that there is any order of being which can be said to be in the possession of perfect happiness. Human beings, obtaining affluence, next wish for sovereignty. Having achieved sovereignty their next wish is for the status of gods. Having won that status they then wish for the chiefdom of the celestials. If thou becomest affluent, thou wilt never succeed in becoming a king (for thou art a Brahmana by birth), nor in becoming a god (because, in reality, thy status of Brahmanahood is equal if not superior to that of a god). If by any means (led away by the alluring prospect of heavenly bliss) thou becomest a god (instead of attaining to a superior position), thou wilt then covet for the chiefdom of the gods. In no condition wilt thou be contented. Contentment does not result from acquisition of desirable objects. Thirst is never slaked although there is profusion of water.[1] The thirst for acquisition only blazes up with each fresh acquisition like a fire with new faggots thrown into it. In thee there is grief. But joy also dwells in thee. Both happiness and misery dwell in thee. Why then shouldst thou

[1]The meaning is that even copious drafts do not slake thirst permanently, for after being slaked, it is sure to return.

yield to grief? One should shut up, like birds in a cage, the very springs, *viz.*, the understanding and the senses of, all one's desires and acts. There can be no cutting of a second head, nor of a third hand. That which does not exist can produce no fear. One that is not acquainted with the enjoyment a certain object affords, never feels a desire for that object. Desires arise from the actual experience of the pleasures that touch or sight, or hearing gives. Thou hast no idea of the taste of the wine called *Varuni* or of the meat of the birds called *Ladwaka*. There is no drink and no food more delicious than these. Thou hast no idea also, O Kasyapa, of every other superior kind of drink and food that exists among men, for thou hast never tasted it. Without doubt, therefore, not to taste, not to see, should be the vow of a man if he is to win happiness. Creatures that have hands, without doubt, become strong and earn wealth. Men are reduced by men to a state of servitude, and are repeatedly afflicted (at the hands of their own species) with death, imprisonment, and other tortures. Although such is their condition, yet even they (without yielding to grief) laugh and sport and indulge in merriment. Others again, though endued with might of arms, and possessed of knowledge and great energy of mind, follow censurable, sinful, and miserable professions. They seek to change such professions for other pursuits (that are more dignified) but then they are bound by their own acts (of a previous life) and by the force of Destiny. The vilest man of the *Pukkasa* or the *Chandala* orders never wishes to cast off his life. He is quite contented with the order of his birth. Behold the illusion in this respect! Beholding those amongst thy species that are destitute of arms, or struck with palsy, or afflicted with other diseases, thou canst regard thyself as very happy and possessed of valuable accompaniments amongst the members of thy own order. If this thy regenerated body remains safe and sound, and free from disease, and all thy limbs remain perfect, thou art sure of never incurring any reproach amongst men. It would not behove thee, O Brahmana, to cast off thy life even if any blame, founded on fact and capable of bringing about thy dismissal from caste, attached to thee! Rise, and practise virtue. It is not meet that thou shouldst throw away thy life! If, O regenerate one, thou listen to me and place credence on my words, thou wilt then obtain the highest reward of the religion inculcated in the Vedas. Do thou set thyself to Vedic studies, and duly maintain thy sacred fire, and observe truth, and self-restraint, and charity. Never compare thyself boastfully with another. They who, by devoting themselves to the study of the Vedas, become competent for performing sacrifices for themselves and others, have no need to indulge in any kind of regret or fear any kind of evil. They that are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, strive their best for performing sacrifices, practising charity, and procreating children, and desiring to pass their time cheerfully in those acts, at last win very great happiness.[1] They, on the other hand, that are born

[1]In the Bengal texts, 44 is made a triplet. The correct reading, however, is to take 44 as a couplet and 45 as a triplet. Nilakantha points out that *Icchantaste*, etc., is grammati cally connected with 45.

under evil constellations, inauspicious lunations, and at evil hours, become destitute of sacrifices and progeny and at last fall into the *Asura* order.[1] In my former life I had much useless learning. I always sought for reasons and had very little faith. I was a slanderer of the Vedas. I was destitute of the (fourfold) objects of life, and was devoted to that science of argumentation which is based upon ocular or tangible proofs.[2] I used to utter words based on (plausible) reasons. Indeed, in assemblies, I always spoke of reasons (and never faith). I used to speak irreverently of the declarations of the *Srutis* and address Brahmanas in domineering tones. I was an unbeliever, sceptial of everything, and though really ignorant, proud of my learning. This status of a jackal that I have obtained in this life is the consequence, O regenerate one, of those sins of mine! If even after hundreds of days and nights I that am a jackal can once again obtain the status of humanity, I shall then pass my life in contentment, heedful of the true objects of existence, and engaged in sacrifices and gifts. I shall then know what should be known, and avoid what should be avoided!' Thus addressed, the ascetic Kasyapa, rising up, said, 'O, thou art certainly possessed of knowledge and great intelligence! I am really surprised at all this!' With eyes whose vision was extended by knowledge, the Brahmana then beheld that being who had addressed him to be Indra, chief of the gods and the lord of Sachi. Kasyapa then worshipped that god having the best of steeds for the animal that bore him. Receiving afterwards the god's permission, the Brahmana returned to his abode.' "

SECTION CLXXXI

"Yudhishthira said, 'Tell me, O grandsire, if gifts, sacrifices, penances, and dutiful services returned to preceptors, are productive of wisdom and high felicity.'[3]

"Bhishma said, 'If the mind becomes affected by desire, wrath and other evil passions, it then runs towards sin. If one's acts are stained by sin, one is obliged to dwell in painful regions. Sinful men take birth in indigent circumstances and repeatedly suffer the pangs of famine, woe, fear, and death. Those that are virtuous in their acts, and possessed of faith, and that have

[1]The auspicious constellations are such as Pushya and others; the inauspicious are Mula Aslesha, Magha, etc; *yajnaprasava* may also mean the *fruits* of sacrifices.

[2]*Anwikshikim* may also mean 'miscroscopic'.

[3]The word *dattam*, generally rendered 'gifts' or 'charity,' means and includes protection of suppliants, abstention from injury as regards all creatures, and actual gifts made outside the sacrificial altar. Similarly, the maintenance of the sacred fire, penances, purity of conduct, the study of the Vedas, hospitality to guests, and offer of food to the Viswedevas, are all included in the word *Ishta* which is ordinarily rendered 'sacrifice.'

their senses under control, become born as affluent men and repeatedly sport in festivities and heaven and happiness. Unbelievers, with their arms manacled, are sent to regions rendered inaccessible by carnivorous beasts and elephants and full of terrors in consequence of snakes and robbers. What more need be said of them? They, on the other hand, who have reverence for gods and guests, who are liberal, who are fond of good and honest men, go, in consequence of their acts of charity, along that happy way which belongs to persons of cleansed souls. They that have no reverence for virtue are as vile among men as seedless grains among corn or the gnat among birds. That which is ordained in consequence of the acts of a past life pursues the actor even if the latter strives his best for leaving it behind.[1] It sleeps when he sleeps and does whatever else he does.[2] Like his shadow it rests when he rests, proceeds when he proceeds, and acts when he acts. Whatever acts a man does he has certainly to obtain the fruits thereof. Death is dragging all creatures who are surely destined to fall (into orders of existence they deserve) and who are surely liable to enjoy or suffer that which has been ordained as the consequence of their acts. The acts of a past life develop their consequences in their own proper time even as flowers and fruits, without extraneous efforts of any kind, never fail to appear when their proper time comes. After the consequences, as ordained, of the acts of a past life, have been exhausted (by enjoyment or sufferings), honour and disgrace, gain and loss, decay and growth, no longer flow or appear in respect of any one. This happens repeatedly.[3] A creature while still in the mother's womb enjoys or suffers the happiness or the misery that has been ordained for him in consequence of his own acts. In childhood or youth or old age, at whatever period of life one does an act good or bad, the consequences thereof are sure to visit him in his next life at precisely the same period. As a calf recognises and approaches its parent in the midst of even a thousand kine, even so the acts of a past life recognise and visit the doer in his new life. Washed in water a (dirty) piece of cloth becomes clean. Similarly, men burning in repentance obtain endless happiness by proper penances.[4] Those that can take up their residence in the woods and by performing austerities for a long period can wash themselves of their sins, succeed in obtaining the objects on which they set their hearts. As no one can mark the track of birds in the sky or of fishes in the water, similarly, the track of persons whose souls have been cleansed by knowledge

[1] *i.e.*, even if he seeks to avoid it.

[2] *i.e.*, becomes his inseparable associate.

[3] What is meant is that if once the consequences of the acts of a past life are exhausted, the creature (with respect to whom such exhaustion takes place, is freed from all vicissitudes of life. Lest, however, such creatures become emancipated, the orthodox view is that a balance is always left of both merit and demerit, so that a new birth must take place and the consequences of what is thus left as a balance must begin to be enjoyed or suffered. This is not referred to here, but this is the view of all orthodox Hindus.

[4] The first word of this verse is diversely read. The reading I adopt is *samunnam* meaning drenched in water. If it be *samjuktam* it would mean united, with filth, of course. Another reading is *samswinnam*, meaning 'drenched with sweat.' Nilakantha explains *upavasah* here as equivalent to the renunciation of all earthly possessions. Ordinarily it means 'fasts.'

cannot be marked by any.[1] There is no need of any more eloquence or any more reference to sinful acts. Suffice it to say that one should, with proper judgment and as befits one best, do what is for one's good. This is the means by which wisdom and high felicity may be achieved.' "

SECTION CLXXXII

"Yudhishthira said, 'Whence has this universe consisting of mobile and immobile creatures been created? Whom does it go to when destruction sets in? Tell me this, O grandsire! Indeed, by whom has this universe with its oceans, its firmament, its mountains, its clouds, its lands, its fire, and its wind, been created. How were all objects created? Whence this division into separate orders of existence? Whence are their purity and impurity, and the ordinances about virtue and vice? Of what kind is the life of living creatures? Where also do they go who die. Tell us everything about this and the other world.'

"Bhishma said, 'In this connection is cited the old narrative of the sacred words that Bhrigu said in reply to the questions of Bharadwaja. Beholding the great *Rishi* Bhrigu blazing with energy and splendour, seated on the Kailasa summit, Bharadwaja addressed him in the following words.'

"Bharadwaja said, 'By whom was this world with its ocean, its firmament, its mountains, its clouds, its lands, its fire, and its wind, created? How were all creatures first created? Whence this distinction of castes? Whence the purity and the impurity of (behaviour), and whence the ordinances about virtue and vice, for living creatures? Of what kind is the life of living creatures? Where do they go who die? It behoveth thee to tell me everything about this and the other world.' Thus addressed about his doubts by Bharadwaja, the illustrious and regenerate *Rishi* Bhrigu who resembled *Brahma* itself, replied unto him, saying these words.'

"'Bhrigu said, 'There is a Primeval Being, known to the great *Rishis*, of the name of *Manasa*. He is without beginning and without end. That Divine Being is incapable of being penetrated by weapons. He is without decay and is Immortal. He is said to be Unmanifest. He is Eternal, Undecaying, and Unchangeable. Through Him are creatures born and through Him they die. He first created a Divine Being known by the name of *Mahat*.[2] *Mahat* created Consciousness. That Divine Being created Space. That puissant

[1]This verse occurs in the *Santi Parva*. It is difficult to understand in what sense it is said that the track of the virtuous cannot be marked. Perhaps, it is intended that such men do not leave any history or record behind them, they having abstained from all kinds of action good or bad.

[2]*Manasa* means 'appertaining to the mind,' or rather, the Will. *Mahat* literally means great.

Being is the holder of all created objects. From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth. Self-born *Manasa* then created a divine Lotus pregnant with Energy. From that Lotus sprang Brahman, that Ocean of Veda.[1] The *Srutis* say that as soon as born, that divine Being uttered the words, '*I am He*!' For this He came to be called by the name of Consciousness. He has all created things for his body and He is their Creator.[2] These five elements that we see are that Brahman of great energy. The mountains are his bones. The earth is his fat and flesh. The oceans are his blood. Space is his stomach. The Wind is his breath. Fire is his energy. The rivers are his arteries and veins. *Agni* and *Soma*, otherwise called the Sun and the Moon, are called his eyes. The firmament above is his head. The earth is his two feet. The cardinal and subsidiary points of the horizon are his arms. Without doubt, He is incapable of being known and His Soul is inconceivable by even persons crowned with ascetic success. The Divine Being, who pervades the whole universe, is also known by the name of *Ananta* (Infinite). He lives in Consciousness, and is incapable of being known by persons of uncleansed souls. Asked by thee I have now told thee of Him who created Consciousness for evoking into existence all created objects, and from whom this universe has sprung.'

"Bharadwaja said, 'What is the extent of the firmament, of the points of the horizon, of the surface of this earth, and of the Wind? By telling me the truth, solve my doubts.'

"Bhrigu said, 'The sky thou seest above is Infinite. It is the abode of persons crowned with ascetic success and of divine beings. It is delightful, and consists of various regions. Its limits cannot be ascertained. The Sun and the Moon cannot see, above or below, beyond the range of their own rays. There where the rays of the Sun and the Moon cannot reach are luminaries[3] which are self-effulgent and which possess splendour like that of the Sun or the fire. Know this, O giver of honours, that possessed of far-famed splendour, even these last do not behold the limits of the firmament in consequence of the inaccessibility and infinity of those limits. This Space which the very gods cannot measure is full of many blazing and self-luminous worlds each above the other. Beyond the limits of land are oceans of water. Beyond water is darkness. Beyond darkness is water again, and beyond the last is fire. Downwards, beyond the nether regions, is water. Beyond water is the region belonging to the great snakes. Beyond that is sky once more, and beyond the sky is water again. Even thus there is water and sky alternately without end. Even such are the limits of the Divinity represented by water. The very gods are unable to ascertain limits of fire and wind and

[1]Veda is here used in the sense of Knowledge and Power.

[2]*Sarvabhutatmakrit* is explained by Nilakantha thus. He who is *Sarvabhutatman* is again *bhutakrit*. On the authority of the *Srutis* the commentator adds,—ye ete pancha akasadayodhatavo-dharana-karmanah sa eva Brahma.

[3]The word *Devah* here is evidently used in the sense of luminous or shining ones and *not* in that of gods or deities.

water. The nature of fire, wind, water, and land, is like that of space. They are distinguished through want of true Knowledge. Sages read in diverse scriptures the limits that have been declared of the three worlds and the ocean. Who is there, however, that would set limits to what cannot be grasped by vision and what is inaccessible (in all its parts)? If even it becomes possible to ascertain the limits of the firmament which is the track of the gods and beings crowned with ascetic success, it can never be possible to set limits to that which is limitless and known by the name of the Infinite, to that which correspond with the name by which it is known, *viz.*, what has been called the high-souled *Manasa*? When again His form is sometimes contracted and sometimes expanded, how can any one else except one that is equal to Him, be able to comprehend His limits? From the Lotus (of which I have already spoken) was first created the Omniscient lord, Brahman, endued with form, of essence comprised of Righteousness, and the Creator of all mobile and immobile things.'

"Bharadwaja said, 'If Brahman sprang from the Lotus, then it is the Lotus that should be regarded as the First-born and not Brahman. Why, however, is Brahma said to be the first? Do thou remove that doubt of mine.'

"Bhrigu said, 'The Earth it is that is called the Lotus. It was created for giving a seat unto that form of Manasa which became Brahman. Reaching up to heaven itself, the Sumeru became the pericarp of the Lotus. Remaining within it, the puissant Lord of the Universe created all the worlds.' "

SECTION CLXXXIII

"Bharadwaja said, 'Tell me, O best of Brahmanas, how the puissant Brahman residing within Meru, created these diverse kinds of objects.'

"Bhrigu said, 'The great Manasa (in his form of Brahman) created the diverse kinds of objects by fiat of Will. For the protection then of all creatures, he first created water. Water is the life of all creatures, and it is water which aids their growth. If there be no water, all creatures would perish. The whole universe is pervaded by water. Earth, mountains, clouds, and all things which have form, should all be known as transformations of water. They have all been produced by the solidification of that element.'

Bharadwaja said, 'How did water spring? How Fire and Wind? How also was the earth created? I have great doubts on these points.'

"Bhrigu said, 'O regenerate one, in very ancient times called the *Brahma-kalpa*, the high-souled *Rishis* of the regenerate order, when they assembled together, felt this very doubt about the creation of the universe. Restraining speech, they remained immovable, engaged in (ascetic) contemplation. Having given up all food, they subsisted upon air alone, and remained thus for a thousand celestial years. At the end of that period, certain words as

sacred as those of the Vedas simultaneously reached the ears of all. Indeed, this celestial voice was heard in the firmament to say, 'Formerly there was only infinite Space, perfectly motionless and immovable. Without sun, moon, stars, and wind, it seemed to be asleep. Then water sprang into existence like something darker within darkness. Then from the pressure of water arose wind. As an empty vessel without a hole appears at first to be without any sound, but when filled with water, air appears and makes a great noise, even so when infinite Space was filled with water, the wind arose with a great noise, penetrating through the water.[1] That wind, thus generated by the pressure of the ocean of water, still moveth. Coming into (unobstructed) Space, its motion is never stopped. Then in consequence of the friction of wind and water, fire possessed of great might and blazing energy, sprang into existence, with flames directed upwards. That fire dispelled the darkness that had covered Space. Assisted by the wind, fire drew Space and Water together. Indeed, combining with the wind, fire became solidified. While falling from the sky, the liquid portion of fire solidified again and became what is known as the earth. The earth or land, in which everything is born, is the origin of all kinds of taste, of all kinds of scent, of all kinds of liquids, and of all kinds of animals.' "

SECTION CLXXXIV

"Bharadwaja said, 'When the high-souled Brahman has created thousands of creatures, why is it that only these five elements which he created first, which pervade all the universe and which are *great creatures*, have come to have the name of *creatures* applied to them exclusively?'[2]

"Bhrigu said, 'All things that belong to the category of the Infinite or the Vast receive the appellation of *Great*. It is for this reason that these five elements have come to be called Great creatures. Activity is wind. The sound that is heard is space. The heat that is within it is fire. The liquid juices occurring in it are water. The solidified matter, *viz.*, flesh and bones, are earth. The bodies (of living creatures) are thus made of the five (primeval) elements. All mobile and immobile objects are made of these five elements. The five senses also of living creatures partake of the five elements. The ear partakes of the properties of space, the nose of earth; the tongue of water; touch of wind; and the eyes of light (of fire).'

"Bharadwaja said, 'If all mobile and immobile objects be composed of these five elements, why is it that in all immobile objects those elements are

[1]The *Rishis* supposed that the pouring of water *created* the air instead only of displaying it.

[2]All created things are called *Bhutas*, but the five principal elements, *viz.*, fire, air, earth, water, and space, are especially called *Bhutas* or *Mahabhutas*.

not visible? Trees do not appear to have any heat. They do not seem to have any motion. They are again made up of dense particles. The five elements are not noticeable in them. Trees do not hear: they do not see; they are not capable of the perceptions of scent or taste. They have not also the perception of touch. How then can they be regarded as composed of the five (primeval) elements? It seems to me that in consequence of the absence of any liquid material in them, of any heat, of any earth, of any wind, and of any empty space, trees cannot be regarded as compounds of the five (primeval) elements.'

"Bhrigu said, 'Without doubt, though possessed of density, trees have space within them. The putting forth of flowers and fruits is always taking place in them. They have heat within them in consequence of which leaf, bark, fruit, and flower, are seen to droop. They sicken and dry up. That shows they have perception of touch. Through sound of wind and fire and thunder, their fruits and flowers drop down. Sound is perceived through the ear. Trees have, therefore, ears and do hear. A creeper winds round a tree and goes about all its sides. A blind thing cannot find its way. For this reason it is evident that trees have vision. Then again trees recover vigour and put forth flowers in consequence of odours, good and bad, of the sacred perfume of diverse kinds of *dhupas*. It is plain that trees have scent.[1] They drink water by their roots. They catch diseases of diverse kinds. Those diseases again are cured by different operations. From this it is evident that trees have perceptions of taste. As one can suck up water through a bent lotus-stalk, trees also, with the aid of the wind, drink through their roots. They are susceptible of pleasure and pain, and grow when cut or lopped off. From these circumstances I see that trees have life. They are not inanimate. Fire and wind cause the water thus sucked up to be digested. According, again, to the quantity of the water taken up, the tree advances in growth and becomes humid. In the bodies of all mobile things the five elements occur. In each the proportions are different. It is in consequence of these five elements that mobile objects can move their bodies. Skin, flesh, bones, marrow, and arteries and veins, that exist together in the body are made of earth. Energy, wrath, eyes, internal heat, and that other heat which digest the food that is taken, these five, constitute the fire that occurs in all embodied creatures.[2] The ears, nostrils, mouth, heart, and stomach, these five, constitute the element of space that occurs in the bodies of living creatures. Phlegm, bile, sweat, fat, blood, are the five kinds of water that occur in mobile bodies. Through the breath called *Prana* a living creature is enabled to move. Through that called *Vyana*, they put forth strength for action. That called *Apana* moves downwards. That called *Samana* resides within the heart. Through that called *Udana* one eructates and is enabled to speak in consequence of its piercing through (the lungs, the throat, and the mouth). These are the five kinds of wind that cause an embodied creature to live and

[1]This is certainly curious as showing that the ancient Hindus knew how to treat diseased plants and restore them to vigour.

[2]K.P. Singha wrongly renders this verse. The Burdwan translator is right.

move. The properties of scent an embodied creature knows through the earth-element in him. From the water-element he perceives taste. From the fire-element represented by the eyes, he perceives forms, and from the wind-element he obtains the perception of touch. Scent, touch, taste, vision, and sound, are regarded as the (general) properties of every mobile and immobile object. I shall first speak of the several kinds of scent. They are agreeable, disagreeable, sweet, pungent, far-going, varied, dry, indifferent. All these nine kinds of scent are founded upon the earth-element. Light is seen by the eyes and touch through the wind-element. Sound, touch, vision and taste are the properties of water. I shall speak (in detail) now of the perception of taste. Listen to me. High-souled *Rishis* have spoken of diverse kinds of taste. They are sweet, saltish, bitter, astringent, sour, and pungent. These are the six kinds of taste appertaining to the water-element. Light contributes to the vision of form. Form is of diverse kinds. Short, tall, thick, four-cornered, round, white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft, and terrible. These are the sixteen different kinds of form which constitute the property of light or vision. The property of the wind-element is touch. Touch is of various kinds: warm, cold, agreeable, disagreeable, indifferent, burning, mild, soft, light, and heavy. Both sound and touch are the two properties of the wind-element. These are the eleven properties that appertain to the wind. Space has only one property. It is called sound. I shall now tell thee the different kinds of sound. They are the seven original notes called *Shadja*, *Rishabha*, *Gandhara*, *Mahdhyama*, *Panchama*, *Dhaivata* and *Nishada*. These are the seven kinds of the property that appertains to space. Sound inheres like the Supreme Being in all space though attached especially to drums and other instruments. Whatever sound is heard from drums small and large, and conchs, and clouds, and cars, and animate and inanimate creatures, are all included in these seven kinds of sound already enumerated. Thus sound, which is the property of space, is of various kinds. The learned have said sound to be born of space. When raised by the different kinds of touch, which is the property of the wind, it may be heard. It cannot however, be heard, when the different kinds of touch are inceptive. The elements, mingling with their counterparts in the body, increase and grow. Water, fire, wind are always awake in the bodies of living creatures. They are the roots of the body. Pervading the five life-breaths (already mentioned) they reside in the body.' "

SECTION CLXXXV

"Bharadwaja said, 'How does bodily fire or heat, entering the body, reside there? How also does the wind, obtaining space for itself, cause the body to move and exert itself?'

"Bhrigu said, 'I shall, O regenerate one, speak to thee of the course in which the wind moves, and how, O sinless one, that mighty element causes the bodies of living creatures to move and exert themselves. Heat resides within the head (brain) and protects the body (from perishing). The wind or breath called *Prana*, residing within the head and the heat that is there, cause all kinds of exertion. That *Prana* is the living creature, the universal soul, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, as also all the objects of the senses.[1] Thus the living creature is, in every respect, caused by *Prana* to move about and exert. Then in consequence of the other breath called *Samana*, every one of the senses is made to act as it does. The breath called *Apana*, having recourse to the heat that is in the urethra and the abdominal intestines, moves, engaged in carrying out urine and faeces. That single breath which operates in these three, is called *Udana* by those that are conversant with science. That breath which operates, residing in all the joints of men's bodies, is called *Vyana*. There is heat in the bodies of living creatures which is circulated all over the system by the breath *Samana*. Residing thus in the body, that breath operates upon the different kinds of watery and other elementary substances and all bad humours. That heat, residing between *Apana* and *Prana*, in the region of the navel, operates, with the aid of those two breaths, in digesting all food that is taken by a living creature. There is a duct beginning from the mouth down to the anal canal. Its extremity is called the anus. From this main duct numerous subsidiary ones branch out in the bodies of all living creatures.[2] In consequence of the rush of the several breaths named above (through these ducts), those breaths mingle together. The heat (that dwells in *Prana*) is called *Ushman*. It is this heat that causes digestion in all creatures possessed of bodies. The breath called *Prana*, the bearer of a current of heat, descends (from the head) downwards to the extremity of the anal canal and thence is sent upwards once more. Coming back to its seat in the head, it once more sends down the heat it bears. Below the navel is the region of digested matter. Above it is that for the food which is taken. In the navel are all the forces of life that sustain the body. Urged by the ten kinds of breaths having *Prana* for their first, the ducts (already mentioned), branching out from the heart, convey the liquid juices that food yields, upwards, downwards, and in transverse directions.[3] The main duct leading from the mouth to the anus is the path by which *yogins*, vanquishers of fatigue, of perfect equanimity in joy and sorrow, and possessed of great patience, succeed in attaining to

[1]Both the Bengal and the Bombay texts read *bhutani*. The correct reading, however, appears to be *bhutanam*.

[2]The word for duct is *Srotas*. It may also be rendered 'channel.' Very like the principal artery or aorta.

[3]Notwithstanding much that is crude anatomy and crude physiology in these sections, it is evident, however, that certain glimpses of truth were perceived by the *Rishis* of ancient times. Verse 15 shows that the great discovery of Harvey in modern times was known in ancient India.

Brahma by holding the soul within the brain.[1] Even thus is heat panted in the breaths called *Prana* and *Apana* and others, of all embodied creatures. That heat is always burning there like a fire placed in any (visible) vessel.' "

SECTION CLXXXVI

"Bharadwaja said, 'If it is the wind that keeps us alive, if it is the wind that causes us to move and exert, if it is the wind that causes us to breathe and to speak, then it seems that life is worth little. If the animal heat (that digests all food) be of the nature of fire, and if it is that fire which assists at digestion by dissolving the food we take, then life is worth little. When an animal dies, that which is called its life is never seen leaving it. Only the breath leaves it, and the internal heat becomes extinguished. If life were nothing else than wind, or if life depended only on the wind, then it could have been seen like the external sea of air, and when passing out it would have mingled with that air. If life depended upon air, and if it ended with the escape of that air from the body, it would then mingle with another portion of air (that exists externally) like a portion of water escaping into the great ocean and thereby only changing the place of its residence. If a quantity of water be thrown into a well, or if the flame of a lamp be thrown into a blazing fire, either of them, entering a homogeneous element, loses its independent or separate existence. If life were air, it also, when the animal died, would mingle with the great ocean of air outside. How can we say that there is life in this animal body which is made up of the five (primal) elements? If one of those elements disappear, the union of the other four becomes dissolved. The element of water drieth up if food be not taken. The element of air disappears if the breath be restrained. The element of space disappears if the excretions cease. So also the element of fire becomes extinguished if food does not go in. The element of earth breaks in pieces in consequence of diseases, wounds, and other sufferings. If only one of the five becomes afflicted, the union, being dissolved, the five go away into five different directions. When the body which is a union of the elements, becomes separated into five ingredients, whither doth life go? What doth it then know? What doth it then hear? What doth it then say? This cow (that is given away to a holy Brahmana), it is said, will rescue me in the other world. The animal, however, that is given away, itself dies. Whom then will this cow rescue? The taker of the cow (in gift) and the

[1] In works on *yoga* it is laid down that the main duct should be brought under the control of the will. The soul may then, by an act of volition, be withdrawn from the whole physical system into the convolutions of the brain in the head. The brain, in the language of *yogins*, is a lotus of a thousand leaves. If the soul be withdrawn into it, the living creature will then be liberated from the necessity of food and sleep, etc., and will live on from age to age, absorbed in contemplation of divinity and in perfect beatitude.

giver are both equal (in being both subject to death). Both of them meet with extinction in this world. How then will they meet again? How will the person that has been eaten up by birds, or that has been broken in pieces by a fall from a mountain summit, or that has been consumed by fire, regain life? The root of a tree that has been cut down does not grow up again. Only the seeds put forth sprouts. Where is the person who having died comes back (to some sort of new existence)? Only seeds were originally created. All this universe is the result of seeds in succession. They that die, die to perish Seeds result from seeds ' "

SECTION CLXXXVII

"Bhrigu said, 'There is no destruction of the living creature, or of what is given, or of our other acts. The creature that dies only goes into another form. The body along dissolves away. The living creature, though depending upon the body, does not meet with destruction when the body is destroyed. It is not seen after the destruction of the physical frame just as fire is not seen after the consumption of the fuel with which it was ignited.'

"Bharadwaja said, 'If there is no destruction of the living creature like that of fire, I submit, fire itself is not seen after consumption of the fuel (that ignited it). When the supply of fuel is stopped, the fire becomes extinguished, and, as far as I know, becomes annihilated. That should surely be regarded to have met with destruction which has no longer any action, which furnishes no proof of its existence, and which no longer occupies any space.'

"Bhrigu said, 'It is true that upon the consumption of fuel fire is no longer seen. It mingles with space because there is no longer any visible object in which to inhere, and hence it becomes incapable of perception by us. Similarly, upon leaving the body, the creature lives in space, and cannot be seen in consequence of its extreme subtility as is doubtless the case with fire. It is fire or heat that sustains the breaths called *Prana* and the others. Know that that heat (thus existing) is called life or the living agent. That heat which is the sustainer of the breaths, becomes extinguished in consequence of the suppression of breath. Upon that heat in the physical frame being extinguished, the frame itself loses animation. Falling down, it is transformed into earth, for that is its ultimate destination. The breath that is in all mobile and immobile objects mingles with space, and the heat that is in them follows that breath. These three (*viz.*, space, air, and fire), mingle together. The other two (*viz.*, water and earth), exist together in the form of earth. There is wind where space is, and there is fire where wind is. They are formless, it should be known, and become endued with form only in respect of embodied creatures.'

"Bharadwaja said, 'If in the physical frames of all living creatures there are heat, wind, earth, space and water, what, then, are the indications of

living agent? Tell me these, O sinless one! I desire to know the nature of the life that is in the bodies of living beings, — bodies made up of the five primal elements, engaged in the five acts, endued with the five senses and possessed of animation. Upon the dissolution of the body which is a union of flesh and blood, and a mass of fat, sinews and bones, that which is the living agent cannot be seen. If this body, composed of the five elements, be destitute of what is called life, who or what then is that which feels misery upon the appearance of either bodily or mental pain? The living agent hears what is said, with the aid of the ears. It, however, happens again, O great *Rishi*, that the same agent hears not when the *Mind* is otherwise engaged. It seems, therefore, that that which is called the living agent serves no purpose. The whole scene that the living agent sees with eyes acting in concert with the mind, the eye beholds not, even when lying before it, if the mind be otherwise engaged. Then again, when it is under the influence of sleep, that agent neither sees nor smells, nor hears, nor speaks, nor experiences the perceptions of touch and taste. Who or what then is that which feels joy, becomes angry, gives way to sorrow, and experiences tribulation? What is that which wishes, thinks, feels aversion, and utters words?'

"Bhrigu said, 'The mind also is made of the five elements in common with the body. For this reason it is of no consequence with respect to the acts mentioned by thee. Only the one internal Soul sustaineth the body. It is he that perceives smell, taste, sound, touch and form and other properties (that exist in external nature). That Soul, pervading all the limbs, is the witness (of the acts) of the mind endued with five attributes and residing within the body composed of the five elements. It is he who feels pleasure and pain, and when separated from him the body no longer experiences them. When there is no longer any perception of form or of touch, when there is no heat in the fire that resides within the body, — indeed, when that animal heat becomes extinguished, — the body, in consequence of its abandonment by the Soul, meets with destruction. The whole universe is composed of water. Water is the form of all embodied creatures. In that water is the Soul which is displayed in the mind. That Soul is the Creator Brahman who exists in all things. When the Soul becomes endued with vulgar attributes, it comes to be called *Kshetrajna*. When freed from those attributes, it comes to be called *Paramatman* or Supreme Soul. Know that Soul. He is inspired with universal benevolence. He resides in the body like a drop of water in a lotus. Know well that which is called *Kshetrajna* and which has universal benevolence. Darkness, Passion, and Goodness are the attributes of the living agent. The learned say that the Soul has Consciousness and exists with the attributes of life. The soul exerts and causes everything to exert. Persons that have a knowledge of the Soul say that the Soul is different from life. It is the Supreme Soul that has created the seven worlds and sets them agoing. There is no destruction of the living agent when the dissolution of the body takes place. Men destitute of intelligence say that it dies. That is certainly untrue. All that the living agent does is to go from one unto another body. That which is called death is only the dissolution of the body. It is thus that the Soul, wrapped in diverse forms,

migrates from form to form, unseen and unnoticed by others. Persons possessed of true Knowledge behold the Soul by their keen and subtile intelligence. The man of wisdom, living on frugal fare, and with heart cleansed of all sins, devoting himself to *yoga* meditation, succeeds every night, before sleep and after sleep, in beholding his Soul by the aid of his Soul.[1] In consequence of a contented heart, and by abandoning all acts good and bad, one can obtain infinite happiness by depending upon one's own Soul. The king, of fiery effulgence, residing within the mind is called the living agent. It is from that Lord of everything that this creation has sprung. Even this is the conclusion to be arrived at in the enquiry into the origin of creatures and the soul.' "

SECTION CLXXXVIII

"Bhrigu said, 'Brahman first created a few Brahmanas who came to be called *Prajapatis* (lords of creation). Possessed of splendour equal to that of the fire or the Sun, they were created out of the energy of that First-born Being. The puissant Lord then created Truth, Duty, Penance, the eternal Vedas, all kinds of pious acts, and Purity, for enabling creatures to attain to heaven (by practising them). After this, the Deities and the Danavas, the Gandharvas, the Daityas, the Asuras, the great snakes, the Yakshas, the Rakshasas, the Serpents, the Pisachas, and human beings with their four divisions, *viz.*, Brahmanas, Kshatriyas, Vaisyas, and Sudras, O best of regenerate ones, and all the other orders of creatures that exist, were created. The complexion the Brahmanas obtained was white; that which the Kshatriyas obtained was red; that which the Vaisyas got was yellow; and that which was given to the Sudras was black.'

"Bharadwaja said, 'If the distinction between the four orders (of human beings) be made by means only of colour (attribute), then it seems that all the four orders have been mingled together.[2] Lust, wrath, fear, cupidity, grief, anxiety, hunger, toil, possess and prevail over all men. How can men be distinguished by the possession of attributes? The bodies of all men emit sweat, urine, faeces, phlegm, bile, and blood. How then can men be distributed

[1]It is often said that in an advanced stage of *yoga*, one is enabled to behold one's Soul, or, a sort of double existence is realised in consequence of which the Soul becomes an object of internal survey to the Soul itself. Very probably, writers on *yoga* employ this language in a figurative sense.

[2]The commentator explains that the words expressive of hue or colour really mean attributes. What is intended to be said is that the Brahmanas had the attribute of Goodness (*Sattwa*); the second order had the attribute of Passion (*Rajas*); the third got a mixture of the two, *i.e.*, both goodness and passion (*Sattwa and Rajas*); while the lowest order got the remaining attribute, *viz.*, Darkness (*Tamas*).

into classes? Of mobile objects the number is infinite; the species also of immobile objects are innumerable. How, then, can objects of such very great diversity be distributed into classes?'

"Bhrigu said, 'There is really no distinction between the different orders. The whole world at first consisted of Brahmanas. Created (equal) by Brahman, men have, in consequence of their acts, become distributed into different orders. They that became fond of indulging in desire and enjoying pleasures, possessed of the attributes of severity and wrath, endued with courage, and unmindful of the duties of piety and worship, — these Brahmanas possessing the attribute of Passion, —became Kshatriyas. Those Brahmanas again who, without attending to the duties laid down for them, became possessed of both the attributes of Goodness and Passion, and took to the professions of cattle-rearing and agriculture, became Vaisyas. Those Brahmanas again that became fond of untruth and injuring other creatures, possessed of cupidity, — engaged in all kinds of acts for a living, and fallen away from purity of behaviour, and thus wedded to the attribute of Darkness, became Sudras. Separated by these occupations, Brahmanas, falling away from their own order, became members of the other three orders. All the four orders, therefore, have always the right to the performance of all pious duties and of sacrifices. Even thus were the four orders at first created equal by Brahman who ordained for all of them (the observances disclosed in) the words of *Brahma* (in the Vedas). Through cupidity alone, many fell away, and became possessed by ignorance. The Brahmanas are always devoted to the scriptures on Brahma; and mindful of vows and restraints, are capable of grasping the conception of Brahma. Their penances therefore, never go for nothing. They amongst them are not Brahmanas that are incapable of understanding that every created thing is Supreme Brahma. These, falling away, became members of diverse (inferior) orders. Losing the light of knowledge, and betaking themselves to an unrestrained course of conduct, they take birth as Pisachas and Rakshasas and Pretas and as individuals of diverse *Mleccha* species. The great *Rishis* who at the beginning sprang into life (through Brahman's Will) subsequently created, by means of their penances, men devoted to the duties ordained for them and attached to the rites laid down in the Eternal Vedas. That other Creation, however, which is eternal and undecaying, which is based upon *Brahma* and has sprung from the Primeval God, and which has its refuge upon *yoga*, is a mental one.' "[1]

[1]The distinction here laid down seems to be this: the eternal creation is due to the *yoga* or mental action of the Primeval Deity. That creation which *we* behold is the result of the penances of those sages who were first created. Perhaps, what is intended to be said is that the principle of life, of life proceeding from life, and primal matter with space, etc., are all due to the fiat of God; while all visible and tangible objects, resulting from the action of those principles and from primal matter and space, are attributable to the ancient sages.

SECTION CLXXXIX

"Bharadwaja said, 'By what acts does one become a Brahmana? By what, a Kshatriya? O best of regenerate ones, by what acts again does one become a Vaisya or a Sudra? Tell me this, O foremost of speakers.'

"Bhrigu said, 'That person is called a Brahmana who has been sanctified by such rites as those called *jata* and others; who is pure in behaviour; who is engaged in studying the Vedas; who is devoted to the six well-known acts (of ablutions every morning and evening, silent recitation of *mantras*, pouring libations on the sacrificial fire, worshipping the deities, doing the duties of hospitality to guests, and offering food to the *Viswedevas*); who is properly observant of all pious acts; who never takes food without having offered it duly to gods and guests; who is filled with reverence for his preceptor; and who is always devoted to vows and truth. He is called a Brahmana in whom are truth, gifts, abstention from injury to others, compassion, shame, benevolence,[1] and penance. He who is engaged in the profession of battle, who studies the Vedas, who makes gifts (to Brahmanas) and takes wealth (from those he protects) is called a Kshatriya. He who earns fame from keep of cattle, who is employed in agriculture and the means of acquiring wealth, who is pure in behaviour and attends to the study of the Vedas, is called a Vaisya.[2] He who takes pleasure in eating every kind of food, who is engaged in doing every kind of work, who is impure in behaviour, who does not study the Vedas, and whose conduct is unclean, is said to be a Sudra. If these characteristics be observable in a Sudra, and if they be not found in a Brahmana, then such a Sudra is no Sudra, and such a Brahmana is no Brahmana. By every means should cupidity and wrath be restrained. This as also self-restraint, are the highest results of Knowledge. Those two passions (*viz.*, cupidity and wrath), should, with one's whole heart, be resisted. They make their appearance for destroying one's highest good. One should always protect one's prosperity from one's wrath, one's penances from pride; one's knowledge from honour and disgrace; and one's soul from error. That intelligent person, O regenerate one, who does all acts without desire of fruit, whose whole wealth exists for charity, and who performs the daily *Homa*, is a real Renouncer.[3] One should conduct oneself as a friend to all creatures, abstaining from all acts of injury. Rejecting the acceptance of all gifts, one

[1]The word *Ghrina* may also mean aversion. Of course, here it would mean, if used in that sense, aversion for all unrighteous acts.

[2]The first half of the first line of 6 is differently read in the Bombay edition. Both readings are noticed by Nilakantha. I have adhered to the Bengal reading, though the Bombay reading is clearer in sense. *Visati* is a transitive verb having *Pratishtha* or some such noun for its object. The literal meaning is He who acquires fame, etc.

[3]Here the speaker describes the character of *Karma-sannyasa* (renunciation of acts). *Samarambha* generally means all kinds of acts. Here, however, only sacrifices and other scriptural rites are intended. I follow Nilakantha in rendering the second line, although the plain meaning would seem to be "who poureth everything in gift."

should, by the aid of one's own intelligence, be a complete master of one's passions. One should live in one's soul where there can be no grief. One would then have no fear here and attain to a fearless region hereafter. One should live always devoted to penances, and with all passions completely restrained; observing the vow of taciturnity, and with soul concentrated on itself; desirous of conquering the unconquered senses, and unattached in the midst of attachments. All things that can be perceived by the senses are called Manifest. All, however, that is Unmanifest, that is beyond the ken of the senses, that can be ascertained only by the subtile senses, should be sought to be known.[1] If there be no faith, one will never succeed in attaining to that subtile sense. Therefore, one should hold oneself in faith. The mind should be united with *Prana*, and *Prana* should then be held within Brahma. By dissociating oneself from all attachments, one may obtain absorption into Brahma. There is no need of attending to any other thing. A Brahmana can easily attain to Brahma by the path of Renunciation. The indications of a Brahmana are purity, good behaviour and compassion unto all creatures.' "

SECTION CXC

"Bhrigu said, 'Truth is Brahma; Truth is Penance; it is Truth that creates all creatures. It is by Truth that the whole universe is upheld; and it is with the aid of Truth that one goes to heaven. Untruth is only another form of Darkness. It is Darkness that leads downwards. Those who are afflicted by Darkness and covered by it fail to behold the lighted regions of heaven. It has been said that Heaven is Light and that Hell is Darkness. The creatures that dwell in the universe may obtain both heaven and hell. In this world also, truth and untruth lead to opposite courses of conduct and opposite indications, such as Righteousness and Unrighteousness, light and darkness, pleasure and pain. Amongst these, that which is Truth is Righteousness; that which is Righteousness is Light; and that which is Light is Happiness. Similarly, that which is Untruth is Unrighteousness; that which is Unrighteousness is Darkness; and that which is Darkness is Sorrow or Misery. In this respect it is said that they that are possessed of wisdom, beholding that the world of life is overwhelmed with sorrow, both bodily and mental, and with happiness that is sure to end in misery, never suffer themselves to be stupefied. He that is wise will strive to rescue himself from sorrow. The happiness of living

[1]The gross world is perceivable by the ordinary senses. Behind the gross world is a subtile one which the subtile senses *i.e.*, the senses when sharpened by *yoga*, can perceive. With death, the gross body alone is dissolved. The subtile body or form, called the *Linga-sarira*, and made up of what is called the *Tanmatras* of the primal elements, remains. Even that retains all the characteristics of the world in an incipient form. The *Linga-sarira* also must be destroyed before absorption into *Brahma* can take place.

creatures is unstable both here and hereafter.[1] The happiness of creatures that are overwhelmed by Darkness disappears like the splendour of the Moon when afflicted by Rahu.[2] Happiness is said to be of two kinds, *viz.*, bodily and mental. Both in this and the other world, the visible and the invisible fruits (of action) are specified (in the Vedas) for the sake of happiness.[3] There is nothing more important than happiness and among the fruits or consequences of the triple aggregate. Happiness is desirable. It is an attribute of the Soul. Both Virtue and Profit are sought for its sake. Virtue is its root. This, indeed, is its origin. All acts have for their end the attainment of happiness.'

"Bharadwaja said, 'You have said that happiness is the highest object, I do not comprehend this. This attribute of the soul that (you say) is so desirable is not sought by the *Rishis* who are regarded to be engaged in something promising a higher reward. It is heard that the Creator of the three worlds, *viz.*, the puissant Brahman, lives alone, observant of the vow of *Brahmacharya*. He never devotes himself to the happiness obtainable from the gratification of desire. Also, the divine Master of the universe, the lord of Uma, reduced *Kama* (the deity of desire) to extinction. For this reason, we say that happiness is not acceptable to high-souled people. Nor does it appear to be a high attribute of the Soul. I cannot put faith in what thy divine self has said, *viz.*, that there is nothing higher than happiness. That there are two kinds of consequences in respect of our acts, *viz.*, the springing of happiness from good acts and of sorrow from sinful acts, is only a saying that is current in the world.'

"Bhrigu said, 'On this it is said as follows: from Untruth springs Darkness. They that are overwhelmed by Darkness pursue only Unrighteousness and not Righteousness, being overmastered by wrath, covetousness, malice, falsehood, and similar evils. They never obtain happiness either here or hereafter. On the other hand, they are afflicted by various kinds of disease and pain and trouble. They are also tortured by Death, imprisonment, and diverse other griefs of that kind, and by the sorrows, attending on hunger and thirst and toil. They are also pained by the numerous bodily griefs that arise from rain and wind and burning heat and exceeding cold. They are also overwhelmed by numerous mental griefs caused by loss of wealth and separation from friends, as also by griefs caused by decrepitude and death. They that are not touched by these diverse kinds of physical and mental afflictions, know what happiness is. These evils are never found in heaven. There delicious breezes blow. In heaven there is also perpetual fragrance. In heaven there is no hunger, no thirst, no decrepitude, no sin. In this world there is both happiness and misery. In hell there is only misery. Therefore,

[1]The felicity that is obtained in heaven is not everlasting, being limited in point of duration by the degree or measure of merit that is achieved here.

[2]The Pauranic theory of both the solar and the lunar eclipse is that the Sun and the Moon are sought to be devoured by the *Daitya*, *Rahu*.

[3]The sense seems to be that Vedas declare those fruits in order that men may strive for them when they lead to happiness.

happiness is the highest object of acquisition. The Earth is the progenitrix of all creatures. Females partake of her nature. The male animal is like Prajapati himself. The vital seed, it should be known, is the creative energy. In this way did Brahman ordain in days of old that the creation should go on. Each, affected by his own acts, obtains happiness or misery.' "[1]

SECTION CXCI

"Bharadwaja said, 'What has been said to be the consequence of gift? What of Righteousness? What of conduct? What of Penances well-performed? What of the study and recitation of the Vedas? And what of pouring libations upon the fire?'

"Bhrigu said, 'By pouring libations on the sacred fire, sin is burnt. By study of the Vedas one obtains blessed tranquillity. By gift, one obtains pleasure and articles of enjoyment. By Penances, one acquires blessed heaven. Gift is said to be of two kinds: gifts for the other world, and those for this. Whatever is given to the good attends the giver in the other world. Whatever is given to those that are not good produces consequences enjoyable here. The consequences of gifts are commensurate with the gifts themselves.'

"Bharadwaja said, 'What course of duties should be performed by whom? What also are the characteristics of duty? How many kinds of duty are there? It behoveth thee to tell me these.'[2]

"Bhrigu said, 'Those wise men who are engaged in practising the duties laid down for them succeed in obtaining heaven as their reward. By doing otherwise people become guilty of folly.'

"Bharadwaja said, 'It behoveth thee to tell me about the four modes of life that were formerly laid down by Brahman, and the practices ordained for each of them.'

"Bhrigu said, 'In days of yore, the divine Brahman, for benefiting the world, and for the protection of righteousness, indicated four modes of life.[3] Amongst them, residence in the abode of the preceptor is mentioned as the first (in order of time). He who is in this mode of life should have his soul cleansed by purity of conduct, by Vedic rites, and by restraints and vows and humility. He should worship the morning and evening twilights, the Sun, his own sacred fire, and the deities. He should cast off procrastination and idleness. He should cleanse his soul by saluting his preceptor, by studying the Vedas, and by listening to his preceptor's instructions. He should perform

[1]Nearly the whole of this section is prose.

[2]It is difficult to understand in what senses the word *Dharma* is used in the three successive questions here.

[3]In the first line the correct reading is *Brahmana* and not *Brahmarshi*. The answer attributed to Bhrigu settles this.

his ablutions thrice (*viz.*, in the morning, noon, and evening). He should lead a life of celibacy; attend to his sacred fire; dutifully serve his preceptor; daily go out on a round of mendicancy (for supporting himself); and give ungrudgingly unto his preceptor the whole of what is obtained in alms. Willingly accomplishing everything that the commands of his preceptor may indicate, he should be ready to receive such Vedic instruction as his preceptor may give him as a favour.[1] On this subject there is a verse: That Brahmana who obtains his Veda by attending with reverence upon his preceptor, succeeds in attaining to heaven and obtains the fruition of all his desires. The domestic mode of life is called the second (in point of time). We shall explain to you all the pious acts and indications of that mode. Those who having completed their residence in the preceptor's abode return home, who are of pious conduct, who desire the fruits of a virtuous course of behaviour with spouses in their company, have this mode of life ordained for them. In it Virtue, Wealth, and Pleasure, may all be obtained. It is (thus) suited to the cultivation of the triple aggregate. Acquiring wealth by irreproachable acts, or with wealth of high efficacy which is obtained from recitation of the Vedas, or living upon such means as are utilised by the regenerate *Rishis*,[2] or with the produce of mountains and mines, or with the wealth represented by the offerings made in sacrifices and on the termination of vows and other observances, and those made unto deities, the householder should lead this mode of life. That mode of life is regarded as the root of all the others. They who are residents in the abodes of preceptors, they who lead lives of mendicancy, and others who live in the observance of vows and restraints to which they are pledged, derive from this mode the means they live upon, the offerings they make unto the *Pitris* and the deities, and, in short, their entire support. The third mode of life is called the Forest-life. For those that lead it, there is no storing of wealth and articles.[3] Generally, these pious and good men, subsisting upon good food, and engaged in studying the Vedas, roam over the earth for journeying to *tirthas* and visiting diverse realms. Standing up, advancing forward, sweet speeches uttered in sincerity, gifts according to the measure of the giver's competence, offer of seats and beds of the best kind, and presents of excellent food, are some of the means for showing them regard.

[1] A pupil should never *solicit* his preceptor for instruction. He should attend only when the preceptor calls him. To this day, the rule is rigidly observed in all *Tols* throughout India. It should be added to the credit of those engaged in teaching that they very seldom neglect their pupils. The story is authentic of the grandfather of the great Baneswar Vidyalankar of Nuddea, himself as great a professor as Baneswar, of continuing to teach his pupils in the outer apartments even after receiving intelligence of his son's death within the inner apartments of the family dwelling. The fact is, he was utterly absorbed in his work, that when his good lady, moved by his apparent heartlessness, came out to tax him he answered her, in thorough absence of mind, saying, 'Well, do not be disturbed. If I do not weep for my son, I will do so for that grandchild in your arms.' The pupils at last recalled him to the realities of the hour.

[2] *i.e.*, by picking up fallen grains from the field after the crop has been cut away and removed by the owner.

[3] *Upaskara* means renunciation.

On this subject there is a verse : If a guest turns away from a house with expectations unfulfilled, he is supposed to take away the merits of the householder and leave the latter all his misdeeds. Then again in the domestic mode of life the deities are gratified by sacrifices and other religious rites; the *Pitris* by the performance of obsequial rites; the *Rishis* by cultivation of (Vedic) knowledge, by listening to the instructions of preceptors, and by committing to memory the scriptures; and lastly the Creator by begetting children.[1] On this subject there are two verses: One in the observance of this mode of life should speak upon all creatures words breathing affection and agreeable to the ears. To give pain, to inflict mortifications, and harsh words, are all censurable. Insult, arrogance, and deceit, also should be avoided. Abstention from injury, truth, and absence of wrath, produce the merit of penances in all the (four) modes of life. In the domestic mode of life these are allowed, *viz.*, the use and enjoyment of floral garlands, ornaments, robes, perfumed oils and unguents; enjoyment of pleasures derived from dancing and music, both vocal and instrumental, and all sights and scenes that are agreeable to the sight; the enjoyment of various kinds of viands and drinks belonging to the principal orders of edibles, *viz.*, those that are swallowed, those that are lapped, those that are quaffed, and those that are sucked; and the enjoyment of pleasures derivable from sports and every kind of amusement and the gratification of desires. That man who in the observance of this mode of life seeks the acquisition of the triple aggregate (*viz.*, Religion, Wealth, and Pleasure), with that of the great end of the three attributes of Goodness and Passion and Darkness,[2] enjoys great happiness here and at last attains to the end that is reserved for persons that are virtuous and good.[3] Even that householder who observes the duties of his mode of life by following the practice of picking up fallen grains of corn from the cracks of fields and who abandons sensual pleasure and attachment to action, does not find it difficult to obtain heaven.' "

SECTION CXCII

"Bhrigu said, 'Forest recluses seeking the acquisition of virtue go to sacred waters and rivers and springs, and undergo penances in lone and secluded woods abounding with deer and buffaloes and boars and tigers and wild

[1]It is generally said that by procreating offspring, one gratifies the *Pitris* or pays off the debt one owes to one's deceased ancestors. Here Bhrigu says that by that act one gratifies the Creator. The idea is the same that forms the root of the command laid on the Jews, — Go and multiply.

[2]The end of these attributes is *Moksha* or Emancipation.

[3]*Sishta* is explained by Nilakantha as one who has been properly instructed by wise preceptors.

elephants. They forsake all kinds of robes and food and enjoyments for which people living in society have a taste. They subsist abstemiously upon wild herbs and fruits and roots and leaves of diverse kinds. The bare ground is their seat. They lie down on the bare earth or rocks or pebbles or gravel or sand or ashes. They cover their limbs with grass and animal skins and barks of trees. They never shave their heads and beards or pare their nails. They perform their ablutions at regular intervals. They pour libations on the ground, as also on the sacred fire at the proper time without fail. They never enjoy any rest till completion of their daily gathering of the sacred fuel (for their *homa* fires) and sacred grass and flowers (for sacrifice and worship) and till they have swept and rubbed clean (their sacrificial altars). They bear without the least regard cold and heat, and rain and wind, and, therefore, the skin of their bodies is cracked all over; and in consequence of observing and laying down for themselves various kinds of rites and vows and acts, their flesh and blood and skin and bones become emaciated.[1] Endued with great patience and fortitude, they live, always practising the quality of goodness. That person who, with restrained soul, observes such a course of duties originally ordained by regenerate *Rishis*, burns all his sins like fire and obtains regions of felicity difficult of attainment.'

"I shall now describe the conduct of those called *Parivrajakas*. That is as follows: freeing themselves from attachment to the sacred fire, wealth, spouse and children, and robes, seats, beds, and such other objects of enjoyment, and breaking the bonds of affection, they roam about, regarding with an equal eye a clump of earth or rock and gold. They never set their hearts on the acquisition or enjoyment of the triple aggregate. They cast an equal eye on foes and friends and neutrals or strangers. They never injure, in thought, word, or deed, immobile things or creatures that are viviparous, or oviparous or born of filth, or called vegetables. They have no homes. They roam over hills and mountains, upon shores of rivers or seas, under shades of trees, and among temples of deities. They may go to towns or villages for residence. In a town, however, they should not live for more than five nights, while in a village their residence should never exceed one night. Entering a town or a village, they should, for the support of life, repair to the abodes of only Brahmanas of liberal deeds.[2] They should never ask for any alms except what is thrown into the (wooden) bowls they carry. They should free themselves from lust, wrath, pride, cupidity, delusion, miserliness, deceit, slander, vanity, and injury to living creatures. On this subject there are some verses: that person, who, observing the vow of taciturnity, roveth without giving any creature cause of fear, is never inspired with any fear himself by any

[1] *Niyama* is explained by the commentator as a rite; *upayoga* as a vow about food; *charyya* as an act like visiting sacred waters; *vihita* is *vidhana*.

[2] The Hindus had no poor laws. The injunctions of their scriptures have always sufficed to maintain the poor, particularly their religious mendicants. The mendicants themselves are restrained from disturbing the householders often. None again save the well-to-do were to be visited by the mendicants, so that men of scanty means might not be compelled to support the recluses.

creature. That learned person who performs the *Agnihotra* (not by kindling an external fire but) with the aid of the fire that is his own body, indeed, who poureth libations into his own mouth and upon the fire that exists in his own body, succeeds in attaining to numerous regions of felicity in consequence of that fire being fed with such libations obtained by a life of eleemosynation. That person of regenerate birth who observes in the aforesaid way this mode of life having Emancipation for its end, with a pure heart and with an understanding freed from resolution, attains to *Brahma* after the manner of a tranquil ray of light that is not fed by any blazing fuel.'

"Bharadwaja said, 'Beyond this region (that we inhabit) there is a region that we have heard of but never seen. I desire to know all about it. It behoveth thee to describe it to me.'

"Bhrigu said, 'Towards the north, on the other side of Himavat, which is sacred and possessed of every merit, there is a region that is sacred, blessed, and highly desirable. That is called the other world.[1] The men that inhabit that region are righteous in act, pious, of pure hearts, freed from cupidity and errors of judgment, and not subject to afflictions of any kind. That region is, indeed, equal to heaven, possessed as it is of such excellent attributes. Death comes there at the proper season. Diseases never touch the inhabitants.[2] Nobody cherishes any desire for the wives of other people. Every one is devoted to his own wife. These people do not afflict or kill one another, or covet one another's things. There no sin occurs, no doubt arises.[3] There the fruits of all (religious) acts are visible. There some enjoy seats and drinks and viands of the best kind, and live within palaces and mansions. There some, adorned with ornaments of gold, surround themselves with every article of enjoyment. There are, again, some that eat very abstemiously, for only keeping body and soul together. There some, with great toil, seek to hold the life-breaths.[4] Here (in this region that is inhabited by us), some men are devoted to righteousness and some to deceit. Some are happy and some miserable; some are poor and some rich. Here toil, and fear and delusion, and painful hunger make their appearance. Here cupidity for wealth is also seen, a passion that stupefies even those that are learned amongst men. Here diverse opinions prevail, broached by those that do deeds which are righteous or sinful. That man possessed of wisdom who knows all those opinions which may be divided into two kinds, is never stained by sin. Deceit with fraud, theft, slander, malice, oppression, injury, treachery, and untruth,

[1]The words used by Bharadwaja in the question are capable of being construed as an enquiry after the next world. Bhrigu also, in his answer, uses the word *Paro lokah*. The reference to Himavat, therefore, is explained by the commentator as metaphorical. The whole answer of Bhrigu, however, leaves little room for doubt that the sage speaks of a region on earth and not in the invisible world after death.

[2]Nilakantha would read *amritya* for *mritya*. It is a forced correction for keeping up the metaphorical sense.

[3]All knowledge there is certain.

[4]*i.e.*, to practise *yoga*. The Bengal reading is *dharanam*. The commentator goes on explaining all the verses as metaphorical. Considerable ingenuity is displayed by him, and he even cites the *Srutis* in support.

and vices that detract from the merit of his penances who practises them. He, on the other hand, possessed of learning, who avoids them, finds the merit of his penances increased. Here there is much reflection about acts that are righteous and those that are unrighteous. This region that we inhabit is the field of action. Having done good and evil here, one obtains good for his good acts and evil for acts that are evil.[1] Here the very Creator in days of yore, and all the gods with the *Rishis*, having performed proper penances, become cleansed and attain to *Brahma*.[2] The northern portion of the earth is highly auspicious and sacred. Those belonging to this region (that we inhabit) that are doers of righteous deeds or that show regard for *yoga*, become born in that region. Others (that are of a different disposition) take their births in the intermediate species. Some again, when their allotted periods run out, become lost on earth.[3] Employed in feeding upon one another and stained by cupidity and delusion, these men return to this very region without being able to go (after death) to that northern region. Those men of wisdom who with vows and observant of *Brahmacharyya* listen with veneration to the instructions of preceptors, succeed in knowing the ends reserved for all classes of men. I have now told thee in brief the course of duties ordained by Brahman. He, indeed, is said to be possessed of intelligence who knows what is righteousness and what its reverse in this world.'

"Bhishma continued, 'Thus, O king, did Bhrigu speak unto Bharadwaja of great energy. Of soul highly virtuous, the latter became filled with wonder and worshipped the great sage with veneration. Thus, O monarch, the origin of the universe has been narrated to thee in detail. What, O thou of great wisdom, dost thou wish to hear after this?' "

SECTION CXCIII

"Yudhishthira said, 'I think, O grandsire, that thou art acquainted with everything, O thou that art conversant with duties. I desire to hear thee discourse to me, O sinless one, of the ordinances about conduct.'

[1]This at least is a verse that evidently refers to the other or the next world, and, therefore, lends colour to the supposition that throughout the whole passage, it is the next world and no fictitious region north of the Himalayas that is described. Some western scholars think that a verbal translation is all that is necessary. Such passages, however, are incapable of being so rendered. The translator must make his choice of, either taking the verses in a plain or a metaphorical sense. If he inclines towards the latter, he cannot possibly give a verbal version. The genius of the two tongues are quite different.

[2]Pushkara in Rajputanah is supposed to be the spot where Brahman underwent his penances.

[3]The Burdwan translator makes a mess of this verse 21 runs into 22 as explained by the commentator. K.P. Singha avoids the blunder, although in rendering the last line of 22 he becomes rather inaccurate.

"Bhishma said, 'They that are of bad conduct, of bad acts, of wicked understanding, and excessive rashness, are called evil or wicked men. They, however, that are called good are distinguished by purity of conduct and practices. They are good men who never answer calls of nature on the high roads, in cow-pens, or in fields overgrown with paddy. Having finished the necessary acts one should perform his ablutions in river-water and gratify the deities with oblations of water. This is said to be the duty of all men. Surya should be always worshipped. One should not sleep after sunrise. Morning and evening the prayers (ordained in the scriptures) should be said, sitting with face turned towards the east and towards the west respectively. Washing the five limbs,[1] one should eat silently with face turned towards the east. One should never disparage the food which one is to eat. One should eat food that is good to the taste. After eating one should wash one's hands and rise.[2] One should never go to sleep at night with wet feet. The celestial *Rishi* Narada said that these are indications of good conduct. One should every day circumambulate a sacred spot, a bull, a sacred image, a cow-pen, a place where four roads meet, a pious Brahmana, and sacred tree. One should not make distinctions between one's guests and attendants and kinsmen in matters of food. Equality (in this respect) with servants is applauded. Eating (twice a day) in the morning and evening is an ordinance of the gods. It is not laid down that one should eat (once more) at any intermediate period. He who eats according to this rule acquires the merit of a fast.[3] At the hours ordained for *Homa* one should pour libations on the sacred fire. Without seeking the companionship of other people's wives, the man of wisdom who seeks his own wife in her season acquires the merit of *Brahmacharyya*. The remnants of a Brahmana's dish are like ambrosia. They are like the lacteal sustenance that is yielded by the mother's breast. People highly prize those remnants. The good, by eating them attain to Brahma. He who pounds turf to clay (for making sacrificial altars), or he who cuts grass (for making sacrificial fuel), or he who uses his nails only (and not weapons of any kind) for eating (sanctified meat), or he who always subsists on the remnants of Brahmana's dishes, or he who acts, induced by desire for reward, has not to live long in the world.[4] One who has abstained from meat (under any vow) should not take meat even if it be sanctified with *mantras* from the *Yajurveda*. One should also avoid the flesh about the vertebral

[1]The five limbs which should be washed before eating are the two feet, the two hands, and the face.

[2]This may be a general direction for washing one's hand after eating; or, it may refer to the final *Gandusha, i.e.*, the act of taking a little water in the right hand, raising it to the lips, and throwing it down, repeating a short formula.

[3]The Burdwan translator has misunderstood this verse completely.

[4]It is difficult to understand what this verse means. Nilakantha proposes two different kinds of interpretation. What then is *Sankusuka* or *Sanku cuka?* The above version is offered tentatively. The commentator imagines that the true sense of the verse is that it declares such men to be unable to attain to *Mahadayu* which is *Brahma* and not long life.

column (of any animal) and the flesh of animals not slain in sacrifices.[1] Whether at one's own place or in a strange land, one should never cause one's guest to fast. Having obtained alms and other fruits of optional acts, one should offer them to one's seniors. One should offer seats to one's seniors and salute them with respect. By worshipping one's seniors, one obtains long life, fame, and prosperity. One should never behold the Sun at the moment of rising, nor should one turn one's gaze towards a naked woman that is another man's spouse. Congress with one's wife (in her season) is not sinful but it is an act that should always be done in privacy. The heart of all sacred spots and shrines is the Preceptor. The heart of all pure and cleansing things is Fire. All acts done by a good and pious person are good and laudable, including even the touching of the hair of a cow's tail. Every time one meets with another, one should make polite enquiries. The saluting of Brahmanas every morning and evening is ordained. In temples of gods, amid cows, in performing the rites of religion laid down for Brahmanas, in reading the Vedas, and in eating, the right hand should be raised.[2] The worship of Brahmanas, morning and evening, according to due rites, produces great merit. In consequence of such worship the stock-in-trade of the merchant, become abundant and the produce of the agriculturist. Great also becomes the yield of all kinds of corn and the supply of all articles that the senses can enjoy becomes copious. When giving eatables to another (seated at his dish), one should say, '*Is it sufficient*?' When presenting drink, one should ask, '*Will it gratify*,' and when giving sweetened milk and rice, or sugared gruel of barley, or milk with sesame or pease, one should ask '*Has it fallen*?'[3] After shaving, after spitting, after bathing, and after eating, people should worship Brahmanas with reverence. Such worship is sure to bestow longevity on sickly men. One should not pass urine with face turned towards the sun, nor should one see one's own excreta. One should not lie on the same bed with a woman, nor eat with her. In addressing seniors one should never apply the pronoun *you* to them or take their names. Thouing or the taking of names is not censurable in addressing inferiors or equals in age.[4] The hearts of sinful men betray the sins committed by them. Those sinful men that conceal their conscious sins from good men meet with destruction. Only ignorant fools seek to conceal the sins which they commit consciously. It is true that human beings do not see those sins but the gods see them. A sin concealed by another sin leads to fresh sins. An act of merit, again, if concealed by an act of merit, increases the merit. The acts of a

[1] *Prishtamangsa* is explained by the commentator as 'the meat forming the remnant of a *Sraddha* offering.' I do not see the necessity of discarding the obvious meaning.

[2] In the sense of being moved or used. The commentator adds that the sacred thread also should be wound round the thumb, as the *Grihyasutras* declare.

[3] In every instance, the person who receives should say — '*All-sufficient*' '*Gratify to the fill*, and '*Has fallen copiously*' or words to that effect. *Krisara* or *Kricara* is food made of rice and pease, or rice and sesame; probably what is now called *Khichree*.

[4] The polite form of address is *Bhavan*. It is in the third person singular. The second person is avoided, being too direct.

virtuous man always follow in the wake of virtue. A man destitute of understanding never thinks of the sins committed by him. Those sins, however, overtake the doer that has fallen away from the scriptures. As Rahu comes to Chandra (at his proper time), those sinful acts come to the foolish man.[1] The objects that are stored with expectation are scarcely enjoyed. Such storing is never applauded by the wise, for death waits for no one (but snatches his prey whether the latter be ready or unready). The wise have said that the righteousness of all creatures is an attribute of the mind. For this reason, one should, in one's mind, do good to all.[2] One should practise virtue singly. In the practice of virtue one has no need for the help of others. If one obtains only the ordinances of the scriptures, what can an associate do?[3] Righteousness is the origin of mankind. Righteousness is the ambrosia of the gods. After death, men enjoy, through Righteousness, eternal happiness.' "

SECTION CXCIV

"Yudhishthira said, 'Tell me, O grandsire, what and of what nature is that which is called by the name of *Adhyatma* and which is laid down for every person.[4] O thou that art acquainted with *Brahma*, whence has this universe consisting of mobile and immobile things, been created? When universal destruction sets in, to whom does it go? It behoveth thee to discourse to me upon this topic.'[5]

"Bhishma siad 'This *Adhyatma*, O son of Pritha, that thou askest me about, I will presently discourse upon. It is highly agreeable and productive of great felicity. Great teachers have (before this) show the truths about Creation and the Destruction (of the universe). Knowing those truths, a person may

[1]It is not plain in what way the sinful acts come to the sinner. The Hindu idea, of course, is that the consequences of those deeds visit the doer without fail. This verse, however, seems to say that the recollection of those sins forces itself upon the sinner and makes him miserable in spite of himself.

[2]The Hindu moralist, in this verse, declares the same high morality that Christ himself preached. Merit or sin, according to him, does not depend on the overt act alone. Both depend on the mind. Hence the injunction against even mentally harming others.

[3]The sense seems to be that if one succeeds in ascertaining the ordinances about virtue or piety, but if the mind be sinful, no associate can be of any help. The mind alone is the cause of virtue and piety.

[4]*Adhyatma* is anything that depends on the mind. Here it is, as explained by the commentator, used for *yoga-dharma* as depending upon or as an attribute of the mind. Generally speaking, all speculations on the character of the mind and its relations with external objects are included in the word *Adhyatma*.

[5]After Bhrigu's discourse to Bharadwaja this question may seem to be a repetition. The commentator explains that it arises from the declaration of Bhishma that Righteousness is a property of the mind, and is, besides, the root of everything. (V 31, sec. 193, *ante*). Hence the enquiry about *Adhyatma* as also about the origin of all things.

obtain, even in this world, great satisfaction and felicity. Such knowledge may lead also to the acquisition of great fruits, and it is highly beneficial to all creatures. Earth, air, space, water, and light numbered as the fifth, are regarded as Great Creatures. These constitute both the origin and the destruction of all created objects. Unto him from whom these great primal elements take their origin, they return repeatedly, severing themselves from all creatures (into whose compositions they enter), even like the waves of the ocean (subsiding into that from which they seem to take their rise). As the tortoise stretches its limbs and withdraws them again, even so the Supreme Soul creates all objects and again withdraws into Himself. The Creator places the five primal elements in all created objects in different proportions. The living creature, however, does not see it (through ignorance). Sound, the organs of hearing, and all holes, — these three, — spring from Space as their progenitor. Touch, action, and skin are the triple attributes of the Wind. Form, eye, and digestion are the triple attributes of Fire or Energy. Taste, all liquid secretions, and the tongue represent the three attributes of Water. Scents, the nose, and the body are the triple properties of Earth. The great (primal) elements are five. The mind is the sixth. The senses and the mind, O Bharata, are (the sources of all) the perceptions of a living creature.[1] The seventh is called the understanding; and the eighth is the Soul.[2] The senses are for perceiving; the mind (unable to deal with those perceptions) produces uncertainty. The understanding reduces all perceptions to certainty. The Soul exists as a witness (without acting). All that is above the two feet, all that is behind, and all that is above, are seen by the Soul. Know that the Soul pervades the entire being without any space being left unoccupied. All men should know the senses, the mind, and the understanding fully. The three states or qualities called Darkness, Passion, and Goodness, exist, dependent on the senses, the mind, and the understanding.[3] Man, by apprehending with the aid of his intelligence, the manner in which creatures come and leave the world, is sure to gradually attain to steadfast tranquillity. The three qualities (already mentioned, *viz.*, Darkness, Passion, and Goodness), lead the understanding (to worldly attachments). In this respect, the Understanding (or Intelligence) is identical with the Senses and the Mind. The Understanding, therefore, is identical with the six (the five senses and the mind), and also with the objects comprehended by it. When, however, the Understanding is destroyed, the three

[1]The word rendering 'perceptions' is *Vijnanani*. 'Cognitions' would perhaps, be better.

[2]Generally, in Hindu philosophy, particularly of the Vedanta school, a distinction is conceived between the mind, the understanding, and the soul. The mind is the seat or source of all feelings and emotions as also all our perceptions, or those which are called cognitions in the Kantian school, including Comparison which (in the Kantian school) is called the Vernuft or Reason. This last is called the Understanding or *buddhi*. The soul is regarded as something distinct from both the body and the mind. It is the Being to whom the body and the mind belong. It is represented as inactive, and as the all-seeing witness within the physical frame. It is a portion of the Supreme Soul.

[3]Goodness includes all the higher moral qualities of man. Passion means love, affection, and other emotions that appertain to worldly objects. Darkness means anger, lust, and such other mischievous propensities.

qualities (of Darkness, Passion, and Goodness) are incapable of leading to action.[1] This universe of immobile and mobile things consists of that Intelligence. It is from that Intelligence that everything arises and it is into it that everything subsides. For this reason, the scriptures indicate that everything is a manifestation of Intelligence. That by which one hears is the ear. That by which one smells is called the organ of smell, and that by which one distinguishes the tastes is called the tongue. By the coat that covers the body one acquires perception of touch. That which is called the Intelligence undergoes modifications.[2] When the Intelligence desires anything it comes to be called Mind. The foundations upon which the Intelligence rests are five in number, each serving a different purpose. They are called the senses. The invisible principle, *viz.*, Intelligence rests on them. The Intelligence that exists in a living creature concerns itself with the three states (called Passion, Darkness, and Goodness). Sometimes it obtains joy and sometimes misery. Sometimes it becomes divested of both joy and misery. Even thus the Intelligence exists in the minds of all men. Sometimes the Intelligence which is made up of the triple states (already mentioned), transcends those three states (by *yoga*), like the lord of rivers, *viz.*, the Ocean, with his surges, transgressing his high continents.[3] That Intelligence which transcends the three qualities exist in the mind in a pure state of (unmodified) existence alone. The quality of Darkness, however, that impels to action, soon pursues it. At that time, the Intelligence sets all the senses to action. The properties of the three are even thus: joy dwells in Goodness; sorrow in Passion; delusion in Darkness. All the states that exist (of the mind) are included in the three (that have been named). I have now, O Bharata, told thee about the course of the Understanding. An intelligent man should subdue all his senses. The three qualities of Goodness, Passion, and Darkness, are always attached to living creatures. Three kinds of intelligence also are noticeable in every creature, *viz.*, that which depends upon Goodness, that upon Passion, and that upon Darkness, O Bharata. The quality of Goodness brings happiness; the quality of Passion produces sorrow; and if these two combine with the quality of

[1]I follow Nilakantha in his grammatical exposition of this verse. The meaning, however, is scarcely clear. The identity of the Understanding or intelligence with the senses and the mind may be allowed so far as the action of the three qualities in leading all of them to worldly attachments is concerned. But what is meant by the identity of the Understanding with all the objects it comprehends? Does Bhishma preach Idealism here? If nothing exists except as it exists in the Understanding, then, of course, with the extinction of the Understanding, all things would come to an end.

[2]Brown and other followers of Reid, whether they understood Reid or not, regarded all the perceptions as only particular modifications of the mind. They denied the objective existence of the world.

[3]The commentator explains this verse thus, although as regards the second line he stretches it a little. If Nilakantha be right, K.P. Singha must be wrong. Generally, however, it is the known incapacity of the ocean to transgress its continents that supplies poets with illustrations. Here, however, possibly, the rarity of the phenomenon, *viz.*, the ocean's transgressing its continents, is used to illustrate the rare fact of the Intelligence, succeeding by *yoga* power, in transcending the attributes of *Rajas*, *Tamas* and *Sattwa*.

Darkness, then neither happiness nor sorrow is produced (but, instead, only delusion or error). Every state of happiness that appears in the body or the mind is said to be due to the quality of Goodness. A state of sorrow, disagreeable to oneself, that comes, is due to nothing but the quality of Passion. One should never think of it with fear.[1] That state, again, which is allied with delusion and error, and in consequence of which one knows not what to do, which is unascertainable and unknown, should be regarded as belonging to the quality of Darkness.[2] Gladness, satisfaction, delight, happiness, tranquillity of heart, these are the properties of the state of Goodness. Man sometimes obtains a measure of them. Discontent, heart-burning, grief, cupidity, vindictiveness are all indications of the state of Passion. They are seen with or without adequate causes for producing them. Disgrace, delution, error, sleep and stupefaction, that overtake one through excess of ill-luck, are the various properties of the state of Darkness.[3] That person whose mind is far-reaching, capable of extending in all directions, mistrustful in respect of winning the objects it desires, and well-restrained, is happy both here and hereafter.[4] Mark the distinction between these two subtile things, *viz.*, Intelligence and Soul. One of these (*viz.*, Intelligence), puts forth the qualities. The other (*viz.*, the Soul), does nothing of the kind. A gnat and a fig may be seen to be united with each other. Though united, each however is distinct from the other. Similarly, Intelligence and Soul, though distinguished from each other, by their respective natures, yet they may always be seen to exist in a state of union. A fish and water exist in a state of union. Each, however, is different from the other. The same is the case with Intelligence and Soul. The qualities do not know the Soul, but the Soul knows them all. The Soul is the spectator of the qualities and regards them all as proceeding from itself. The soul, acting through the senses, the mind, and the understanding numbering as the seventh, all of which are inactive and have no self-consciousness, discovers the objects (amid which it exists) like a (covered) lamp showing all objects around it by shedding its rays through an aperture in the covering. The understanding or Intelligence creates all the qualities. The Soul only beholds them (as a witness). Even such is certainly the connection between the Intelligence and the Soul.[5] There is no refuge on which either Intelligence or Soul depends.

[1]On the other hand, directing one's thoughts boldly to it, one should ascertain its cause and dispel that cause, which, as stated here, is Passion.

[2]The first two words of the second line are those of verse 5 of Sec, I, Manu.

[3]*Kathanchit* is explained by Nilakantha as 'due to great ill-luck.'

[4]I do not follow Nilakantha in rendering this verse.

[5]The soul is said to be only a witness or spectator and not an actor. The *Rishis* understood by the soul the being to whom the mind, the senses, etc., all belong. Could the idea of the inactive and unsinning Soul have arisen from observation of the moral principle or Conscience which discriminates between right and wrong, and acts, therefore, as an impartial judge, or watches everything like an uninterested spectator? European moralists generally attribute two other functions to the Conscience, *viz.*, impelling us to do the right and avoid the wrong, and approving when right is done and wrong avoided. But these functions may easily be attributed to some other principle. At any rate, when the question is one of nomenclature only, the last two functions may be taken away and the word Soul applied to indicate the Conscience as the faculty of discrimination only.

The Understanding creates the mind, but never the qualities. When the Soul, by means of the mind, sufficiently restrains the rays that emanate from the senses, it is then that it becomes manifest (to the Understanding) like a lamp burning within a vessel that covers it. That person who renounces all ordinary acts, practises penances, devotes himself to study the Soul, taking a delight therein, and regards himself as the Soul of all creatures, acquires a high end. As an aquatic fowl, while moving over the waters, is never drenched in that element, even thus does a person of wisdom move (in the world) among creatures. By the aid of one's intelligence one should act in the world after this fashion, without grief, without joy, with an equal eye for all, and destitute of malice and envy. One living in this way succeeds in creating the qualities (instead of being oneself affected by them), like a spider creating threads.[1] The qualities should, indeed, be regarded as the threads of the spider. Some say that the qualities in respect of such men are not lost. Some say that they are all lost. Those who say that they are not lost rely upon the revealed scriptures (*viz.*, the *Srutis*), which do not contain any declaration to the contrary. They, on the other hand, who say that the qualities are all lost rely on the *Smritis*. Reflecting upon both these opinions, one should judge oneself as to which of them is right. One should thus get over this hard and knotty question which is capable of disturbing the understanding by doubt, and thereby win happiness. When that doubt will be removed, one will no longer have to indulge in sorrow of any kind. Men of filthy hearts may by knowledge obtain success like persons plunging in a well-filled stream purifying themselves of all filth. One who has to cross a broad river does not feel happy at only seeing the other shore. If the case were otherwise (*i.e.*, if by only beholding the other shore one could reach it by a boat), then might one become happy. The matter is otherwise with one acquainted with the Truth. The mere knowledge of Truth will bring him happiness. As soon as such knowledge begins to bear fruits, the person may be regarded to have reached the other shore. They who thus know the Soul as freed from all worldly objects and is but the One, are said to obtain high and excellent knowledge.[2] A person by knowing the origin and the end of all creatures, which is even such, and by reflecting upon the matter, gradually obtains infinite happiness. He that has understood the triple aggregate (*viz.*, that it is liable to destruction instead of being eternal), and reflecting upon it, casts it away, succeeds by *yoga* to behold the Truth and obtain perfect felicity. The Soul is incapable of being seen unless the senses, which are employed on diverse objects and are difficult of being controlled, be all duly restrained. He that knows this is really wise. What other indication is there of a wise man? Acquiring this knowledge, men possessed of intelligence regard themselves to be crowned with success. That which inspires the ignorant with fear can never inspire fear in persons of Knowledge. There is no

[1]The qualities here referred to are those of *Sattwa* (goodness), *Rajas* (passion), and *Tamas* (darkness). What is meant by this verse is that such a person transcends the qualities instead of the qualities transcending him and his acts.

[2]Nilakantha takes the third line as elliptical and is for supplying *te labhante*.

higher end for anybody (than Emancipation). In consequence, however, of the excess or otherwise of good qualities, the sages say that differences are observable in respect of the degree of Emancipation. A person by acting without expectation of fruits succeeds (by those acts) in annihilating his sinful acts of a former period. To one possessed of wisdom, the acts of a former period (thus washed off) and those of this life also (which are accomplished without expectation of fruit), do not become productive of any disagreeable consequence (such as immurement in hell). But how can acts, if he continues to be engaged in accomplishing acts, bring about what is agreeable (*viz.*, Emancipation)?[1] People censure a person that is afflicted (with lust, envy, and other evil passions). Those vices hurl the person in his next life into diverse kinds of inferior orders.[2] Mark with close attention the vicious in this world who grieve exceedingly for the loss of their possessions (such as sons and wives, etc.). Behold also those that are gifted with judgment and who never grieve when thrown into similar circumstances. Those that are conversant with both (*i.e.*, with gradual Emancipation and immediate Emancipation), deserve to be called truly wise.' "[3]

SECTION CXCV

"Bhishma said, 'I shall now, O son of Pritha, discourse to thee upon the four kinds of *yoga* meditation. The great *Rishis*, obtaining a knowledge of the same, attain to eternal success even here. Great *Rishis* gratified with knowledge, with hearts set upon Emancipation, and conversant with *yoga*, act in such a way that their *yoga* meditation may get on properly. These, O son of Pritha, being freed from the faults of the world, never come back (for rebirth). Liberated from liability to rebirth, they live in their original

[1]I follow the commentator in his exposition of this verse. *Anavisandhipurvakam* is explained as *nishkamam*. *Ubhayam* is *prachinamaihikam cha karmam*. *Apriyam* is equivalent to *vadham*. The substance of *priyam*, etc., is thus given: *Moksham prati tu karmanah karanatwam duranirastam*.

[2]Aturam is explained as pierced by lust, wrath, etc. *Asuyate* is equivalent to *dhikkaroti*. *Janah* is explained by the commentator as *parikshakah* but it would be better to take it as standing for people generally. *Tasya* is an instance of the genitive for the accusative. *Tat* refers to *nindyam karma; sarvatah* means *sarvashu yonishu*. *Janayati Janena dadati*. The object of the verse is to show that sinful acts produce fear both here and hereafter.

[3]*Loka* is in the locative case, the final vowel indicating to the locative having been dropped for *sandhi*. *Niravishan* is an adverb, equivalent to *samyak-abhinivesam kurvan*. *Tattadeva* means "those and those" *i.e.*, possessions, such as *putradaradikam*. *Kusalan* is *sarasaravivekanipunan*. *Ubhayam* is explained as *karma-mukhin* and *sadyomuktim*. Bhisma here points out the superiority of the latter kind of Emancipation over the former; hence Vedic acts or rites must yield to that *yoga* which drills the mind and the understanding and enables them to transcend all earthly influences.

Soul-state.[1] Freed from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc.), ever existing in their own (original) state, liberated (from attachments), never accepting anything (in gift), they live in places free from the companionship of wives and children, without others with whom disputes may arise, and favourable to perfect tranquillity of heart. There such a person, restraining speech, sits like a piece of wood, crushing all the senses, and with mind undividedly united by the aid of meditation (with the Supreme Soul). He has no perception of sound through the ear; no perception of touch through the skin; no perception of form through the eye; no perception of taste through the tongue. He has no perception also of scents through the organ of smell. Immersed in *yoga*, he would abandon all things, rapt in meditation. Possessed of great energy of mind, he has no desire for anything that excites the five senses. The wise man, withdrawing his five senses into the mind, should then fix the unstable mind with the five senses (into the Intellect). Possessed of patience, the *yogin* should fix his mind which always wanders (among worldly objects), so that his five gates (under the influence of training) may be made stable in respect of things that are themselves unstable. He should, in the firmament of the heart, fix his mind into the path of meditation, making it independent of the body or any other refuge. I have spoken of the path of meditation as the first, since the *yogin* has first to crush his senses and the mind (and direct them to that path). The mind, which constitutes the sixth, when thus restrained, seeks to flash out like the capricious and flighty lightning moving in frolic among the clouds. As a drop of water on a (lotus) leaf is unstable and moves about in all directions, even so becomes the *yogin's* mind when first fixed on the path of meditation. When fixed, for a while the mind stays in that path. When, however, it strays again into the path of the wind, it becomes as flighty as the wind. The person conversant with the ways of yoga-meditation, undiscouraged by this, never regarding the loss of the toil undergone, casting aside idleness and malice, should again direct his mind to meditation. Observing the vow of silence, when one begins to set his mind on yoga, then discrimination, knowledge, and power to avoid evil, are gained by him.[2] Though feeling annoyed in consequence of the flightiness of his mind, he should fix it (in meditation). The yogin should never despair, but seek his own good. As a heap of dust or ashes or of burnt cow-dung, when drenched with water, does not seem to be soaked, indeed, as it continues dry if drenched partially, and requires incessant drenching before it becomes thoroughly soaked, even thus should the yogin gradually control all his senses. He should gradually withdraw them (from all objects). The man that acts in this way succeeds in controlling them. One, O Bharata, by oneself directing one's mind and senses to the path of meditation, succeeds in bringing them under perfect

[1]The soul-state is the state of purity. One falls away from it in consequence of worldly attachments. One may recover it by *yoga* which aids one in liberating oneself from those attachments.

[2]The three words used here are *vichara*, *viveka*, and *vitarka*. They are technical terms implying different stages of progress in *yoga*. The commentator explains them at length.

control by steadfast yoga. The felicity that he feels who has succeeded in controlling his mind and senses is such that its like can never be obtained through Exertion or Destiny.[1] United with such felicity, he continues to take a pleasure in the act of meditation. Even in this way yogins attain to *Nirvana* which is highly blessed.' "

SECTION CXCVI

"Yudhishthira said, 'Thou hast discoursed on the four modes of life and their duties. Thou hast also spoken of the duties of kings. Thou hast recited many histories of diverse kinds and connected with diverse topics. I have also heard from thee, O thou of great intelligence, many discourses connected with morality. I have, however, one doubt. It behoveth thee to resolve it. I wish, O Bharata, to hear of the fruits that silent Reciters of sacred *mantras* acquire (by their practice). What are the fruits that have been indicated for such men? What is that region to which they go after death? It behoveth thee also, O sinless one, to tell me all the rules that have been laid down in respect of such silent recitation? When the word Reciter is uttered, what shall I understand by it? Is such a man to be regarded as following the ordinances of *Sankhya* or *yoga* or *work*?[2] Or, is such a man to be regarded as observing the ordinances about (mental) sacrifices? How is the path of the Reciters to be called? Thou art, as I think, of universal knowledge. Tell me all this.'

"Bhishma said, 'In this connection is cited the old history of what transpired between Yama, Time, and a certain Brahmana. Sages conversant with the means of attaining to Emancipation have spoken of two methods, *viz.*, the *Sankhya* and the *yoga*. Amongst these, in the former, which is otherwise called the *Vedanta*, Renunciation has been preached with respect to silent recitation. The declarations of the Vedas preach Abstention (from rites), are fraught with tranquillity, and are concerned with *Brahma*.[3] Indeed, the two paths spoken of by sages bent on achieving what is for their good, *viz.*, *Sankhya* and *yoga*, are such that they are both concerned and again

[1]Everything that man has is the product of either exertion or destiny; of exertion, that is, as put forth in acts, and destiny as dependent on the acts of a past life or the will of the gods or pure chance. *Yoga* felicity is unattainable through either of these two means.

[2]*Sankhya* is understood by the commentator as implying *Vedanta-vichara*.

[3]This verse is a triplet. The commentator explains that *Vedanta* in the second line means *Sankhya*. I think, this is said because of the agreement between the *Vedanta* and the *Sankhya* in this respect notwithstanding their difference in other respects. The object of the verse is to say that according to the *Sankhya*, there is no necessity for silent recitation of *mantras*. Mental meditation, without the utterance of particular words, may lead to *Brahma*.

unconcerned (with silent recitations).[1] The manner in which silent recitation is connected (with each of the two paths) and the cause I shall now explain. In both as in the case of silent recitation, are needed the subduing of the senses and the fixing of the mind (after withdrawal from external objects); as also truth keeping up of the (sacred) fire, residence in solitude, meditation, penance, self-restraint, forgiveness, benevolence, abstemiousness in respect of food, withdrawal from worldly attachments, the absence of talkativeness, and tranquillity. These constitute a sacrifice in acts (leading to the fruition of desire about heaven or felicity in next life).[2] Listen now to the course that consists of abstention (from acts). The manner in which the acts of the Reciter observing the vow of *Brahmacharya* may cease, I will presently declare. Such a person should conduct himself in every way according to what has been (already) said by me.[3] Betaking himself to the path of abstention, he should seek to extinguish his dependence on both the External and the Internal. Sitting on *kusa* grass, with *kusa* in hand, and binding his coronal locks with *kusa*, he should surround himself with *kusa* and have *kusa* for robes. Bowing unto all earthly concerns, he should take leave of them and never think of them. Assuming equability by the aid of his mind, he should fix his mind on the mind itself. Reciting the highly beneficial composition (*viz.*, the *Gayatri*), he meditates with the aid of his intellect on Brahma alone. Afterwards he leaves off even that, being then absorbed in concentrated contemplation.[4] In consequence of his dependence on the strength of the *Gayatri* which he recites, this concentrated contemplation will come of itself. By penances he attains to purity of soul, and self-restraint, and cessation of aversion and desire. Freed from attachment and delusion, above the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc.), he never grieves and never suffers himself to be drawn towards worldly objects. He does not regard himself as the actor nor as the enjoyer or sufferer of the consequences of his acts. He never, through selfishness, fixes his mind on anything. Without being employed in the acquisition of wealth, he abstains also from disregarding or insulting others, but not from work. The work in which he is employed is that of meditation; he is devoted to meditation, and seeks meditation unalterably. By meditation he succeeds in bringing about concentrated cotemplation, and then gradually leaves off meditation itself. In that state he enjoys the felicity which attaches to the abandonment of all things. Having thoroughly mastered the principle of desire he casts off his life-breaths and then enters into the *Brahmic* body. Or, if he does not

[1]Both declare, as the commentator explains, that as long as one does not succeed in beholding one's Soul, one may silently recite the *Pranava* or the original word *Om*. When, however, one succeeds in beholding one's Soul, then may one give up such recitation.

[2]There are two paths which one in this world may follow. One is called *Pravritti dharma* and the other *Nrivritti dharma*. The first is a course of actions; the second of abstention from actions. The attributes indicated in 10 and 11 belong to the first course or path. They are, therefore, called *Pravartaka yajna* or Sacrifice having its origin in *Pravritti* or action.

[3]*i.e.*, he should first cleanse his heart by observing the virtues above enumerated.

[4]*Samadhi* is that meditation in which the senses having been all withdrawn into the mind, the mind, as explained previously, is made to dwell on *Brahma* alone.

desire to enter into the Brahmic body, he at once goes upwards into the region of Brahma and has never to undergo rebirth. Having become tranquillity's self, and being freed from all kinds of calamity, such a person, by depending upon his own intelligence, succeeds in attaining to that Soul which is pure and immortal and which is without a stain.' "

SECTION CXCVII

"Yudhishthira said, 'Thou hast said that as regards Reciters, they obtain this very high end.[1] I beg to enquire whether this is their only end or there is any other to which they attain.'

"Bhishma said, 'Listen with concentrated attention, O puissant monarch, to the end that silent Reciters attain, and to the diverse kinds of hell into which they sink, O bull among men! That Reciter who does not at first conduct himself according to the method that has been laid down, and who cannot complete the ritual or course of discipline laid down, has to go to hell.[2] That Reciter who goes on without faith, who is not contented with his work, and who takes no pleasure in it, goes to hell, without doubt. They who follow the ritual with pride in their hearts, all go to hell. That Reciter who insults and disregards others has to go to hell. That man who betakes himself to silent recitation under the influence of stupefaction and from desire of fruit, obtains all those things upon which his heart becomes set.[3] That Reciter whose heart becomes set upon the attributes that go by the name of divinity, has to incur hell and never becomes freed from it.[4] That Reciter whc betakes himself to recitation under the influence of attachments (to earthly objects such as wealth, wives etc.) obtain those objects upon which their hearts are set. That Reciter of wicked understanding and uncleansed soul who sets himself to his work with an unstable mind, obtains an unstable end or goes into hell. That Reciter who is not endued with wisdom and who is foolish, becomes stupefied or deluded; and in consequence of such delusion

[1]The end declared by Bhishma in the previous section is the success of *yoga*, or freedom from decrepitude and death, or death at will, or absorption into *Brahma*, or independent existence in a beatific condition.

[2]It should be noted that 'hell,' as here used, means the opposite of Emancipation. Reciter may attain to the joys of heaven, but compared to Emancipation, they are hell, there being the obligation of rebirth attached to them.

[3]Even this is a kind of hell, for there is re-birth attached to it.

[4]*Aiswarya* or the attributes of godhead are certain extraordinary powers attained by *yogins* and Reciters. They are the power to become minute or huge in shape, or go whither soever one will, etc. These are likened to hell, because of the obligation of re-birth that attaches to them. Nothing less than Emancipation or the absorption into the Supreme Soul is the end that should be striven for.

has to go to hell where he is obliged to indulge in regrets.[1] If a person of even firm heart, resolving to complete the discipline, betakes himself to recitation, but fails to attain to completion in consequence of his having freed himself from attachments by a violent stretch without genuine conviction of their inutility or harmful character, he also has to go to hell.'[2]

"Yudhishthira said, 'When the Reciter attains to the essence of that which exists in its own nature (without being anything like created or born objects), which is Supreme, which is indescribable and inconceivable, and which dwells in the syllable *om* forming the subject of both recitation and meditation (indeed, when Reciters to a state of *Brahma*), why is it that they have again to take birth in embodied forms?'

"Bhishma said, 'In consequence of the absence of true knowledge and wisdom, Reciters obtain diverse descriptions of hell. The discipline followed by Reciters is certainly very superior. These, however, that I have spoken of, are the faults that appertain to it.' "

SECTION CXCVIII

"Yudhishthira said, 'Tell me what description of hell is obtained by a Reciter? I feel, O king, a curiosity to know this. It behoveth thee to discourse on the subject.'

"Bhishma said, 'Thou hast sprung from a portion of the god of righteousness. Thou art by nature observant of righteousness. Listen, O sinless one, with undivided attention, to these words resting on righteousness as their basis. Those regions that are owned by the high-souled gods, that are of diverse aspects and colours, of diverse descriptions and productive of diverse fruits, and that are of great excellence, those cars again that move at the will of the riders, those beautiful mansions and hells, those various pleasure-gardens embellished with golden lotuses, those regions that belong to the four Regents and Sukra and Vrihaspati and the Maruts and Viswedevas and Sadhyas and the Aswins, and the Rudras and the Adityas and the Vasus, and other denizens of heaven, are, O sire, spoken of as hells, when compared with the region of the Supreme Soul. The region last spoken of is without any fear (of change for the worse), uncreate (and therefore, in its true nature), without pain of any kind (such as ignorance and delusion), without any agreeable or disagreeable element, beyond the reach of the three attributes (of *Sattwa*, *Rajas*, and *Tamas*), freed from the eight incidents, (*viz.*, the five primal elements, the senses, the mind, and the intellect), without the three (distinctions

[1] In the Bengal texts there is a vicious line beginning with *Prajna*, etc. The Bombay text omits it, making both 10 and 11 couplets, instead of taking 11 as a triplet.

[2] *Na samyuktah* is explained by the commentator as *aviraktopi hathena tyaktabhogah*.

between the knower, the known, and act of knowing); freed also from the four attributes (seeing, hearing, thinking, and knowing),[1] without the fourfold causes (of knowledge), without joy and delight and sorrow and disease. Time (in his forms of past, present, and future) arises there for use. Time is not the ruler there. That supreme region is the ruler of Time as also of Heaven. That Reciter who becomes identified with his Soul (by withdrawing everything into it) goes thither. He has, after this, never to feel any sorrow. This region is called Supreme. The other regions (of which I have first spoken) are hell. I have not told thee of all those regions that are called hell. Indeed, in comparison with that foremost of regions all the others are called hell.' "

SECTION CXCIX

"Yudhishthira said, 'Thou hadst referred to the dispute between Time, Mrityu, Yama, Ikshvaku, and a Brahmana. It behoveth thee to narrate the story in full.'

"Bhishma said, 'In connection with this subject that I am discoursing upon, is cited the old history of what transpired between Surya's son Ikshvaku and a certain Brahmana, and Time and Mrityu. Listen to me as to what occurred, and what was the conversation that took place between them, and the place where it happened. There was a certain Brahmana of great fame and pious behaviour. He was a Reciter. Possessed of great wisdom, he was conversant with the six *Angas* (of the Vedas). He was of the Kusika race and son of Pippalada.[2] He acquired (by his austerities) spiritual insight into the *Angas*.[3] Residing at the foot of Himavat, he was devoted to the Vedas. Silently reciting the *Gayatri* composition, he practised severe austerities for attaining to Brahma. A thousand years passed over his head while he was engaged in the observance of vows and fasts. The goddess (of *Gayatri* or Savitri) showed herself to him and said, 'I am gratified with thee.' Continuing to recite the sacred *mantra*, the Brahmana remained silent and spoke not a word to the goddess. The goddess felt compassion for him and became highly gratified. Then that progenitrix of the Vedas applaud that recitation in which the Brahmana had been engaged. After finishing his recitation (for that day) the Brahmana stood up and, bending his head, prostrated himself before the goddess's feet. The righteous-souled Reciter, addressing the goddess, said, 'By good luck, O goddess, thou hast been gratified with me and shown thyself to me. If, indeed, thou art gratified with me, the boon I ask is that my heart

[1]For there no forms exist to become the objects of such functions. All is pure knowledge there, independent of those ordinary operations that help created beings to acquire knowledge.

[2]The six *Angas* are *Siksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotish.*

[3]*i.e.*, an insight not obtained in the ordinary way but by intuition.

may take pleasure in act of recitation.'

"Savitri said, 'What dost thou ask, O regenerate *Rishi*? What wish of thine shall I accomplish? Tell me, O foremost of Reciters, everything will be as thou wishest.' Thus addressed by the goddess, the Brahmana, conversant with duties, replied, saying, 'Let my wish about continuing my recitations go on increasing every moment. Let also, O auspicious goddess, the absorption of my mind into *Samadhi* be more complete.' The goddess sweetly said, 'Let it be as thou wishest.' Desiring to do good to the Brahmana, the goddess once again addressed him, saying, 'Thou shalt not have to go to hell, *i.e.*, thither where great Brahmanas go. Thou shalt go into the region of Brahma which is uncreate and free from every fault. I go hence, but that which thou hast asked me shall happen.[1] Go on reciting with restrained soul and rapt attention. The god Dharma will in person come to thee. Time, Mrityu and Yama also will all approach thy presence. There will be a dispute here between them and thee on a question of morality.'

"Bhishma continued, 'Having said these words, the goddess went back to her own abode. The Brahmana continued engaged in recitation for a thousand celestial years. Restraining wrath, and always controlling self, he passed his time, firmly devoting himself to truth and freed from malice. Upon the completion of his observance by the intelligent Brahmana, Dharma, gratified with him, showed his person unto that regenerate individual.'

"Dharma said, 'O regenerate one, behold me who am Dharma. I have come here for seeing thee. Thou hast won the reward of this recitation in which thou hadst been engaged. Listen to me as to what that reward is. Thou hast won all the regions of felicity which appertain to either gods or men. O good man, thou shalt ascend above all the abodes of the deities. O ascetic, cast off thy vital breaths then, and go unto whatever regions thou pleasest. By casting off thy body thou wilt win many regions of felicity.'

"The Brahmana said, 'What business have I with those regions of felicity of which thou speakest? O Dharma, go whithersoever thou pleasest. I will not, O puissant lord, cast off this body which is subject to much happiness and misery.'

"Dharma said, 'Thy body, O foremost of ascetics, should certainly be cast off. Do thou ascend to heaven, O Brahmana! Or, tell us what else should please thee, O sinless one!'

"The Brahmana said, 'I do not, O puissant lord, wish to reside in heaven itself without this body of mine. Leave me, O Dharma! I have no desire to go to heaven itself without my own body.'

"Dharma said, 'Without (thus) setting thy heart on thy body, cast it off and be happy Go into regions that are free from the attribute of Passion. Indeed, going thither, thou shalt never have to feel any misery.'

"The Brahmana said, 'O highly-blessed one, I take great pleasure in recitation. What need have I for those eternal regions of which thou

[1]K.P. Singha mistranslates the word *sadhaye*. It means 'I go', and not 'I will strive etc.' The Burdwan translator is correct.

speakest? Indeed, O puissant lord, I do not desire to go to heaven with even this body of mine.'

"Dharma said, 'If thou dost not wish to cast off thy body, behold, O regenerate one, there is Time, and there is Mrityu, and there is Yama, who are all approaching thee!'

"Bhishma continued, 'After Dharma had said this, Vivaswat's son (Yama), Time, and Mrityu, — the trio (who snatch away all creatures from the earth), approached that Brahmana, O blessed king, and addressed him thus.'

"Yama said, 'I am Yama. I say unto thee that a high reward awaits thee for these well-performed penances of thine, and for this pious conduct that thou hast observed.'

"Time said, 'Thou hast won a high reward which is, indeed, commensurate with this course of recitation that thou hast finished. The time is come for thee to ascend to heaven. I am Time and I have come to thee.'

"Mrityu said, 'O thou that art conversant with righteousness, know me for Mrityu herself in her proper form. I have come to thee in person, urged by Time, for bearing thee hence, O Brahmana.'

"The Brahmana said, 'Welcome to Surya's son, to Time possessed of high soul, to Mrityu, and to Dharma! What shall I accomplish for you all.'

"Bhishma continued, 'In that meeting, the Brahmana gave them water to wash their feet, and the usual articles of the *Arghya*. Highly gratified, he then addressed them, saying, 'What shall I do for you all by exerting my own might?' Just at that time, O monarch, (king) Ikshvaku, who had set out on a sojourn to holy waters and shrines, came to that spot where those deities had been assembled together. The royal sage Ikshvaku bowed his head and worshipped them all. That best of kings then enquired after the welfare of all of them. The Brahmana gave the king a seat, as also water to wash his feet, and the usual *Arghya*. Having next made the usual enquiries of courtesy, he said, 'Thou art welcome, O great monarch! Tell me all this thy wishes! Let thy noble self tell me what I shall have to accomplish for thee by putting forth my might.'

"The king said, 'I am a king. Thou art a Brahmana in the observance of the six well-known duties. (I cannot ask), I will give thee some wealth. That is well-known. Tell me how much I shall give thee.'

"The Brahmana said, 'There are two kinds of Brahmanas, O monarch! Morality of righteousness also is of two kinds; addiction to work, and abstention from work. As regards myself, I have abstained from acceptance of gifts. Give presents unto them, O king, that are addicted to the duty of work and acceptance. I shall not, therefore, accept anything in gift. On the other hand, I ask thee, what is for thy good? What, indeed, shall I give thee? Tell me, O foremost of kings, and I shall accomplish it with the aid of my penances.'

"The king said, 'I am a Kshatriya. I do not know how to say the word '*Give*.' The only thing, O best of regenerate persons, that we can say (by way of asking) is '*Give* (*us*) *battle*.'

"The Brahmana said, 'Thou art content with the observance of the duties of thy order. Similarly, I am content with the duties of mine, O king! There

is, therefore, little difference between us. Do as thou pleasest!'

"The king said, 'Thou saidst these words first, *viz.*, '*I shall give thee according to my might.*' I, therefore, solicit thee, O regenerate one. Give me the fruits of this recitation (which thou hast gone through).'

"The Brahmana said, 'Thou wert boasting that thy utterances always solicit battle. Why then dost thou not solicit battle with me?'

"The king said, 'It has been said that Brahmanas are armed with the thunder of speech, and that Kshatriyas have might of arms. Hence, learned Brahmana, this wordy warfare has set in between thee and me.'

"The Brahmana said, 'As regards myself, even that is my resolution today. What shall I give thee according to my might? Tell me, O king of kings, and I shall give thee, having wealth of my own. Do not tarry.'

"The king said, 'If, indeed, thou desirest to give me anything, then give me the fruits thou hast earned by practising recitation for these thousand years.'

"The Brahmana said, 'Take the highest fruit of the recitations I have gone through. Indeed, take half, without any scruple, of that fruit. Or, O king, if thou wishest, take without any scruple the entire fruits of my recitations.'

"The king said, 'Blessed be thou, I have no need for the fruits of thy recitations which I solicited. Blessings on thy head. I am about to leave thee. Tell me, however, what those fruits are (of thy recitations).'

"The Brahmana said, 'I have no knowledge of the fruits I have won. I have, however, given thee those fruits that I have acquired by recitation. These, *viz.*, Dharma and Time, and Yama, and Mrityu, are witnesses (of the act of gift).'

"Thek ing said, 'What will the fruits, that are unknown, of these thy observances, do for me? If thou dost not tell me what the fruits are of thy recitations, let those fruits be thine, for without doubt I do not wish for them.'

"The Brahmana said, 'I will not accept any other utterance (from thee). I have given thee the fruits of my recitations. Let, O royal sage, both thy words and mine become true. As regards my recitations, I never cherished any specific desire to accomplish. How then, O tiger among kings, should I have any knowledge of what the fruits are of those recitations? Thou saidst, 'Give!' I said 'I give!' I shall not falsify these words. Keep the truth. Be calm! If thou request to keep my word, O king, great will be thy sin due to falsehood. O chastiser of foes, it does not become thee to utter what is untrue. Similarly, I dare not falsify what I have uttered. I have, before this, unhesitatingly said, '*I give!*' If, therefore, thou art firm in truth, accept my gift. Coming here, O king, thou didst solicit of me the fruits of my recitations. Therefore, take what I have given away, if, indeed, thou art firm in truth. He who is addicted to falsehood had neither this world nor the next. Such a person fails to rescue his (deceased) ancestors. How again shall he succeed in doing good to his (unborn) progeny? The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so efficacious in rescuing (a person from evil and hell) as Truth, O bull among men, in both this and the next world. All the penances that have been undergone by thee and all those that thou wilt undergo in the future for hundreds and thousands of years

do not possess efficacy greater than that of Truth. Truth is one undeteriorating Brahma. Truth is the one undeteriorating Penance. Truth is the one undeteriorating Sacrifice. Truth is the one undeteriorating Veda. Truth is awake in the Vedas. The fruits attached to Truth have been said to be the highest. From Truth arise Righteousness and Self-restraint. Everything rests on Truth. Truth is the Vedas and their branches. Truth is Knowledge. Truth is the Ordinance. Truth is the observance of vows and fasts. Truth is the Primeval Word *Om*. Truth is the origin of creatures. Truth is their progeny. It is by Truth that the Wind moves. It is by Truth that the Sun gives heat. It is by Truth that Fire burns. It is on Truth that Heaven rests. Truth is Sacrifice, Penance, Vedas, the utterance of *Samans*, *Mantras*, and Saraswati. It hath been heard by us that once on a time Truth and all religious observances were placed on a pair of scales. When both were weighed, that scale on which Truth was, seen to be heavier. There is Truth where Righteousness is. Everything increaseth through Truth. Why, O king, dost thou wish to do an act that is stained with falsehood? Be firm in Truth. Do not act falsely, O monarch! Why wouldst thou falsify thy words '*Give* (me),' which thou hast uttered? If thou refusest, O monarch, to accept the fruits that I have given thee of my recitations, thou shalt then have to wander over the world, fallen away from Righteousness! That person who does not give after having promised, and he also that does not accept after having solicited, are both stained with falsehood. It behoveth thee, therefore, not to falsify thy own words.'

"The king said, 'To fight and protect (subjects) are the duties of Kshatriyas. It is said that Kshatriyas are givers (of presents). How then shall I take anything from thee (in gift)?'

"The Brahmana said, 'I never insisted on thee, O king (for accepting anything from me in the first instance). I did not seek thy house. Thyself, coming here, didst solicit me. Why then dost thou not take?'

"Dharma said, 'Know ye both that I am Dharma himself. Let there be no dispute between you. Let the Brahmana become endued with the reward attaching to gift, and let the monarch also obtain the merit of Truth.'

"Heaven said, 'Know, O great king, that I am Heaven's self in my embodied form, come hither in person. Let this dispute between you cease. You are both equal in respect of the merit or rewards earned.'

"The king said, 'I have no use with Heaven. Go, O Heaven, to the place you have come from. If this learned Brahmana desires to repair to thee, let him take the rewards that I have won (by my acts in life).'

"The Brahmana said, 'In my younger days I had, through ignorance, stretched my hand (for acceptance of gifts). At present, however, I recite the *Gayatri*, observing the duty of abstention.[1] Why dost thou, O king, tempt me thus, *me* who have for a long time observed the duty of abstention? I shall myself do what my duty is. I do not wish to have any share of the rewards won by thee, O monarch! I am devoted to penances and to study of the

[1]Work and Abstention from work are the two courses of duty prescribed or followed.

Vedas, and I have abstained from acceptance.'

"The king said, 'If, O Brahmana, thou art really to give me the excellent reward of thy recitation, then let half that reward be mine, thyself taking at the same time half the reward that I myself have won by my acts. Brahmanas are engaged in the duty of acceptance. Persons born in the royal order are engaged in the duty of giving. If thou art not unaware of the duties (laid down for both the orders), let our fruits be equal (according to the suggestion I have made). Or, if thou dost not wish to be my equal in respect of our rewards, take then the whole of the rewards that I may have won. Do take the merit I have won if thou wishest to show me grace.'

"Bhishma continued, 'At this time, two individuals of very ungainly aspect came there. Each had his arm upon the other's shoulder; both were ill-dressed. They said these words, 'Thou owest me nothing. I really owe thee. If we dispute in this way, here is the king who ruleth individuals. I say truly, thou owest me nothing! Thou speakest falsely. I do owe thee a debt. Both of them, waxing very hot in dispute, then addressed the king, saying, 'See, O monarch, that none of us may become stained with sin.'

"Virupa said, 'I woe my companion, Vikrita, O monarch, the merits of the gift of a cow. I am willing to pay off that debt. This Vikrita, however, refuses to take repayment.'[1]

"Vikrita said, 'This Virupa, O monarch, oweth me nothing. He speaks a falsehood with the appearance of truth, O king.'

"The king said, "Tell me, O Virupa, what is that which thou owest thy friend here. It is my resolution to hear thee and then do what is proper.'

"Virupa said, 'Hear attentively, O king, all the circumstances in detail, about how I owe my companion, *viz.*, this Vikrita, O ruler of men. This Vikrita had, in bygone days, for the sake of winning merit, O sinless one, given away an auspicious cow, O royal sage, unto a Brahmana devoted to penances as the study of the Vedas. Going unto him, O king, I begged of him the reward of that act. With a pure heart, Vikrita made a gift to me of that reward. I then, for my purification, did some good acts. I also purchased two *kapila* cows with calves, both of which used to yield large quantities of milk. I then made a present, according to due rites and with proper devotion, of those two cows unto a poor Brahmana living by the *Unchha*[2] method. Having formerly accepted the gift from my companion, I desire, O lord, even here, to give him return twice the reward![3] The circumstances being such, O tiger among men, who amongst us two shall be innocent and who guilty (according to your judgment)? Disputing with each other about this, we have both come to thee, O monarch! Whether thou judgest rightly or wrongly, establish both of us in peace. If this my companion does not wish to take

[1]It seems that Vikrita had given away a cow. He had then made a gift to Virupa of the merit he had won by that righteous act.

[2]Picking solitary grains from the crevices in the fields after the crops have been gathered and taken away.

[3]He gave me the merit he won by giving away one cow. I wish to give him in return the merit I have won by giving away two cows.

from me in return a gift equal to what he gave me, thou shalt have to judge patiently and set us both on the right track.'

"The king said, 'Why do you not accept payment that is sought to be made of the debt that is owing to thee? Do not delay, but accept payment of what thou knowest is thy due.'

"Vikrita said, 'This one says that he owes me. I say unto him that what I gave I gave away. He doth not, therefore, owe me anything. Let him go whithersoever he wishes.'

"The king said, 'He is ready to give thee. Thou, however, art unwilling to take. This does not seem proper to me. I think that thou deservest punishment for this. There is little doubt in this.'

"Vikrita said, 'I made a gift to him, O royal sage! How can I take it back? If I am guilty in this, do thou pronounce the punishment, O puissant one.'

"Virupa said, 'If thou refusest to take when I am ready to give, this king will certainly punish thee, for he is an upholder of justice.'

"Vikrita said, 'Solicited by him I gave him what was my own. How shall I now retake that? Thou mayst go away. Thou hast my leave.'

"The Brahmana said, 'Thou hast heard, O king, the words of these two. Do thou take without scruple that which I have pledged myself to give thee.'

"The king said, 'This matter is, indeed, as deep (in importance) as an unfathomable pit. How will the pertinacity of this Reciter end? If I do not accept what has been given by this Brahmana, how shall I avoid being stained with a great sin?' The royal sage then said unto the two disputants, 'Go ye both, having won your respective objects. I should see that kingly duties, vested in me, may not become futile. It is settled that kings should observe the duties laid down for them. To my misfortune, however, the course of duties prescribed for Brahmanas has possessed my wretched self.'[1]

"The Brahmana said, 'Accept, O king! I owe thee. Thou didst solicit it, and I also have become pledged (to give thee). If, however, thou refuse to take, O monarch, I shall without doubt curse thee.'

"The king said, 'Fie on kingly duties, the settled conclusion about the operation of which is even such. I should, however, take what thou givest, for only this reason, *viz.*, rendering the two courses of duty exactly equal.[2] This is my hand, that was never before (stretched forth for acceptance of gifts),

[1]Verses 107 and 108 are rather obscure. What the king says in 107 seems to be that you two have referred your dispute to me who am a king. I cannot shirk my duty, but am bound to judge fairly between you. I should see that kingly duties should not, so far as I am concerned, become futile. In 108 he says, being a king I should discharge the duties of a king, *i.e.*, I should judge disputes, and *give*, if need be, but never *take*. Unfortunately, the situation is such that I am obliged to act as a Brahmana by *taking* what this particular Brahmana is desirous of offering.

[2]This verse also seems to be very obscure. The king's natural inclination, it seems, prompts him to oblige the Brahmana by accepting his gift. The ordinances about kingly duties restrain him. Hence his condemnation of those duties. In the second line, he seems to say that he is morally bound to accept the gift, and intends to make a gift of his own merits in return. The result of this act, he thinks, will be to make both courses of duty (*viz.*, the Kshatriya, and the Brahmana's) produce the same kind of rewards in the next world.

is now stretched forth (for acceptance as also) for giving away. Give me what thou owest me.'

"The Brahmana said, 'If I have won any fruits by reciting the *Gayatri*, accept them all.'

"The king said, 'These drops of water, behold, O foremost of Brahmanas, have fallen upon my hand. I also desire to give thee. Accept my gift. Let there be equality between us (through thy accepting my gift as I have accepted thine).'

"Virupa said, 'Know, O king, that we two are Desire and Wrath. It hath been by us that thou hast been induced to act in this way. Thou hast made a gift in return to the Brahmana. Let there be equality between thee and this regenerate person in respect of regions of felicity in the next world. This Vikrita really does not owe me anything. We appealed to thee for thy own sake. Time, Dharma, Mrityu, and we two, have examined everything about thee, here in thy very presence, by producing this friction between thee and that Brahmana. Go now, as thou choosest, to those regions of felicity which thou hast won by means of thy deeds.'

"Bhishma continued, 'I have now told thee how Reciters obtain the fruits (of their recitation) and what, indeed, is their end, what the spot, and what the regions, that a Reciter may win. A Reciter of *Gayatri* goes to the supreme god Brahman, or repairs to Agni or enters the region of Surya. If he sports there in his (new) energetic form, then stupefied by such attachment, he catches the attributes of those particular regions.[1] The same becomes the case with him if he goes to Soma, or Vayu, or Earth, or Space. The fact is, he dwells in all these, with attachment, and displays the attributes peculiar to those regions. If, however, he goes to those regions after having freed himself from attachments, and feels a mistrust (respecting the felicity he enjoys) and wishes for That Which is Supreme and Immutable, he then enters even That. In that case he attains to the ambrosia of ambrosia, to a state free from desire and destitute of separate consciousness. He becomes *Brahma's* self freed from the influence of opposites, happy, tranquil, and without pain.[2] Indeed, he attains to that condition which is free from pain, which is tranquillity's self, which is called *Brahma*, whence there is no return, and which is styled the One and Immutable. He becomes freed from the four means of apprehension,[3] the six conditions, and also the other six and ten attributes.[4] Transcending the Creator (Brahman), he attains to absorption into the One Supreme Soul. Or, if under the influence of attachments, he wishes not for such absorption, but desires to have a separate existence as dependent on that Supreme Cause of everything, then obtains the fruition of everything for which he cherishes a wish. Or, if he looks (with aversion) upon all regions of felicity, which have been (as previously stated)

[1]This is not Emancipation, but merely terminable felicity.

[2]Attains to Emancipation or Absorption into the essence of *Brahma*.

[3]These are Direct knowledge (through the senses), Revelation, Inference, and Intuition.

[4]The first six are Hunger, Thirst, Grief, Delusion, Disease, and Death. The other sixteen are the five breaths, the ten senses, and the mind.

called hells, he then, driving off desire and freed from everything, enjoys supreme felicity even in those very regions.[1] Thus, O monarch, I have discoursed to thee about the end attained by Reciters. I have told thee everything. What else thou wishest to hear?' "

SECTION CC

"Yudhishthira said, 'Tell me, O grandsire, what reply was given by either the Brahmana or the monarch to Virupa after the conclusion of the latter's speech. What kind of end was it, amongst those described by thee, that they obtained? What, indeed, was the discourse that happened between them, and what did they do there?'

"Bhishma said, 'The Brahmana, saying, 'Let it be as thou hast said,'—worshipped Dharma and Yama and Time and Mrityu and Heaven, all of whom were worthy of worship. He also worshipped all those foremost of Brahmanas that had come there by bending his head unto them. Addressing the monarch then, he said, 'Endued with the reward of my recitations, O royal sage, attain thou to a position of eminence. With thy leave I shall set myself to my recitations again. O thou of great might, the goddess Savitri gave me a boon, saying, 'Let thy devotion to recitations be continuous.'

"The king said, 'If thy success (in recitation) has become fruitless (in consequence of thy having given away those fruits unto me), and if thy heart be set upon practising again, go, O learned Brahmana, half and half with me, and let the reward of thy recitations themselves be thine.'[2]

"The Brahmana said, 'Thou hast made strenuous efforts before all these persons (for making me a sharer of the rewards in store for thee as the consequences of thy own acts). Let us then become equal in respect of our rewards (in next life), and let us go to receive that end which is ours.' Knowing the resolve to which they came there, the chief of the gods came to that spot, accompanied by the deities and the Regents of the world. The *Sadhyas*, the *Viswas*, the *Mantras*, diverse kinds of loud and sweet music, the Rivers, the Mountains, the Seas, the Sacred Waters, the Penances, the Ordinances about *yoga*, the Vedas, the Sounds that accompany the singing of the *Samans*, Saraswati, Narada, Parvata, Viswavasu, the Hahas, the Huhus, the *Gandharva* Chitrasena with all the members of his family, the Nagas, the *Sadhyas*, the

[1] I think, K.P. Singha misunderstands this verse. Three different ends are spoken of. One is absorption into *Brahma;* the other is enjoyment of ordinary felicity, which, of course, is terminable, and the last is the enjoyment of that felicity which is due to a freedom from desire and attachments; 126 speaks of this last kind of felicity.

[2] In the second line *saraddham* is *not* an indeclinable; or, if it be taken as such, the sense may still remain unaltered. What the monarch does is to call upon the Brahmana to share with the monarch the rewards that the monarch had won.

Munis, the god of gods, *viz.*, Prajápati, and the inconceivable and thousand-headed Vishnu himself, came there. Drums and trumpets were beat and blown in the firmament. Celestial flowers were rained down upon those high-souled beings. Bands of *Apsaras* danced all around. Heaven, in his embodied form, came there. Addressing the Brahmana, he said, 'Thou hast attained to success. Thou art highly blessed.' Next addressing the monarch, he said, 'Thou also, O king, hast attained to success.' Those two persons then, O monarch (*viz.*, the Brahmana and the king), having done good to each other, withdrew their senses from the objects of the world. Fixing the vital breaths *Prana*, *Apana*, *Samana*, *Udana* and *Vyana* in the heart, they concentrated the mind in *Prana* and *Apana* united together. They then placed the two united breaths in the abdomen, and directed their gaze to the tip of the nose and then immediately below the two eye-brows. They next held the two breaths, with the aid of the mind, in the spot that intervenes between the two eye-brows, bringing them there very gradually. With bodies perfectly inactive, they were absorbed with fixed gaze. Having control over their souls, they then placed the soul within the brain. Then piercing the crown of the high-souled Brahmana a fiery flame of great splendour ascended to heaven. Loud exclamations of woe, uttered by all creatures, were then heard on all sides. Its praises hymned by all, that splendour then entered Brahman's self. The Great grandsire, advancing forward, addressed that splendour which had assumed a form of the tallness of a span, saying, 'Welcome!' And once more he uttered these words, 'Verily, Reciters attain to the same end with the yogins. The attainment by the yogin of his end is an object of direct vision unto all these (here assembled). As regards Reciters, there is this distinction, that the honour is ordained for them of Brahman's advancing forward to receive them (after their departure from earth).[1] Dwell thou in me.' Thus spoke Brahman and once more imparted consciousness into that splendour. Indeed, the Brahmana then, freed from all anxieties, entered the mouth of the Creator. The monarch (Ikshvaku) also, after the same manner, entered the divine Grandsire like that foremost of Brahmanas. The (assembled) deities saluted the Self-born and said, 'A very superior end is, indeed, ordained for Reciters. This exertion (that we have seen thee put forth) is for Reciters. As regards ourselves, we came hither for beholding it. Thou hast made these two equal, rendered them equal honour, and bestowed upon them an equal end. The high end that is reserved for both yogins and Reciters has been seen by us today. Transcending all regions (of felicity), these two are capable of going whithersoever they wish.'

"Brahman said, 'He also that would read the great *Smriti* (*viz.*, the Veda), and he too, who would read the other auspicious *Smritis* that follow the former (*viz.*, Manu's and the rest), would, in this way, attain to the same region with me. He also who is devoted to yoga, will, without doubt, acquire in this manner, after death, the regions that are mine. I go hence. Go ye all

[1]The sense seems to be that *yogins* attain to *Brahma* even here; whereas Reciters attain to him after death.

to your respective places for the accomplishment of your ends.'

"Bhishma continued, 'Having said these words, that foremost of gods disappeared there and then. The assembled deities, having previously taken his leave, returned to their respective abodes. All those high-souled beings, having honoured Dharma, proceeded with well-pleased hearts, O monarch, walking behind that great deity. These are the rewards of reciters and this their end. I have described them to thee as I myself had heard of them. What else, O monarch, dost thou wish to hear of?' "

SECTION CCI

"Yudhishthira said, 'What are the fruits of the yoga represented by Knowledge, of all the Vedas, and of the (various) observances and vows? How also may the creature-soul be known? Tell me this, O grandsire!'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between that lord of creatures, *viz.*, Manu, and the great *Rishi*, Vrihaspati. In days of old, the foremost of celestial *Rishis*, *viz.*, Vrihaspati, who was a disciple of Manu, bowed to his preceptor and addressing that lord and first of all creatures, said, 'What is the cause (of the universe)? Whence have the ordinances (about sacrifices and other pious observances) flowed? What are those fruits which the learned say are attached to Knowledge? Tell me also truly, O illustrious one, what is that which the very Vedas have not been able to reveal? What are those fruits which are adored by eminent personages conversant with the science of *Artha*, with the Vedas, and with the *Mantras*, through sacrifices and plentiful gifts of kine? Whence do those fruits arise? Where are they to be found? Tell me also this old history, *viz.*, whence have the earth, all earthly objects, wind, sky, aquatic creatures, water, heaven, and the denizens of heaven, all sprung? Man's inclinations tend towards that object about which he seeks knowledge. I have no knowledge of that Ancient and Supreme one. How shall I rescue myself from a false display of inclinations towards Him?[1] The *Riks*, all the *Samanas*, all the *Yajuses*, the *Chhandas*, Astronomy, *Nirukta*, Grammar, *Sankalpa*, and *Siksha*, I have studied. But I pave no knowledge of the nature of the great creatures (the five primal elements) that enter into the composition of everything.[2] Tell me all I have asked thee, by using only simple assertions and distinguishing

[1]The fact is, I do not know anything of Him, but still I profess to worship him. This is false behaviour. How shall I be rescued from such falsehood? This is what Vrihaspati says.

[2]The *Chhandas* are the rules of Prosody as applicable to the Vedic hymns. *Jyotish* is astronomy. It forms an *Anga* of the Vedas. *Nirukta* furnishes rules for interpreting obscure passages of the Vedas, and also gives the meanings of technical or obscure words used therein. *Kalpa* is the description of religious rites. *Siksha* is the science of Pronunciation as applied to Vedic hymns and *mantras*.

adjectives or attributes. Tell me what the fruits are of Knowledge and what those fruits that are attached to sacrifices and other religious rites. Explain to me how also an embodied being departs from his body and how he attains to another body.'

"Manu said, 'That which is agreeable to one is said to constitute one's happiness. Similarly, that which is disagreeable to one is said to constitute one's misery.—By this I shall obtain happiness and keep off misery—from a sentiment like this flow all religious acts. The efforts for the acquisition of Knowledge, however, arise from a sentiment for avoiding both happiness and misery.[1] The ordinances about sacrifices and other observances, that occur in the Vedas, are all connected with desire. He, however, who liberates himself from desire, succeeds in attaining to *Brahma*. That man who, from desire of winning happiness, walks in the path of acts which are of diverse kinds, has to go to hell.'[2]

"Vrihaspati said, 'Men's aspirations are concerned with the acquisition of the agreeable which ends in happiness, and the avoidance of the disagreeable which brings misery. Such acquisition and such avoidance again are accomplished by acts.'[3]

"Manu said, 'It is by liberating oneself from acts that one succeeds in entering into *Brahma*. The ordinances about acts have flowed for that very end.[4] The ordinances about acts tempts only those whose hearts are not free from desire. By liberating oneself from acts (as already said) one acquires the highest state. One desirous of felicity (Emancipation), betaking oneself to religious rites, becomes purified (from attachments) by acts having for their object the purification of the soul, and at last wins great splendour. By liberating oneself from acts, one acquires the highest end, *viz.*, *Brahma*, which is very much above the reward that acts give. Creatures have all been created by Mind and Act. These again are the two best paths adored by all. Outward acts produce fruits that are transitory as also eternal. For acquiring the latter there is no other means than abandonment of fruits by the mind.[5] As the eye, when night passes away and the veil of darkness is removed from it, leads its possessor by its own power, so the Understanding, when it

[1]They who believe that happiness is not eternal and that, therefore, they should not pursue it, withdraw themselves from pious acts which lead to that happiness. They seek Knowledge as the best means for avoiding all that is transitory and changeful. They seek *moksha* or complete Emancipation which has been described in the previous sections.

[2]The meaning of 'hell' as applied in such passages has been explained before.

[3]This is a highly aphoristic line. I give the sense by expanding the words. By 'acts' here is meant 'sacrifices and other religious observances.' The intention of Vrihaspati is to enforce the propriety of acts, for without acts, the ends of life cannot, he maintains, be secured.

[4]The sense is that one should devote oneself to acts as a sort of preparation. Afterwards one should abandon them for obtaining the higher end. Acts, therefore, have their use, and help one, though mediately, in the acquisition of *Brahma*.

[5]*The mind and acts have created all things.* This has been explained in the last verse of section 190 ante. *Both are good paths*, for by both, good end may be attained, *viz.*, the highest, by drilling the mind, as also (mediately) by acts (as explained in verse 14 above). The fruits of actions must be mentally abandoned if the highest end is to be attained; *i.e.*, acts may be gone through, but their fruits should never be coveted.

becomes endued with Knowledge, succeeds in beholding all evils that are worthy of avoidance.[1] Snakes, sharp-pointed *kusa* blades, and pits, men avoid when they perceive them lie on their way. If some tread upon or fall into them, they do so through ignorance. Behold the superiority of the fruits of knowledge (over those of ignorance). *Mantras* applied duly, sacrifices, the presents called *Dakshina*, gift of food, and concentration of the mind (for divine contemplation),—these are the five acts that are said to be productive of fruits, there being none else. Acts have (the three) attributes (of *Sattwa*, *Rajas*, and *Tamas*) for their soul. The Vedas say this. (The Vedas consist of *Mantras*). The *Mantras*, therefore, have the same three attributes, since it is with *Mantras* that acts are to be accomplished. The ritual also must be liable to the same three attributes. The fruits of action depend upon the mind. It is the embodied creature that enjoys those fruits.[2] All excellent kinds of sound, form, taste, touch, and scent, are the fruits of acts, being attainable in the region of acts (*i.e.*, heaven). As regards, however, the fruits of knowledge, man acquires them even here before death.[3] Whatever acts are accomplished by means of the body, one enjoys the fruits thereof in a state of physical existence. The body is, indeed, the framework to which happiness inheres, as also the framework to which misery inheres.[4] Whatever acts are accomplished by means of words, their fruits are to be enjoyed in a state in which words can be spoken. Similarly, whatever acts are accomplished by the mind, their fruits are enjoyed in a state in which one is not freed from the mind.[5] Devoted to the fruits of acts, whatever kind of acts (*Sattwika* or

[1]Nilakantha explains the grammar of the first line differently. His view is *yatha chakshurupah praneta nayako*, etc. A better construction would be *yatha chaksha pranetah* (*bhavati*) etc.

[2]This verse may be said to furnish the key of the doctrine of *karma* or acts and why acts are to be avoided by persons desirous of *Moksha* or Emancipation. *Acts have three attributes:* for some are *Sattwika* (good), as sacrifices undertaken for heaven, etc., some are *Rajasika* (of the quality of Passion), as penances and rites accomplished from desire of superiority and victory; and some are *Tamasika* (of the quality of Darkness), as those undertaken for injuring others, notably the *Atharvan* rites of *Marana*, *Uchatana*, etc.: this being the case, the *Mantras*, without acts cannot be accomplished, are necessarily subject to the same three attributes. The same is the case with rituals prescribed. It follows, therefore, that the mind is the chief cause of the kind of fruits won, *i.e.*, it is the motive that determines the fruits, *viz.*, of what kind it is to be. The enjoyer of the fruit, of course, is the embodied creature.

[3]There can be no doubt that Nilakantha explains this verse correctly. It is really a cruce. The words *Naro na samsthanagatah prabhuh syat* must be taken as unconnected and independent. *Na samsthana gatah* is before death *Prabhuh* is *adhikari* (*jnanphale* being understood). K.P. Singha gives the sense correctly, but the Burdwan translator makes nonsense of the words.

[4]The subject of this verse as explained by the commentator, is to inculcate the truth that the result of all acts accomplished by the body is heaven where one in a physical state (however subtile) enjoys those fruits.If Emancipation is to be sought, it must be attained through the mind.

[5]The sense depends upon the word *acts*. If *acts* are accomplished by the mind, their fruits must be enjoyed by the person in a state in which he will have a mind. Emancipation cannot be achieved by either recitation (japa) or *Dhyana* (meditation, for both these are *acts*. Perfect liberation from *acts* is necessary for that great end.

Rajasika or *Tamasika*) a person covetous of fruits accomplishes, the fruits, good or bad, that he actually enjoys partake of their character. Like fishes going against a current of water, the acts of a past life come to the actor. The embodied creature experiences happiness for his good acts, and misery for his evil ones. Him from whom this universe hath sprung. Him by knowing whom persons of cleansed souls transgress this world, Him who has not been expressed by Vedic *mantras* and words, I will now indicate. Listen to me as I speak of that highest of the high. Himself liberated from the several kinds of taste and scent, and sound and touch and form. He is incapable of being grasped by the senses, unmanifest, without colour, the One, and He has created the five kinds of objects[1] for His creatures. He is neither female, nor male, nor of the neuter sex. He is neither existent, nor non-existent, nor existent-nonexistent.[2] Only those that are acquainted with *Brahma* behold Him. He knoweth no direction.' "

SECTION CCII

"Manu said, 'From that eternal and undeteriorating One first sprang Space; from space came Wind; from wind came Light; from light came Water; from water sprang the Universe; and from the universe, all things that occur in it. The bodies of all (earthly) things, (after dissolution), first enter into water, thence to light or heat, thence to the wind, and thence to space. They that seek Emancipation have not to return from space. On the other hand, they attain to Brahma. The refuge of Emancipation, *viz.*, Brahma, is neither hot, nor cold, neither mild nor fierce, neither sour nor astringent, neither sweet nor bitter. He is not endued with sound, or scent, or form. He transcends all these and everything, and is without dimensions.[3] The skin perceives touch; the tongue, taste; the nose, scent; the ears, sounds; and the eyes, forms. Men not conversant with *Adhyatma* succeed not in beholding what is above these. Having withdrawn the tongue from tastes, the nose from scents, the ears from touch, and the eyes from forms, one succeeds in beholding one's own self (as independent of the senses and the mind and, therefore, of attributes).[4] It hath been said that that which is the Cause of the actor, the act, the material with which the act is done, the place and the time of the act, and the inclinations and propensities in respect of happiness and misery, is called the Self (or Soul). That which pervades everything, which does everything (assuming the forms of living creatures), that which exists in

[1] *viz.*, Taste. etc.,
[2] *Existent*, line atom; *non-existent*, line space; *existent-nonexistent*, line Maya or illusion.
[3] *Aswabhavam* is explained by the commentator as *Pramatri-twadi vihinam.*
[4] *i.e.*, one sees one's own soul.

the universe even as the *mantras* declare,[1] that which is the cause of all, that which is the highest of the high, and that which is One without a second and does all things, is the Cause. Everything else is effect. It is seen that a person, in consequence of the acts performed by him, obtains results both good and evil, which (though apparently incompatible with each other, still) dwell together in harmony. Indeed, as the good and evil fruits born of their own acts dwell together in the bodies of creatures which are their refuge, even so Knowledge dwells in the body.[2] As a lighted lamp, while burning, discovers other objects before it, even so the five senses which are like lamps set on high trees, find out their respective objects when lighted by Knowledge.[3] As the various ministers of a king, uniting together, give him counsel, even so the five senses that are in the body are all subservient to Knowledge. The latter is superior to all of them. As the flames of fire, the current of the wind, the rays of the sun, and the waters of rivers, go and come repeatedly, even so the bodies of embodied creatures are going and coming repeatedly.[4] As a person by taking up an axe cannot, by cutting open a piece of wood, find either smoke or fire in it, even so one cannot, by cutting open the arms and feet and stomach of a person, see the principle of knowledge, which, of course, has nothing in common with the stomach, the arms and the feet. As again, one beholds both smoke and fire in wood by rubbing it against another piece, so a person of well-directed intelligence and wisdom, by uniting (by means of *yoga*) the senses and the soul, may view the Supreme Soul which, of course, exists in its own nature.[5] As in the midst of a dream one beholds one's own body lying on the ground as something distinct from one's own self, even so a person, endued with the five senses, the mind, and the understanding, beholds (after death) his own body and then goes from one into another form[6]. The Soul is not subject to birth, growth, decay, and destruction. In consequence of the acts of life being endued with effects, the Soul, clothed in body, passes

[1] *i.e.*, which, though one, divides itself into a thousand form like the image of the moon in a quantity of agitated water.

[2] The analogy consists in this: good and evil fruits, though incompatible, dwell together; similarly, knowledge, though not material, resides in the material body. Of course, knowledge is used here in the sense of the mind or the understanding.

[3] It is difficult to understand why the idea of lamps set on trees is introduced here.

[4] The analogy is thus explained. Fire, when fed, bursts into flames. When not fed, it dies out, but is not destroyed, for with new fuel the flames may be brought back. The current of the wind ceases, but does not suffer extinction; for if it did, there would be no current again. The same is the case with the rays of the Sun. They die in the night, to reappear in the morning. The rivers are dried up in summer and refilled during the rains. The body, once dissolved, appears in another form. It will be seen that the weakness of the reasoning is due only to incorrect notions about the objects referred to.

[5] *Exists in its own nature*, *i.e.*, unaffected by attributes and qualities and accidents.

[6] Some of the Bengal texts read *sumahan* and *subuddhih* in the second line. Of course, this is incorrect. The true reading is *samanah* and *sabuddhih*, meaning 'with mind and with understanding.' In the Bombay edition occurs a misprint, *viz.*, *sumanah* for *samanah*. Nilakantha cites the correct readings.

from this body (when deprived of animation) into another, unseen by others.[1] No one can behold with the eye the form of the Soul. The Soul cannot, again, form the subject of any one's touch. With those (*i.e.*, the senses), the Soul accomplishes no act. The senses do not approach the Soul. The Soul, however, apprehends them all. As anything, placed in a blazing fire before a spectator, assumes a certain colour in consequence of the light and heat that operates upon it, without taking any other hue or attribute, even so the Soul's form is seen to take its colour from the body. After the same manner, man, casting off one body, enters another, unseen by all. Indeed, casting off his body to the (five) great primal elements, he assumes a form that is similarly made of the same (five) elements. The embodied creature (upon the destruction of his body) enters space, wind, fire, water, and earth in such a way that each particular element in his body mingles with the particular element (out of his body) with whose nature it is consonant. The senses also, which are engaged in diverse occupations and dependent on the five elements (for the exercise of their functions), enter these five elements that call forth their functions. The ear derives its capacity from space; and the sense of scent from the earth. Form, which is the property of the eye, is the consequence of light or fire. Fire or heat has been said to be the dependent cause of water. The tongue which has for its property taste becomes merged into water. The skin which has touch for its property becomes lost in the wind whose nature it partakes. The fivefold attributes, (*viz.*, sound, etc.) dwell in the (five) great creatures (*viz.*, the five primal elements). Those fivefold objects of the senses (*viz.*, space, etc.) dwell in the (five) senses. All these again (*viz.*, the fivefold attributes, the fivefold elements, and the five senses) follow the lead of the mind. The mind follows the lead of the Understanding, and the Understanding follows the lead of That which exists in its true and undefiled nature (*viz.*, the Supreme Soul).[2] The doer in his new body receives all the good and bad acts done by him as also all acts done by him in his past existence. All these acts done in this life and the next ones to come follow the mind even as aquatic animals pass along a genial current. As a quickly-moving and restless thing becomes an object of sight, as a minute object appears to be possessed of large dimensions (when seen through spectacles), as a mirror shows a person his own face (which cannot otherwise be seen), even so the Soul (though subtile and invisible) become an object of the Understanding's apprehension.' "[3]

[1]The Burdwan translator misunderstands the word *Linga* as used in both 14 and 15. K.P. Singha also wrongly renders that word as it occurs in 15. The commentator rightly explains that *Linga* has no reference to *Linga-sarira* or the invisible body composed of the *tanmatra* of the primal elements, but simply means the gross body. In 14, he says, *Lingat sthuladehat, Lingam tadeva dehantaram.* In 15, *anena Lingena Savibhutena. Adristhah* means *alakshitah.* A little care would have removed such blunders.

[2]The commentator cites the *Gita* which furnishes a parallel passage, *viz.*, *Indriyani paranyahurindriyebhyah param manah*, etc.

[3]This verse seems to show that the *Rishis* had knowledge of spectacles, and probably also, of microscopes. The instrument that shewed minute objects must have been well known, otherwise some mention would have been made of it by name. The commentator calls it *upanetra.*

SECTION CCIII

"Manu said, 'The mind united with the senses, recollects after a long time the impressions of the objects received in the past. When the senses are all suspended (in respect of their functions),[1] the Supreme (the Soul), in the form of the Understanding, exists in its own true nature. When the Soul (at such a time) does not in the least regard all those objects of the senses in respect of their simultaneity or the reverse in point of time but mustering them from all directions holds them before it together, it necessarily happens that he wanders among all things that are incongruous. He is, therefore, the (silent) Witness. Hence the Soul encased in body is something having a distinct and independent existence.[2] There is *Rajas,* there is *Tamas,* and there is *Sattwa,* the third. There are again three states of the understanding, *viz.*, waking, dreaming, and sound sleep. The Soul has knowledge of the pleasures and pains, which are all contradictory, of those states, and which partake of the nature of the threefold attributes first mentioned.[3] The Soul enters the senses like the wind entering the fire in a piece of wood.[4] One cannot behold the form of the Soul by one's eye, nor can the sense of touch, amongst the senses, apprehend it. The Soul is not, again, an object of apprehension by the ear. It may, however, be seen by the aid of the *Srutis* and the instructions of the wise. As regards the senses, that particular sense which apprehends it loses upon such apprehension its existence as a sense.[5] The senses cannot themselves apprehend their respective forms by themselves. The Soul is omniscient (inasmuch as it apprehends both the knower and the known). It beholds all things. Being omniscient, it is the Soul that beholds the senses (without, as already said, the senses being able to apprehend it). Nobody has seen the other side of the Himavat mountains, nor the reverse of the moon's disc. Yet it cannot be said that these do not

[1]By death on sleep.

[2]*Yugapat* means simultaneous: *atulyakalam* means differing in point of time in respect of occurrence: *kritsnam* qualifies *indriyartham; Vidwan* means *Sakshi;* and *ekah*, independent and distinct. What is intended to be said here is that when the soul, in a dream, musters together the occurrences and objects of different times and places, when, in fact, congruity in respect of both time and place does not apply to it, it must be regarded to have an existence that is distinct and independent of the senses and the body.

[3]The object of this is to show that the Soul has only knowledge of the pleasures and pains arising in consequence of *Sattwa* and *Rajas* and *Tamas* and in connection with the three states of the understanding due to the same three attributes. The Soul, however, though knowing them, does not enjoy or suffer them. He is only the silent and inactive Witness of everything.

[4]The object of the simile is to show that as wind is a separate entity although existing *with* the fire in a piece of wood, so the Soul, though existing *with* the senses is distinct from them.

[5]The Bengal texts read *indriyanam* which I adopt. The Bombay edition reads *indriyendriyam*, meaning the sense of the senses, in the same way as the *Srutis* declare that is the *Prana* of *Prana*, the eye of the eye, the ear of the ear, etc., *Sravanena darsanam tatha kritam* is, 'apprehended by the ear,' *i.e.*, as rendered above, 'apprehended through the aid of the *Srutis*.'

exist. Similarly, though never apprehended by the senses, yet nobody can say that the Soul, which dwells in all creatures, which is subtile, and which has knowledge for its essence, does not exist. People see the world reflected on the moon's disc in the form of spots. Though seeing, they do not know that it is the world that is so reflected there. Even such is the knowledge of the Soul. That knowledge must come of itself. The Soul depends upon the Soul itself. Men of wisdom, reflecting on the formlessness of visible objects before birth and after destruction, behold by the aid of intelligence, the formlessness of objects that have apparent forms. So also although the Sun's motion cannot be seen, yet persons, by watching its rising and setting, conclude that the sun has motion.[1] Similarly, those who are endued with wisdom and learning behold the Soul by the aid of the lamp of intelligence, though it is at a great distance from them, and seek to merge the fivefold elements, which are near, into *Brahma*.[2] Verily, an object cannot be accomplished without the application of means. Fishermen catch fish by means of nets made of strings. Animals are captured by employing animals as are the means. Birds are caught by employing birds as the means. Elephants are taken by employing elephants. In this way, the Soul may be apprehended by the principle of knowledge. We have heard that only a snake can see a snake's legs. After the same manner one beholds, through Knowledge, the Soul encased in subtile form and dwelling within the gross body. People cannot, through their senses, know the senses. Similarly, mere Intelligence at its highest cannot behold the Soul which is supreme. The moon, on the fifteenth day of the dark fortnight, cannot be seen in consequence of its form being hid. It cannot be said, however, that destruction overtakes it. Even such is the case with the Soul dwelling in the body. On the fifteenth day of the dark fortnight, the gross body of the moon becomes invisible. After the same manner, the Soul, when liberated from the body, cannot be apprehended. As the moon, gaining another point in the firmament begins to shine once more, similarly, the Soul obtaining a new body, begins to manifest itself once more. The birth, growth and disappearance of the moon can all be directly apprehended by the eye. These phenomena, however, appertain to the gross form of that luminary. The like are not the attributes of the Soul. The moon, when it shows itself after its disappearance on the fifteenth day of the dark fortnight, is regarded as the same luminary that had become invisible. After the same manner, notwithstanding the changes

[1]The commentator uses the illustration of a tree. Before birth the tree was not; and after destruction, it is not; only in the interim, it is. Its formlessness or nothingness is manifest from these two states, for it has been said that which did not exist in the past and will not exist in the future cannot be regarded as existing in the present. *Tadgatah* is explained by the commentator as *udayastamanagatah* or *taddarsinah*.

[2]Both the vernacular translators render the second line incorrectly. The first line is elliptical, and would be complete by supplying *asannam pasyanti*. The paraphrase of the second line is *Pratyasannam Jneyam Jnanabhisamhitam (prati) ninisante*. *Jneyam* is explained by the commentator as *prapancham*. *Jnanabhisamhitam* means that which is known by the name of Knowledge, *i.e.*, *Brahma*, which has many similar names some of which the commentator quotes such as Satyam (truth), *Jananam* (knowledge), Anantam (infinite), Vijnanam (true knowledge), Anandam (joy or happiness).

represented by birth, growth and age, a person is regarded as the same individual without any doubt of his identity. It cannot be distinctly seen how Rahu approaches and leaves the moon. After the same manner, the Soul cannot be seen how it leaves one body and enters another.[1] Rahu becomes visible only when it exists with the sun or the moon. Similarly, the Soul becomes an object of apprehension only when it exists with the body. When liberated from the sun or the moon, Rahu can no longer be seen. Similarly, the Soul, liberated from the body, can no longer be seen. Then again, as the moon, even when it disappears on the fifteenth day of the dark fortnight, is not deserted by the constellations and the stars, the Soul also, even though separated from the body, is not deserted by the fruits of the acts it has achieved in that body.'"

SECTION CCIV

"Manu said, 'As in a dream this manifest (body) lies (inactive) and the enlivening spirit in its subtile form, detaching itself from the former, walks forth after the same manner, in the state called deep slumber(or death), the subtile form with all the senses becomes inactive and the Understanding, detached from it remains awake. The same is the case with Existence and Non-Existence.[2] As when quantity of water is clear, images reflected in it can be

[1] *Tamas* is another name for Rahu. The first line, therefore, refers to the manner in which an eclipse occurs. There is no absolute necessity, however, for taking it as an allusion to the eclipse. The meaning may be more general. Every day, during the lighted fortnight, the moon gains in appearance, as, indeed, every day, during the dark fortnight, it loses in appearance. It may, therefore, be said that darkness approaches it or leaves it for eating it away or discovering it more and more. The actual process of covering and discovering cannot be noticed. This circumstance may be taken as furnishing the simile. In verse 21, similarly, *tamas* is capable of a wider meaning. In 22, the word *Rahu* is used. It should be explained, however, that Rahu is no imaginary monster as the Puranas describe but the descending node of the moon, *i.e.*, a portion of space in and about the lunar orbit.

[2] This is a very difficult verse and the distinction involved in it are difficult to catch. Of course, I follow the commentator in rendering it. What is said here is that in a dream, *Vyakta* (manifest body) lies inactive, while the *Chetanam* (the subtile form) walks forth. In the state called *Sushupti* (deep slumber which is like death) the *indriyasamyuktam* (the subtile form) is abandoned, and *Jnanam* (the Understanding), detached from the former, remains. After this manner, *abhava* (non-existence, *i.e.*, Emancipation) results from destruction of *bhavah* or existence as subject to its known conditions of dependence on time, manner of apprehension, etc., for Emancipation is absorption into the Supreme Soul which is independent of all the said conditions. The commentator explains that these observations become necessary to show that Emancipation is possible. In the previous section the speaker drew repeated illustrations for showing that the soul, to be manifest, depended on the body. The hearer is, therefore, cautioned against the impression that the soul's dependence on the body is of such an indissoluble kind that it is incapable of detachment from the body, which of course, is necessary for Emancipation or absorption into the Supreme Soul.

seen by the eye, after the same manner, if the senses be unperturbed, the Soul is capable of being viewed by the understanding. If, however, the quantity of water gets stirred, the person standing by it can no longer see those images. Similarly, if the senses become perturbed, the Soul can no longer be seen by the understanding. Ignorance begets Delusion. Delusion affects the mind. When the mind becomes vitiated, the five senses which have the mind for their refuge become vitiated also. Surcharged with Ignorance, and sunk in the mire of worldly objects, one cannot enjoy the sweets of contentment or tranquillity. The Soul (thus circumstanced), undetatched from its good and evil acts, returns repeatedly unto the objects of the world. In consequence of sin one's thirst is never slaked. One's thirst is slaked only when one's sin is destroyed. In consequence of attachment to worldly objects, which has a tendency to perpetuate itself, one wishes for things other than those for which one should wish, and accordingly fails to attain to the Supreme.[1] From the destruction of all sinful deeds, knowledge arises in men. Upon the appearance of Knowledge, one beholds one's Soul in one's understanding even as one sees one's own reflection in a polished mirror. One obtains misery in consequence of one's senses being unrestrained. One obtains happiness in consequence of one's senses being restrained. Therefore, one should restrain one's mind by self-effort from objects apprehended by the senses.[2] Above the senses is the mind; above the mind is the understanding; above the understanding is the Soul; above the Soul is the Supreme or Great. From the Unmanifest hath sprung the Soul; from the Soul hath sprung the Understanding; from the Understanding hath sprung the Mind. When the Mind becomes associated with the senses, then it apprehends sound and the other objects of the senses. He who casts off those objects, as also all that are manifest, he who liberates himself from all things that arise from primordial matter, being so freed, enjoys immortality.[3] The Sun rising diffuses his rays. When he sets, he withdraws unto himself those very rays that were diffused by him. After the same manner, the Soul, entering the body, obtains the fivefold objects of the senses by diffusing over them his rays represented by the senses. When, however, he turns back, he is said to set by withdrawing those rays unto himself.[4] Repeatedly led along the path that is created by acts, he obtains the fruits of his acts in consequence of his having followed the practice of acts.[5] Desire for the objects of the senses keeps away from a person who does not indulge in such desire. The very principle of desire, however, leaves him who has

[1] *Caswasasya* is an instance of *Bhavapradhananirdesa*, *i.e.*, of a reference to the principal attrbute connected by it.

[2] *Indriaih rupyante* or *nirupyante*, hence *Indriyarupani*.

[3] The objects to be abandoned are those which the senses apprehend and those which belong to primordial matter. Those last, as distinguished from the former, are, of course, all the *linga* or subtile forms or existents which are made up of the *tanmatras* of the grosser elements.

[4] Or, regains his real nature.

[5] I adopt the Bombay reading *aptavan* instead of the Bengal reading *atmavit*. *Pravrittam dharmam*, as explained previously, is that *Dharma* or practice in which there is *pravritti* and not *nivritti* or abstention.

beheld his soul, which, of course, is entirely free from desire.[1] When the Understanding, freed from attachment to the objects of the senses, becomes fixed in the mind, then does one succeed in attaining to *Brahma*, for it is there that the mind with the understanding withdrawn into it can possibly be extinguished. *Brahma* is not an object of touch, or of hearing, or of taste, or of sight, or of smell, or of any deductive inference from the Known. Only the Understanding (when withdrawn from everything else) can attain to it. All objects that the mind apprehends through the senses are capable of being withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be withdrawn into the Soul, and the Soul into the Supreme.[2] The senses cannot contribute to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtile, beholds those all.' "

SECTION CCV

"Manu said, 'Upon the appearance of the physical and mental sorrow, one does not become able to practise *yoga*. It is advisable, therefore, for one not to brood over such sorrow. The remedy for sorrow is abstention from brooding over it. When sorrow is brooded over, it comes aggressively and increases in violence. One should relieve mental sorrow by wisdom, while physical sorrow should be cured by medicaments. Wisdom teaches this. One should not, while under sorrow, behave like a child. The man of wisdom should never cherish a desire for youth, beauty, length of life, accumulation of wealth, health, and the companionship of those that are dear, all of which are transitory. One should not grieve singly for a sorrow that affects a whole community. Without grieving, one should, if one sees an opportunity, seek to apply a remedy. Without doubt, the measure of sorrow is much greater than that of happiness in life. To one who is content with the objects of the senses, death that is disagreeable comes in consequence of his stupefaction. That man who avoids both sorrow and happiness succeeds verily in attaining to Brahma. Such persons, who are possessed of wisdom, have never to grieve.[3]

[1]The sense is this: by abstaining from the objects of the senses one may conquer one's desire for them. But one does not succeed by that method alone in totally freeing oneself from the very principle of desire. It is not till one succeeds in beholding one's soul that one's principle of desire itself becomes suppressed.

[2]The separate existence of an objective world is denied in the first clause here. All objects of the senses are said here to have only a subjective existence; hence the possibility of their being withdrawn into the mind. The latest definition of matter, in European philosophy, is that it is a permanent possibility of sensations.

[3]*Te* is explained by the commentator as *Brahmabhigatah*. K.P. Singha wrongly renders the last foot of the second line. The Burdwan version is correct.

Worldly possessions bring about sorrow. In protecting them thou canst not have any happiness. They are again earned with misery. One should not therefore, regard their loss.[1] Pure Knowledge (or Brahma) is regarded (by ignorance) as existing in the diverse forms that are objects of Knowledge. Know that mind is only an attribute of Knowledge. When the mind becomes united with the faculties of knowledge, then the Understanding (which bodies forth the forms of things) sets in.[2] When the Understanding, freed from the attributes of action, becomes directed towards the mind(after being withdrawn from outward objects), then does it succeed in knowing *Brahma* by meditation or *Yoga* ending in complete absorption (*samadhi*)? The Understanding flowing from Ignorance, and possessed of the senses and attributes, runs towards external objects, like a river issuing from a mountain summit and flowing towards other regions. When the Understanding, withdrawn into the mind, succeeds in absorbing itself into contemplation that is free from attributes, it attains to a knowledge of Brahma like the touch of gold on a touchstone. The mind is the apprehender of the objects of the senses. It must first be extinguished (before Brahma can be attained). Dependent upon the attributes of objects that are before it, the mind can never show that which is without attributes. Shutting up all the doors constituted by the senses, the Understanding should be withdrawn into the mind. In this state, when absorbed in contemplation, it attains to the knowledge of Brahma. As the fivefold great creatures (in their gross form) upon the destruction of the attributes by which they are known, become withdrawn(into their subtile form called *Tanmatra*), after the same manner the Understanding may dwell in the mind alone, with the senses all withdrawn from their objects. When the Understanding, though possessed of the attribute of certainty, dwells in the mind, busied with the internal, even then it is nothing but the mind (without being anything superior to it). When the mind or consciousness, which attains to excellence through contemplation, succeeds in identifying attributes with what are considered as their possessors, then can it cast off all attributes and attain to Brahma which is without attributes.[3] There is no indication that is fit enough for yielding a knowledge of what is Unmanifest (*Brahma*). That which cannot form the subject of language, cannot be acquired by any one. With cleansed soul, one should seek to approach the Supreme Brahma, through the aid afforded by penances, by inferences, by self-restraint, by the practices and observances as laid down for one's own order, and by the Vedas. Persons of clear vision (besides seeing the Supreme

[1] *Te* in the first line is equal to *tava*.

[2] I follow the commentator in so far as he is intelligible. It is evident that the words *nanam* and *Jneyam* are used in the original not consistently throughout.

[3] The meaning seems to be this: ordinary men regard all external objects as possessing an independent existence, and their attributes also as things different from the substances which own them. The first step to attain to is the conviction that attributes and substances are the same, or that the attributes are the substances. This accords with the European *Idealism*. The next stage, of course, is to annihilate the attributes themselves by contemplation. The result of this is the attainment of *Brahma*.

within themselves) seek him in even external forms by freeing themselves from attributes. The Supreme, which is called by the name of *Jneya* (*i.e.*, that which should be known), in consequence of the absence of all attributes or of its own nature, can never be apprehended by argument. When the Understanding becomes freed from attributes, then only it can attain to Brahma. When unemancipated from attributes, it falls back from the Supreme. Indeed, such is the nature of the understanding that it rushes towards attributes and moves among them like fire among fuel. As in the state called *Sushupti* (deep and dreamless slumber) the five senses exist freed from their respective functions, after the same manner the Supreme Brahma exists high above *Prakriti*, freed from all its attributes. Embodied creatures thus betake themselves to action in consequence of attributes. When they abstain therefrom, they attain to Emancipation. Some again (by action) go to heaven. The living creature, primordial nature, the understanding, the objects of the senses, the senses, consciousness, conviction of personal identity, are called creatures (for they are subjected to destruction). The original creation of all these flowed from the Supreme. Their second or succeeding creation is due to the action of couples or pairs (of opposite sexes) and is confined to all things save the primal five, and is restrained by laws in consequence of which the same species produce the same species. From righteousness (living) creatures obtain a high end, and from sinfulness they earn an end that is low. He who is unemancipated from attachments, encounters rebirth; while he who is emancipated therefrom, attains to Knowledge (or Brahma).' "

SECTION CCVI

"Manu said, 'When the fivefold attributes are united with the five senses and the mind, then is Brahma seen by the individual like a thread passing through a gem. As a thread, again, may lie within gold or pearl or a coral or any object made of earth, even so one's soul, in consequence of one's own acts, may live within a cow, a horse, a man, an elephant, or any other animal, or within a worm or an insect. The good deeds an individual performs in a particular body produce rewards that the individual enjoys in that particular body. A soil, apparently drenched with one particular kind of liquid, supplies to each different kind of herb or plant that grows on it the sort of juice it requires for itself. After the same manner, the Understanding, whose course is witnessed by the soul, is obliged to follow the path marked out by the acts of previous lives.[1] From knowledge springs desire. From desire springs resolution. From resolution flows action. From action proceed fruits (*i.e.*,

[1] *Antaratmanudarsini* is explained by the commentator as "that which has the *Antaratman* for its *anudarsin* or witness. The Burdwan translator is incorrect in rendering the second line.

consequences, good and bad). Fruits, therefore, are dependent on actions as their cause. Actions have the understanding for their cause. The understanding has knowledge for its cause; and knowledge has the Soul for its cause. That excellent result which is achieved in consequence of the destruction of knowledge, of fruits, of the understanding, and of acts, is called Knowledge of Brahma.[1] Great and high is that self-existent Essence, which yogins behold. They that are devoid of wisdom, and whose understandings are devoted to worldly possessions never behold that which exists in the Soul itself. Water is superior to the Earth in extension; Light is superior to Water; Wind is superior to Light; Space is superior to Wind; Mind is superior to Space; Understanding is superior to Mind; Time is superior to Understanding. The divine Vishnu, whose is this universe, is superior to Time. That god is without beginning, middle, and end. In consequence of his being without beginning, middle, and end, he is Unchangeable. He transcends all sorrow, for sorrow has limits.[2] That Vishnu hath been called the Supreme Brahma. He is the refuge or object of what is called the Highest. Knowing Him, they that are wise, freed from everything that owns the power of Time, attain to what is called Emancipation. All these (that we perceive) are displayed in attributes. That which is called Brahma, being without attributes, is superior to these.[3] Abstention from acts is the highest religion. That religion is sure to lead to deathlessness (Emancipation). The *Richs,* the *Yajuses,* and the *Samans,* have for their refuge the body. They flow from the end of the tongue. They cannot be acquired without effort and are subject to destruction. Brahma, however, cannot be acquired in this way, for (without depending upon the body) it depends upon that (*i.e.,* the knower or Soul) which has the body for its refuge. Without beginning, middle, or end, Brahma cannot be acquired by exertion (like to what is necessary for the acquirement of the Vedas). The *Richs,* the *Samans,* the *Yajuses* have each a beginning. Those that have a beginning have also an end. But Brahma is said to be without beginning. And because Brahma hath neither beginning nor end, it is said to be infinite and unchangeable. In consequence of unchangeableness, Brahma transcends all sorrow as also all pairs of opposites. Through unfavourable destiny, through inability to find out the proper means, and through the impediments offered by acts, mortals succeed not in beholding the path by which Brahma may be reached. In consequence of attachment to worldly possessions, of a vision of the joys of the highest heaven, and of

[1]The first 'knowledge' refers to the perception of the true connection between the Soul and the not-Soul. 'Fruits' mean the physical forms that are gained in new births. The destruction of the understanding takes place when the senses and the mind are withdrawn into it all of them, united together, are directed towards the Soul. *Jneyapratishthitam Jnanam* means, of course, knowledge of *Brahma.*

[2]The commentator explains that sorrow arises from the relation of the knower and the known. All things that depend upon that relation are transitory. They can form no part of what is eternal and what transcends that relation.

[3]I take the obvious meaning, instead of the learned explanation offered by Nilakantha

coveting something other than Brahma, men do not attain to the Supreme.[1] Others beholding worldly objects covet their possession. Desirous of such objects, they have no longing for Brahma in consequence of its transcending all attributes.[2] How shall he that is attached to attributes which are inferior, arrive at a knowledge of him that is possessed of attributes that are superior? It is by inference that one can arrive at a knowledge of Him that transcends all this in attributes and form. By subtile intelligence alone can we know Him. We cannot describe Him in words. The mind is seizable by the mind, the eye by eye.[3] By knowledge the understanding can be purified of its dross. The understanding may be employed for purifying the mind. By the mind should the senses be controlled. Achieving all this, one may attain to the Unchangeable. One who has, by contemplation, become freed from attachments, and who has been enriched by the possession of a discerning mind, succeeds in attaining to Brahma which is without desire and above all attributes. As the wind keeps away from the fire that is embedded within a piece of wood, even so persons that are agitated (by desire for worldly possessions) keep away from that which is Supreme. Upon the destruction of all earthly objects, the mind always attains to That which is higher than the Understanding; while upon their separation the mind always acquires that which is below the Understanding. That person, who, in conformity with the method already described, becomes engaged in destroying earthly objects, attains to absorption into the body of Brahma.[4] Though the Soul is unmanifest; yet when clothed with qualities, its acts become unmanifest. When dissolution (of the body) comes, it once more becomes manifest. The Soul is really inactive. It exists, united with the senses that are productive of either happiness or sorrow. United with all the senses and endued with body, it takes refuge in the five primal elements. Through want of power, however, it fails to act when deprived of force by the Supreme and Unchangeable. No man sees the end of the earth but knows this, *viz.*, that the earth's end will

[1]The very *Yogins*, if led away by the desire of acquiring extraordinary powers and the beautitude of the highest heaven do not behold the Supreme.

[2]*Gunam*, literally, attributes; hence objects possessed of attributes.

[3]That which is called the external world has no objective existence. It is purely subjective. Hence, it is the mind that sees and hears and touches the mind itself.

[4]This verse is a cruce. There can be no doubt that Nilakantha's explanation is correct. Only, as regards *budhyavara* I am disposed to differ from him very slightly. The grammar of the first line is this; 'Gunadane manah sada budhiyaraya; viprayoge cha tesham budhyavaraya.' Now 'Gunadana' means the 'adana' (destruction) of 'guna'. (This root *da* means to cut). What is meant by the destruction of 'guna' or attribute or earthly objects is merging them in the *buddhi* by *yoga;* in other words, a withdrawal of the senses into the mind, and the senses and the mind into the understanding. "Viprayoga cha tesham" means 'in their separation,' *i.e.*, when these objects are believed to be real and as existing independently of the mind. The result of this would be the acquisition of 'budhyavara,' implying the acquisition of those very objects. In the case of yogins, whose minds may be in such a frame, the powers called 'asiswaryya' are acquired. There is no especial necessity, however, for taking the case of yogins.

surely come.[1] Man, agitated here (by attachments), is surely led to his last refuge like the wind leading a vessel tossed on the sea to a safe harbour at last. The Sun, spreading his rays, becomes the possessor of an attribute, (*viz.*, the lighter of the world): withdrawing his rays (at the hour of setting), he once more becomes an object divested of attributes. After the same manner, a person, abandoning all distinctions (attachments),and betaking himself to penances, at last enters the indestructible *Brahma* which is divested of all attributes. By discerning Him who is without birth, who is the highest refuge of all righteous persons, who is self-born, from whom everything springs and unto whom all things return, who is unchangeable, who is without beginning, middle, and end, and who is certainty's self and supreme, a person attains to immortality (Emancipation).' "

SECTION CCVII

"Yudhishthira said, 'O grandsire, O thou of great wisdom, I desire to hear in detail, O chief of the Bharatas, of that lotus-eyed and indestructible one, who is the Creator of everything but who has been created by none, who is called Vishnu (in consequence of his pervading everything), who is the origin of all creatures and unto whom all creatures return, who is known by the names of Narayana and Hrishikesa and Govinda and Kesava, and who is incapable of being vanquished by any one.'

"Bhishma said, 'I have heard of this subject from Jamadagni's son Rama, while he discoursed on it, from the celestial *Rishi* Narada, and from Krishna-Dwaipayana. Asita-Devala, O son, Valmiki of austere penances, and Markandeya, speak of Govinda as the Most Wonderful and the Supreme. Kesava, O chief of Bharata's race, is the divine and puissant Lord of all. He is called *Purusha*, and pervades everything, having made himself many. Listen now, O Yudhishthira of mighty arms, to those attributes which great Brahmanas say are to be met with in the high-souled wielder of *Saranga*. I shall also, O prince of men, recite to thee those acts which persons conversant with old histories ascribe to Govinda. He is said to be the Soul of all-creatures, the high-souled one, and the foremost of all beings. He created (by his will) the five-fold elements, *viz.*, Wind, Light, Water, Space, and Earth. That puissant Lord of all things, that high-souled one, that foremost of all beings, having created the earth, laid himself down on the surface of the waters. While thus floating upon the waters, that foremost of all beings, that refuge of every kind of energy and splendour, created Consciousness,

[1]What is said here is that Happiness and Sorrow have an end, though it may not be seen, and the Soul will surely come to its final resting place. This accords with the doctrine of infinite spiritual improvement.

the first-born of beings in the universe. We have heard that He created Consciousness along with the Mind, — Consciousness which is the refuge of all created things. That Consciousness upholds all creatures and both the past and the future. After that great Being, O mighty-armed one, *viz.*, Consciousness, had sprung, an exceedingly beautiful lotus, possessed of effulgence like the Sun's, grew out of the navel of the Supreme Being (floating on the waters). Then, O son, the illustrious and divine Brahman, the Grand-sire of all creatures, sprang into existence from that lotus, irradiating all the points of the horizon with his effulgence. After the high-souled Grandsire had, O mighty-armed one, thus sprung from the primeval lotus, a great *Asura* of the name of Madhu, having no beginning, started into birth, springing from the attribute or Darkness (*Tamas*). The foremost of all Beings, (*viz.*, the Supreme Divinity), for benefiting Brahman, slew that fierce *Asura* of fierce deeds, engaged even then in the fierce act (of slaying the Grand-sire). From this slaughter, O son, (of the *Asura* named Madhu), all the gods and the Danavas and men came to call that foremost of all righteous persons by the name of Madhusudana (slayer of Madhu).[1] After this, Brahman created, by a fiat of his will, seven sons with Daksha completing the tale. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, (and the already mentioned Daksha). The eldest born, *viz.*, Marichi, begat, by a fiat of his will, a son named Kasyapa, full of energy and the foremost of all persons conversant with Brahma. From his toe, Brahman had, even before the birth of Marichi, created a son. That son, O chief of Bharata's race, was Daksha, the progenitor of creatures.[2] Unto Daksha were first born three and ten daughters, O Bharata, the eldest of whom was called Diti. Marichi's son Kasyapa, O sire, who was conversant with all duties and their distinctions, who was of righteous deeds and great fame, became the husband of those thirteen daughters. The highly-blessed Daksha (besides the three and ten already spoken of) next begat ten other daughters. The progenitor of creatures, *viz.*, the righteous Daksha, bestowed these upon Dharma. Dharma became father of the Vasus, the Rudras of immeasurable energy, the Viswedevas, the Sadhyas, and the Maruts, O Bharata. Daksha next begat seven and twenty other younger daughters. The highly-blessed Soma became the husband of them all. The other wives of Kasyapa gave birth to Gandharvas, horses, birds, kine, Kimpurushas, fishes, and trees and plants. Aditi gave birth to the Adityas. the foremost ones among the gods, and possessed of great strength. Amongst them Vishnu took birth in the form of a dwarf. Otherwise called Govinda, he became the foremost of them all. Through his prowess, the prosperity of the gods increased. The Danavas were vanquished. The offspring of Diti were the Asuras. Danu gave birth to the Danavas having Viprachitti for their foremost. Diti gave birth to all the Asuras of great strength.

[1] *Rishavam sarvattwam* literally means 'the bull of *Sattwatas*'. Ordinarily, it is an appellation of Krishna, the prince of the *Sattwatas* or Yadavas. Here, however, the word is used to signify persons prizing the attribute of Goodness; hence righteous persons.

[2] *Prajapati* literally means 'lord of creatures.' It is a name applied to those sons of Brahman who begat children.

"The slayer of Madhu also created the Day and the Night, and the Season in their order, and the Morn and the Even. After reflection, he also created the clouds, and all the (other) immobile and mobile objects. Possessed of abundant energy, he also created the Viswas and the earth with all things upon her. Then the highly blessed and puissant Krishna, O Yudhishthira, once again created from his mouth a century of foremost Brahmanas. From his two arms, he created a century of Kshatriyas, and from his thighs a century of Vaisyas. Then, O bull of Bharata's race, Kesava created from his two feet a century of Sudras. Possessed of great ascetic merit, the slayer of Madhu, having thus created the four orders of men, made Dhatri (Brahman) the lord and ruler of all created beings. Of immeasurable effulgence, Brahman became also the expositer of the knowledge of the Vedas. And Kesava made him, called Virupaksha, the ruler of the spirits and ghosts and of those female beings called the *Matrikas* (mothers). And he made Yama the ruler of the *Pitris* and of all sinful men.[1] The Supreme Soul of all creatures also made Kuvera the lord of all treasures. He then created Varuna the lord of waters and governor of all acquatic animals. The puissant Vishnu made Vasava the chief of all the deities. In those times, men lived as long as they chose to live, and were without any fear of Yama. Sexual congress, O chief of the Bharatas, was then not necessary for perpetuating the species. In those days offspring were begotten by fiat of the will. In the age that followed, *viz.*, Treta, children were begotten by touch alone. The people of that age even, O monarch, were above the necessity of sexual congress. It was in the next age, *viz.*, Dwapara, that the practice of sexual congress originated, O king, to prevail among men. In the Kali age, O monarch, men have come to marry and live in pairs.

"I have now told thee of the supreme Lord of all creatures. He is also called the Ruler of all and everything. I shall now, O son of Kunti, speak to thee about the sinful creatures of the earth. Listen to me.[2] Those men, O king, are born in the southern region and are called Andrakas, Guhas, Pulindas, Savaras, Chuchukas, Madrakas.[3] Those that are born in the northern region, I shall also mention. They are Yamas, Kamvojas, Gandharas, Kiratas and Barbaras. All of them, O sire, are sinful, and move on this Earth, characterised by practices similar to those of Chandalas and ravens and vultures. In the Krita age, O sire, they were nowhere on earth. It is from the Treta that they have had their origin and began to multiply, O chief of Bharata's race. When the terrible period came, joining Treta and

[1] *Samavartin* is another name for Yama the punisher of the wicked.

[2] *Nirapekshan* is explained by Nilakantha as *nirayameva ikshante tan*, *i.e.*, those who have their gaze directed towards hell alone. The Burdwan translator takes it as indicative of houseless or nomadic habits, upon what authority, it is not plain.

[3] K.P. Singha takes *Naravara* as the name of a tribe. Of course, it is a careless blunder.

the Dwapara, the Kshatriyas, approaching one another, engaged themselves in battle.[1]

"Thus, O chief of Kuru's race, this universe was started into birth by the high-souled Krishna. That observer of all the worlds, *viz.*, the celestial *Rishi* Narada, has said that Krishna is the Supreme God.[2] Even Narada, O king, admits the supremacy of Krishna and his eternity, O mighty-armed chief of Bharata's race.[3] Thus, O mighty-armed one, is Kesava of unvanquishable prowess. That lotus-eyed one is not a mere man. He is inconceivable.' "

SECTION CCVIII

"Yudhishthira asked, 'Who were the first *Prajapatis,* O bull of Bharata's race? What highly-blessed *Rishis* are there in existence and on which points of the compass do each of them dwell?'

"Bhishma said, 'Hear me, O chief of the Bharatas, about what thou askest me. I shall tell thee who the *Prajapatis* were and what *Rishis* are mentioned as dwelling on which point of the horizon. There was at first one Eternal, Divine, and Self-born Brahman. The Self-born Brahman begat seven illustrious sons. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and the highly-blessed Vasishtha who was equal to the Self-born himself. These seven sons have been mentioned in the *Puranas* as seven Brahmanas. I shall now mention all the *Prajapatis* who came after these. In Atri's race was born the eternal and divine Varhi the ancient, who had penances for his origin. From Varhi the ancient sprang the ten *Prachetasas*. The ten *Prachetasas* had one son between them, *viz.*, the Prajapati called by the name of Daksha. This last has two names in the world, *viz.*, Daksha and Kasyapa. Marichi had one son called Kasyapa. This last also has two names. Some call

[1]I think K.P. Singha misunderstands this verse. All the texts agree in reading it in the same way. To take it, therefore, as implying that the sinful races, by warring with one another, suffered destruction is doing violence to the word *Rajanath*. There can be no doubt that *Sandhyakala* means the period of junction between the two ages Treta and Dwapara). It is called terrible. It was at this time that, that dreadful famine occured which compelled the royal sage Viswamitra to subsist on a canine haunch. Vide Ante.

[2]The correct reading is *Mahatmana* (instrumental) implying *Krishna*. The Bengal reading *Mahatmavan* is vicious. K.P. Singha has rendered the verse correctly. The Burdwan translator, with Nilakantha's note before him (for he uses the very words of the commentator), adheres to the vicious reading and mistranslates the verse.

[3]This verse evidently shows that there was dispute about Krishna's supremacy, as Professor Weber guesses The Krishna-cult was at first confined among a small minority. Sisupala's and Jarasandha's unwillingness to admit the divinity of Krishna distinctly points to this.

him Arishtanemi, and some Kasyapa. Atri had another son born of his lions, *viz.*, the handsome and princely Soma of great energy. He performed penances for a thousand celestial *Yugas*. The divine Aryaman and they who were born unto him as his sons, O monarch, have been described as setters of commands, and creators of all creatures. Sasavindu had ten thousand wives. Upon each of them their lord begat a thousand sons, and so the tale reached ten hundred thousands. Those sons refused to call anybody else save themselves as *Prajapatis*. The ancient Brahmanas bestowed an appellation on the creatures of the world, derived from Sasavindu. That extensive race of the Prajapati Sasavindu became in time the progenitor of the Vrishni race. These that I have mentioned are noted as the illustrious *Prajapatis*. After this, I shall mention the deities that are the lords of the three worlds. Bhaga, Ansa, Aryyaman, Mitra, Varna, Savitri, Dhatri, Vivaswat of great might, Tvashtri, Pushan, Indra, and Vishnu known as the twelfth, — these are the twelve Adityas, all sprung from Kasyapa. Nasatya and Dasra are mentioned as the two Aswins. These two are the sons of the illustrious Martanda, the eighth in the above tale. These were called first the gods and the two classes of *Pitris*. Tvashtri had many sons. Amongst them were the handsome and famous Viswarupa, Ajaikapat, Ahi, Bradhna, Virupaksha, and Raivata. Then there were Hara and Vahurupa, Tryamvaka the chief of the Deities, and Savitrya, Jayanta and Pinaki the invincible. The highly-blessed Vasus, eight in number, have formerly been enumerated by me. These were reckoned as gods at the time of the Prajapati Manu. These were at first called the gods and the *Pitris*. Amongst the Siddhas and the Sadhyas there were two classes in consequence of conduct and youth. The deities were formerly considered to be of two classes, *viz.*, the *Ribhus* and the *Maruts*. Thus have the *Viswas*, the gods and the Aswins, been enumerated. Amongst them, the Adityas are Kshatriyas, and the Maruts are Vaisyas. The two Aswins, engaged in severe penances, have been said to be Sudras. The deities sprung from Angirasa's line have been said to be Brahmanas. This is certain. Thus have I told thee about the fourfold order among the gods. The person who, after rising from his bed at morn, recites the names of these deities, becomes cleansed of all his sins whether committed by himself intentionally or unintentionally, or whether born of his intercourse with others. Yavakriti, Raivya, Arvavasu, Paravasu, Ausija, Kashivat, and Vala have been said to be the sons of Angiras. These, and Kanwa son of *Rishi* Medhatithi, and Varhishada, and the well-known seven *Rishis* who are the progenitors of the three worlds, all reside in the East. Unmucha, Vimucha, Svastyatreya of great energy, Pramucha, Idhmavaha, and the divine Dridhavrata, and Mitra-varuna's son Agastya of great energy, these regenerate *Rishis* all reside in the south. Upangu, Karusha, Dhaumya, Parivyadha of great energy, and those great *Rishis* called Ekata, Dwita, and Trita, and Atri's son, *viz.*, the illustrious and puissant Saraswata, these high-souled ones reside in the west. Atreya, and Vasishtha, and the great *Rishi* Kasyapa, and Gautama, Bharadwaja, and Viswamitra, the son of Kusika, and the illustrious son of the high-souled Richika, *viz.*, Jamadagni, — these seven live in the north. Thus have I told

thee about the great *Rishis* of fiery energy that live in the different points of the compass. Those high-souled ones are the witnesses of the universe, and are the creators of all the worlds. Even thus do they dwell in their respective quarters. By reciting their names one is cleansed of all one's sins. A person by repairing to those points becomes cleansed of all his sins and succeeds in returning home in safety' "

SECTION CCIX

"Yudhishthira said, 'O grandsire, O thou of great wisdom and invincible prowess in battle, I wish to hear in detail of Krishna who is immutable and omnipotent. O bull among men, tell me truly everything about his great energy and the great feats achieved by him in days of old. Why did that puissant one assume the form of an animal, and for achieving what particular act? Tell me all this, O mighty warrior!'

"Bhishma said, 'Formerly, on one occasion, while out ahunting, I arrived at the hermitage of Markandeya. There I beheld diverse classes of ascetics seated by thousands. The *Rishis* honoured me by the offer of honey and curds. Accepting their worship, I reverentially saluted them in return. The following that I shall recite was narrated there by the great *Rishi* Kasyapa. Listen with close attention to that excellent and charming account. In former days, the principal *Danavas,* endued with wrath and cupidity, and mighty *Asuras* numbering by hundreds and drunk with might, and innumerable other Danavas that were invincible in battle, became exceedingly jealous of the unrivalled prosperity of the gods. Oppressed (at last) by the Danavas, the gods and the celestial *Rishis,* failing to obtain peace, fled away in all directions. The denizens of heaven saw the earth looking like one sunk in sore distress. Overspread with mighty Danavas of terrible mien, the earth seemed to be oppressed with a heavy weight. Cheerless and griefstricken, she seemed as if going down into the nether depths. The Adityas, struck with fear, repaired to Brahman, and addressing him, said, 'How, O Brahman, shall we continue to bear these oppressions of the Danavas?' The Self-born answered them, saying, 'I have already ordained what is to be done in this matter. Endued with boons, and possessed of might, and swelling with pride, those senseless wretches do not know that Vishnu of invisible form, that God incapable of being vanquished by the very deities all acting together, hath assumed the form of a boar. That Supreme Deity, rushing to the spot whither those wretches among Danavas, of terrible aspect, are dwelling in thousands below the earth, will slay them all.' Hearing these words of the Grandsire, foremost ones among the deities felt great joy. Sometime after, Vishnu those of mighty energy, encased in the form of a Boar, penetrating into the nether regions, rushed against those offspring of Diti. Beholding that extraordinary

creature, all the *Daityas*, uniting together and stupefied by Time, quickly proceeded against it for exerting their strength, and stood surrounding it. Soon after, they all rushed against that Boar and seized it simultaneously. Filled with rage they endeavoured to drag the animal from every side. Those foremost of Danavas, of huge bodies, possessed of mighty energy, swelling with strength, succeeded not, however, O monarch, in doing anything to that Boar. At this they wondered much and then became filled with fear. Numbering in thousands, they regarded that their last hour had come. Then that Supreme God of all the gods, having *yoga* for his soul and *yoga* for his companion, became rapt in *yoga,* O chief of the Bharatas, and began to utter tremendous roars, agitating those Daityas and Danavas. All the worlds and the ten points of the compass resounded with those roars, which, for this reason, agitated all creatures and filled them with fear. The very gods with Indra at their head became terror-stricken. The whole universe became stilled in consequence of that sound. It was a dreadful time. All mobile and immobile beings became stupefied by that sound. The Danavas, terrified by that sound, began to fall down lifeless, paralysed by the energy of Vishnu. The Boar, with its hoofs, began to pierce those enemies of the gods, those denizens of the nether regions, and tear their flesh, fat, and bones. In consequence of those tremendous roars, Vishnu came to be called by the name of *Sanatana*.[1] He is also called *Padmanabha*. He is the foremost of *yogins*. He is the Preceptor of all creatures, and their supreme Lord. All the tribes of the gods then repaired to the Grandsire. Arrived at the presence, those illustrious ones addressed the Lord of the universe, saying, 'What sort of a noise is this, O puissant one? We do not understand it. Who is this one, or whose is this sound at which the universe hath been stupefied? With the energy of this sound or of its maker, the gods and the Danavas have all been deprived of their senses.' Meanwhile, O mighty-armed one, Vishnu in his porcine form was in sight of the assembled gods, his praises hymned by the great *Rishis*.'

"The Grandsire said, 'That is the Supreme God, the Creator of all beings, the soul of all creatures, the foremost of all *yogins*. Of huge body and great strength, he cometh here, having slain the foremost ones among the Danavas. He is the Lord of all beings, the master of *yoga,* the great ascetic, the Soul of all living beings. Be still, all of you. He is Krishna, the destroyer of all obstacles and impediments.[2] That Supreme God, of immeasurable splendour, that great refuge of all blessings, having achieved a most difficult feat that is incapable of being accomplished by others, has returned to his own unmixed nature.[3] It is He from whose navel the primeval lotus had sprung. He is the foremost of *yogins*. Of supreme soul, He is the creator of all beings. There is no need for sorrow or fear or grief, ye foremost of gods! He is the Ordainer. He is the Creating Principle. He is all-destroying Time. It is He who upholds

[1]This is certainly a very fanciful etymology of the word *Sanatana* which ordinarily implies eternal.

[2]*Atma Atmanah* is explained by Nilakantha as *jivasya paramarthikam swarupam.*

[3]*Swamatmanam* is *Pratyathatmyam.*

all the world. The roars that have alarmed you are being uttered by that high-souled one. Of mighty arms, He is the object of the universal worship. Incapable of deterioration, that lotus-eyed one is the origin of all beings and their lord.' "

SECTION CCX

"Yudhishthira said, 'Tell me, O sire, of that high yoga by which, O Bharata, I may obtain Emancipation, O foremost of speakers, I desire to know everything about that yoga truly.'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between a preceptor and his disciple on the subject of Emancipation. There was a regenerate preceptor who was the foremost of Rishis. He looked like a mass of splendour. Possessed of a high soul, he was firm in truth and a complete master of his senses. Once on a time, a disciple of great intelligence and close attention, desirous of obtaining what was for his highest good, touched the preceptor's feet, and standing with joined hands before him, said, 'If, O illustrious one, thou hast been gratified with the worship I have offered thee, it behoveth thee to solve a great doubt of mine. Whence am I and whence art thou? Tell me this fully. Tell me also what is the final cause. Why also, O best of regenerate ones, when the material cause in all beings is the same, their origin and destruction happen in such dissimilar ways? It beseems thee, O thou of great learning, also to explain the object of the declarations in the Vedas (about difference of rites in respect of different classes of men), the meaning of the injunctions of the *Smritis* and of those injunctions which apply to all cases of men.'[1]

"The preceptor said, 'Listen, O disciple, O thou of great wisdom! This that thou hast asked me is undisclosed in the very Vedas and is the highest subject for thought or discourse. It is called *Adhyatma* and is the most valuable of all branches of learning and of all sacred institutes. Vasudeva is the Supreme (cause) of the universe. He is the origin of the Vedas (*viz., Om*). He is Truth, Knowledge, Sacrifice, Renunciation, Self-restraint, and Righteousness. Persons conversant with the Vedas know Him as All-pervading, Eternal, Omnipresent, the Creator and the Destroyer, the Unmanifest, *Brahma,* Immutable. Hear now the story of Him who took his birth in Vrishni's race. A Brahmana should hear of the greatness of that God of gods, *viz.,* Him called Vishnu of immeasurable energy, from the lips of Brahmanas. A person of the royal order should hear it from persons of that order. One who is a Vaisya should hear it from Vaisyas, and a high-souled Sudra should hear it from

[1]The sense is that when all men are equal in respect of their material cause, why are such differences in the *srutis* and the *smritis* about the duties of men?

Sudras. Thou deservest to hear it. Listen now to the auspicious account of Krishna, that narrative which is the foremost of all narratives. Vasudeva is the wheel of Time, without beginning and without end. Existence and Non-existence are the attributes by which His real nature is known. The universe revolves like a wheel depending upon that Lord of all beings. O best of men, Kesava, that foremost of all beings, is said to be that which is Indestructible, that which is Unmanifest, that which is Immortal, Brahma, and Immutable. The highest of the high, and without change or deterioration himself, he created the *Pitris,* the gods, the *Rishis,* the *Yakshas,* the *Rakshasas,* the *Nagas,* the *Asuras,* and human beings. It is He who also created the Vedas and the eternal duties and customs of men. Having reduced everything into non-existence, he once more, in the beginning of a (new) yuga, creates Prakriti (primordial matter). As the diverse phenomena of the several seasons appear one after another according to the season that comes, after the like manner creatures start forth into existence at the beginning of every (celestial) yuga. Corresponding with those creatures that start into life is the knowledge of rules and duties that have for their object the regulation of the world's course.[1] At the end of every (celestial) yuga (when universal destruction sets in) the Vedas and all other scriptures disappear (like the rest). In consequence of the grace of the Self-born, the great Rishis, through their penances, first re-acquire the lost Vedas and the scriptures. The Self-born (Brahman) first acquired the Vedas. Their branches called the *Angas* were first acquired by (the celestial preceptor) Vrihaspati. Bhrigu's son (Sukra) first acquired the science of morality that is so beneficial for the universe. The science of music was acquired by Narada; that of arms by Bharadwaja; the history of the celestial Rishis by Gargya: that of medicine by the dark-complexioned son of Atri. Diverse other Rishis, whose names are connected therewith, promulgated diverse other sciences such as Nyaya, Vaiseshika, Sankhya, Patanjala, etc. Let that Brahma which those Rishis have indicated by arguments drawn from reason, by means of the Vedas, and by inferences drawn from the direct evidence of the senses, be adored. Neither the gods nor the Rishis were (at first) able to apprehend Brahma which is without beginning and which is the highest of the high. Only the divine creator of all things, *viz.,* the puissant Narayana, had knowledge of Brahma. From Narayana, the Rishis, the foremost ones among the deities and the *Asuras,* and the royal sages of old, derived the knowledge of that highest remedy of the cure of sorrow. When primordial matter produces existences through the action of the primal energy, the universe

[1]The meaning seems to be this : in the beginning of every celestial *yuga, i.e.,* when the Supreme Being awaking from sleep desires to create creatures anew, all creatures or beings start again into life. With such starting of every being, the rules that regulate their relations and acts also spring up, for without a knowledge of those rules, the new creation will soon be a chaos and come to an end. Thus when man and woman start into life, they do not eat each other but combine to perpetuate the species. With the increase of the human species, again, a knowledge springs up in every breast of the duties of righteousness and of the diverse other practices, all of which help to regulate the new creation till the Creator himself, at the end of the *yuga,* once more withdraws everything into himself.

with all its potencies begins to flow from it. From one lighted lamp thousands of other lamps are capable of being lighted. After the same manner, primordial matter produces thousands of existent things. In consequence, again, of its infinity primordial matter is never exhausted. From the Unmanifest flows the Understanding determined by acts. The Understanding produces Consciousness. From Consciousness proceeds Space. From Space proceeds Wind. From the Wind proceeds Heat. From Heat proceeds Water, and from Water is produced the Earth. These eight constitute primordial *Prakriti.* The universe rests on them. From those Eight have originated the five organs of knowledge, the five organs of action, the five objects of the (first five) organs, and the one, *viz.,* the Mind, forming the sixteenth, which is the result of their modification. The ear, the skin, the two eyes, the tongue, and the nose are the five organs of knowledge. The two feet, the lower duct, the organ of generation, the two arms, and speech, are the five organs of action. Sound, touch, form, taste, and smell are the five objects of the senses, covering all the things. The Mind dwells upon all the senses and their objects. In the perception of taste, it is the Mind that becomes the tongue, and in speech it is the Mind that becomes words. Endued with the different senses, it is the Mind that becomes all the objects that exist in its apprehension. These sixteen, existing in their respective forms, should be known as deities. These worship Him who creates all knowledge and dwells within the body. Taste is the attribute of water; scent is the attribute of earth; hearing is the attribute of space; vision is the attribute of fire or light; and touch should be known as the attribute of the wind. This is the case with all creatures at all times. The Mind, it has been said, is the attribute of existence. Existence springs from the Unmanifest (of *Prakriti*) which, every intelligent person should know, rests in That which is the Soul of all existent beings. These existences, resting upon the supreme Divinity that is above *Prakriti* and that is without any inclination for action, uphold the entire universe of mobiles and immobiles. This sacred edifice of nine doors[1] is endued with all these existences. That which is high above them, *viz.,* the Soul, dwells within it, pervading it all over. For this reason, it is called *Purusha.* The Soul is without decay and not subject to death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, possessed of attributes, subtile, and the refuge of all existences and attributes. As a lamp discovers all objects great or small (irrespective of its own size), after the same manner the Soul dwells in all creatures as the principle of knowledge (regardless of the attributes or accidents of those creatures). Urging the ear to hear what it hears, it is the Soul that hears. Similarly, employing the eye, it is the Soul that sees. This body furnishes the means by which the Soul derives knowledge. The bodily organs are not the doers, but it is the Soul that is the doer of all acts. There is fire in wood, but it can never be seen by cutting open a piece of wood. After the same manner, the Soul dwells within the body, but it can never be seen by dissecting the body. The fire that dwells in wood may be seen by

[1] *i.e.,* the body.

employing proper means, *viz.*, rubbing the wood with another piece of wood. After the same manner, the Soul which dwells within the body may be seen by employing proper means, *viz., yoga.* Water must exist in rivers. Rays of light are always attached to the sun. After the same manner, the Soul has a body. This connection does not cease because of the constant succession of bodies that the Soul has to enter.[1] In a dream, the Soul, endued with the fivefold senses, leaves the body and roves over wide areas. After the same manner, when death ensues, the Soul (with the senses in their subtile forms) passes out of one body for entering another. The Soul is bound by its own former acts. Bound by its own acts done in one state of existence, it attains to another state. Indeed, it is led from one into another body by its own acts which are very powerful in respect of their consequences. How the owner of a human body, leaving off his body, enters another, and then again into another, how, indeed, the entire range of beings is the result of their respective acts (of past and present lives), I will presently tell you.' "

SECTION CCXI

"Bhishma said, 'All immobile and mobile beings, distributed into four classes, have been said to be of unmanifest birth and unmanifest death. Existing only in the unmanifest Soul, the Mind is said to possess the attributes of the unmanifest.[2] As a vast tree is ensconced within a small unblown *Aswattha* flower and becomes observable only when it comes out, even so birth takes place from what is unmanifest. A piece of iron, which is inanimate, runs towards a piece of loadstone. Similarly, inclinations and propensities due to natural instincts, and all else, run towards the Soul in a new life.[3] Indeed, even as those propensities and possessions born of Ignorance and Delusion, and inanimate in respect of their nature, are united with Soul when reborn,

[1]What is meant seems to be this: there can be no river without water. A river cannot exist without water. When a river is mentioned, water is implied. The connection between a river and water is not an accident but a necessary one. The same may be said of the sun and its rays. After the same manner, the connection between the Soul and the body is a necessary one and not an accident. The Soul cannot exist without a body. Of course, the ordinary case only is referred to here, for, by *yoga*, one can dissociate the Soul from the body and incorporate it with *Brahma.*

[2]The mind has no existence except as it exists in the Soul. The cmmentator uses the illustration of the second moon seen by the eye in water, etc., for explaining the nature of the mind. It has no real existence as dissociated from the Soul.

[3]*Swabhavahetuja bhavah* is explained by the commentator as the virtuous and vicious propensities. (*Swabhava purvasamskara; sa eva heturyesham karmanam tajjah bhavah*). 'All else,' of course, means *Avidya* or *Maya*, which flows directly from *Brahma* without being dependent on past acts. The meaning, then, is this: as soon as the Soul takes a new form or body, all the propensities and inclinations, as dependent on its past acts, take possession of it. *Avidya* or *Maya* also takes possession of it.

after the same manner, those other propensities and aspirations of the Soul that have their gaze directed towards Brahma become united with it, coming to it directly from Brahma itself.[1] Neither earth, nor sky, nor heaven, nor things, nor the vital breaths, nor virtue and vice, nor anything else, existed before, save the Chit-Soul. Nor have they any necessary connection with even the Chit-Soul defiled by Ignorance.[2] The Soul is eternal. It is indestructible. It occurs in every creature. It is the cause of the Mind. It is without attributes. This universe that we perceive hath been declared (in the Vedas) to be due to Ignorance or Delusion. The Soul's apprehensions of form, etc., are due to past desires.[3] The Soul, when it becomes endued with those causes (*viz.*, desire), is led to the state of its being engaged in acts. In consequence of that condition (for those acts again produce desires to end in acts anew and so on), — this vast wheel to existence revolves, without beginning and without

[1]Both the vernacular translators have wrongly rendered this verse, notwithstanding the help they have derived from Nilakantha's gloss. The fact is, the gloss itself sometimes requires a gloss. Verses 3 and 4 and connected with each other. In verse, 3, the speaker mentions two analogies *viz.*, first, that of iron, which is inanimate, following the loadstone, and, second, of *Swabhavahetuja bhavah* (meaning, as already explained, all such consequences as are born of the acts of previous lives), as also *anyadapi*, *i.e.*, all else of a similar nature, meaning, of course, the consequences of '*Avidya*' or '*Maya*' which flow directly from *Brahma* instead of former acts. In verse 4, reference is again made to *avyaktajabhavah*, meaning propensities and possessions born of 'Avidya' or '*Maya*'. This is only a repetition, in another form, of what has already been stated in the second line of verse 3. The commentator explains this very clearly in the opening words of his gloss. *After* this comes the reference to the higher propensities and aspirations that are in the Soul. The grammar of the line is this: *Tadvat Kartuh karanalakshanah* (*bhavah*) *karanat abhisanghathah*. The plain meaning, of course, is that like all the darker and indifferent propensities and possessions that come to the Soul in its new life, born of the acts of past lives, all the higher aspirations also of the Soul come to it from *Brahma* direct. The word *karana* is used in both instances for *Brahma* as the Supreme Cause of everything.

[2]The sense is this : In the beginning there was nothing save the Chit-Soul. Existent objects exist only because of Ignorance having defiled the Soul. Their connection again with the Soul is not absolute and necessary. That connection may be destroyed without the Soul losing anything. What is intended to be conveyed by this verse is that at first, *i.e.*, before the creation, there was nothing, except *jiva* or the Soul with Knowledge alone for its indicating attribute. The things mentioned, *viz.*, earth, etc., were not. Nor do they inhere to *jiva* with even Ignorance or Delusion for its indicating attribute, *i.e.*, to the *born*, Soul. The born Soul may seem to manifest all those attributes, but it is really independent of or separate from them. Their connection with the Soul, as already said, is neither absolute nor eternal. In the next verse, the speaker explains the nature of those manifestations.

[3]The connection between earth, etc., with the Soul has before been said to be neither absolute nor eternal. Whence then that connection? In 6, it is said that all the apprehensions of the Soul with regard to earth, etc., are due to Ignorance or Delusion flowing directly from *Brahma* and assailing it thereafter. The apprehension of the Soul that it is a man or an animal, that it has a body, that it is acting, etc., are to borrow the commentator's illustration, just like that of one's being a king in a dream who is not, however, really a king, or of one's being a child who is not, however, really a child. Being eternal or without beginning, its first existence under the influence of Delusion is untraceable. As long, again, as it has Knowledge alone for its attribute, it remains indestructible, *i.e.*, free from the mutations of existence. It occurs in every creature, *i.e.*, in man and beast.

end.[1] The Unmanifest, *viz.*, the Understanding (with the desires), is the nave of that wheel. The Manifest (*i.e.*, the body with the senses) constitutes its assemblage of spokes, the perceptions and acts from its circumference. Propelled by the quality of *Rajas* (Passion), the Soul presides over it (witnessing its revolutions). Like oilmen pressing oilseeds in their machine, the consequences born of Ignorance, assailing the universe (of creatures) which is moistened by Rajas, press or grind it in that wheel. In that succession of existences, the living creature, seized by the idea of Self in consequence of desire, engages itself in acts. In the union of cause and effect, those acts again become (new causes).[2] Effects do not enter into causes. Nor do causes enter into effects. In the production of effects, Time is the Cause. The primordial essences (eight in number as mentioned before), and their modifications six-(teen in number), fraught with causes, exists in a state of union, in consequence of their being always presided over by the Soul. Like dust following the wind that moves it, the creature-Soul, divested of body, but endued still with inclinations born of Passion and Darkness and with principles of causes constituted by the acts of the life that is over, moves on, following the direction that the Supreme Soul gives it. The Soul, however, is never touched by those inclinations and propensities. Nor are these touched by the Soul that is superior to them. The wind, which is naturally pure, is never stained by the dust it bears away.[3] As the wind is truly separate from the dust it bears away, even so, the man of wisdom should know, is the connection between that which is called existence or life and the Soul. No one should take it that the Soul, in consequence of its apparent union with the body and the senses and the other propensities and beliefs and unbeliefs, is really endued therewith as its necessary and absolute qualities. On the other hand, the Soul should be taken as existing in its own nature. Thus did the divine *Rishi* solve the doubt that had taken possession of his disciple's mind. Notwithstanding all this, people depend upon means consisting of acts and scriptural rites for casting off misery and winning happiness. Seeds that are scorched by fire do not put forth sprouts. After the same manner, if everything that contributes to misery be consumed by the fire of true knowledge, the Soul escapes the obligation of rebirth in the world.' "

The sense seems to be this : In consequence of desires the Soul manifests itself in some form of existence. In that state it acts. Those acts again lead to desires anew, which, in their turn, bring on new forms or states of existence. The circle of existence or life thus goes on, without beginning and without end.

[2]The Cause is Ignorance. The Effect is the body and the senses of a particular form of existence. When the creature, in consequence of this union, engages in acts, these latter become causes for new states of existence.

[3]The object of this verse is to reiterate the doctrine that the possession of the body and the senses, etc., does not alter the state of the Soul. The Soul is really unattached to these though it may apparently exist in a state of union with them, like the wind, which existing in a state of apparent union with the dust it bears away is even at such times pure by itself and as a substance, exists separately.

SECTION CCXII

"Bhishma said, 'Persons engaged in the practice of acts regard the practice of acts highly. Similarly, those that are devoted to Knowledge do not regard anything other than Knowledge. Persons fully conversant with the Vedas and depending upon the utterances contained in them, are rare. They that are more intelligent desire the path of abstention from acts as the better of the two, *viz.*, heaven and emancipation.[1] Abstention from acts is observed by those that are possessed of great wisdom. That conduct, therefore, is laudable. The intelligence which urges to abstention from acts, is that by which one attains to Emancipation. Possessed of body, a person, through folly, and endued with wrath and cupidity and all the propensities born of Passion and Darkness, becomes attached to all earthly objects. One, therefore, who desires to destroy one's connection with the body, should never indulge in any impure act. On the other hand, one should create by one's acts a path for attaining to emancipation, without wishing for regions of felicity (in the next world).[2] As gold, when united with iron, loses its purity and fails to shine, even so Knowledge, when existing with attachment to earthly objects and such other faults, fails to put forth its splendour.[3] He who, influenced by cupidity and following the dictates of desire and wrath, practises unrighteousness, transgressing the path of righteousness, meets with complete destruction.[4] One who is desirous of benefiting oneself should never follow, with excess of attachments, earthly possessions represented by the objects of the senses. If one does it, wrath and joy and sorrow arise from one another (and make one miserable). When every one's body is made up of the five original elements as also of the three attributes of Goodness, Passion, and Darkness, whom shall one adore and whom shall one blame'with what words? Only they that are fools become attached to the objects of the senses. In consequence of folly they do not know that their bodies are only modifications.[5]

[1]The Vedas contain declarations of both kinds, *i.e.*, they urge to action as also to abstention from action. The former is necessary as a stepping stone to the latter. Such men are rare as understand the declarations of the Vedas in this way and as confom by their conduct to those declarations thus, What is seen, on the other hand, is that some betake themselves to acts and some to abstention from acts. The second line of the verse has been expanded a little in the translation, following Nilakantha's gloss.

[2]*Deha-yapanam* means destruction of the connection the body has with the soul. In the second line, the performance of acts is prescribed only as a preparation, for act contribute to purity of the Soul. Acts should not, the speaker says, be performed from desire of fruit, *viz.*, heaven, by one desirous of Emancipation. K.P. Singha omits the first line of the verse, but gives the sense of the second line correctly. The Burdwan translator mis-understands the gloss he quotes and makes nonsense of the verse.

[3]*Vipakram* is explained by Nilakantha as *pakahinam;* and *apakvakashayakhyam* as *apakva-kashaye pumsi akhya upadesah yasya tam* etc.

[4]*Anuplavan* is *anusaran; akramya* means *upamridya.*

[5]*Vijnana* here means the loss or absence of knowledge.

As a house made of earth is plastered over with earth, even so this body which is made of earth is kept from destruction by food which is only a modification of earth. Honey and oil and milk and butter and meat and salt and treacle and grain of all kinds and fruit and roots are all modifications of earth and water. Recluses living in the wilderness, giving up all longing (for rich and savoury food), take simple food, that is again unsavoury, for only supporting the body. After the same manner, a person that dwells in the wilderness of the world, should be ready for labour and should take food for passing through life, like a patient taking medicine.[1] A person of noble soul, examining all things of an earthly nature that come upon him, by the aid of truth, purity, candour, a spirit of renunciation, enlightenment, courage, forgiveness, fortitude, intelligence, reflection, and austerities, and desirous of obtaining tranquillity, should restrain his senses. All creatures, stupefied, in consequence of Ignorance, by the attributes of Goodness and Passion and Darkness, are continually revolving like a wheel. All faults, therefore, that are born of Ignorance, should be closely examined and the idea of Self which has its origin in Ignorance, and which is productive of misery, should be avoided. The fivefold elements, the senses, the attributes of Goodness, Passion, and Darkness, the three worlds with the Supreme Being himself, and acts, all rest on Self-consciousness.[2] As Time, under its own laws, always displays the phenomena of the seasons one after another, even so one should know that Consciousness in all creatures is the inducer of acts.[3] *Tamas* (from which proceeds Consciousness) should be known as productive of delusions. It is like Darkness and is born of Ignorance. To the three attributes of Goodness, Passion, and Darkness are attached all the joys and sorrows (of creatures). Listen now to those consequences that spring from the attributes of Goodness, Passion, and Darkness. Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory, — these are the consequences born of the attribute of Goodness. I shall now mention the consequences of Passion and Darkness. Desire, wrath, error, cupidity, stupefaction, fear, and fatigue, belong to the attribute of Passion. Cheerlessness, grief, discontent, vanity, pride, and wickedness, all belong to Darkness. Examining the gravity or lightness of these and other faults that dwell in the Soul, one should reflect upon each of them one after another (for ascertaining which of them exist, which have become strong or weak, which have been driven off, and which remain).'

[1] *Yathartham, i.e.*, for the true objects of life, *viz.*, for acting righteously and accomplishing emancipation.

[2] At first there was only *jiva* or the Soul having knowledge alone for its attribute. When it became clothed with Ignorance, the universe sprang up around it. Consciousness is due to that union of the Soul with Ignorance. Hence, all things rest on Consciousness, and Consciousness is the root of all sorrow.

[3] The sense of this verse seems to be this: if all things rest on Consciousness which is an attribute of Ignorance or Delusion, why then this uniformity instead of the irregularity that characterises all perceptions in dreams? The answer is that the uniformity is the result of past acts, of acts which are due to Consciousness. These produce uniformity of perceptions even as time, subject to its own laws, produces the phenomena of the seasons with uniformity.

"Yudhishthira said, 'What faults are abandoned by persons desirous of Emancipation? What are those that are weakened by them? What are the faults that come repeatedly (and are, therefore, incapable of being got rid of)? What, again, are regarded as weak, through stupefaction (and, therefore, as permissible)? What, indeed, are those faults upon whose strength and weakness a wise man should reflect with the aid of intelligence and of reasons? I have doubts upon these subjects. Discourse to me on these, O grandsire!'

"Bhishma said, 'A person of pure Soul, by extracting all his faults by their roots, succeeds in obtaining Emancipation. As an axe made of steel cuts a steel chain (and accomplishing the act becomes broken itself), after the same manner, a person of cleansed Soul, destroying all the faults that spring from Darkness and that are born with the Soul (when it is reborn), succeeds in dissolving his connection with the body (and attaining Emancipation).[1] The qualities having their origin in Passion, those that spring from Darkness, and those stainless one characterised by purity (*viz.*, those included under the quality of Goodness), constitute as it were the seed from which all embodied creatures have grown. Amongst these, the attribute of Goodness alone is the cause through which persons of cleansed Souls succeed in attaining to Emancipation. A person of cleansed soul, therefore, should abandon all the qualities born of Passion and Darkness. Then again, when the quality of Goodness becomes freed from those of Passion and Darkness, it becomes more resplendent still. Some say that sacrifices and other acts performed with the aid of *mantras*, and which certainly contribute to the purification of the Soul, are evil or cruel acts. (This view is not correct). On the other hand, those acts are the chief means for dissociating the Soul from all worldly attachments, and for the observance of the religion of tranquillity. Through the influence of the qualities born of Passion, all unrighteous acts are performed, and all acts fraught with earthly purposes as also all such acts as spring from desire are accomplished. Through qualities born of Darkness, one does all acts fraught with cupidity and springing from wrath. In consequence of the attribute of Darkness, one embraces sleep and procrastination and becomes addicted to all acts of cruelty and carnal pleasure. That person, however, who, possessed of faith and scriptural knowledge, is observant of the attribute of Goodness, attends only to all good things, and becomes endued with (moral) beauty and soul free from every taint.' "

SECTION CCXIII

"Bhishma said, 'From the attribute of Passion arises delusion or loss of judgment. From the attribute of Darkness, O bull of Bharata's race, arise

[1] I have expanded the last line for bringing out the meaning of the word *nasyati* clearly. Of course, I follow Nilakantha's explanation of the simile.

wrath and cupidity and fear and pride. When all these are destroyed, one becomes pure. By obtaining purity, a person succeeds in arriving at the knowledge of the Supreme Soul which is resplendent with effulgence, incapable of deterioration, without change, pervading all things, having the unmanifest for his refuge, and the foremost of all the deities. Invested in His *maya,* men fall away from knowledge and become senseless, and in consequence of their knowledge being darkened, yield to wrath.[1] From wrath, they become subject to desire. From desire spring cupidity and delusion and vanity and pride and selfishness. From such selfishness proceeds various kinds of acts.[2] From acts spring diverse bonds of affection and from those bonds of affection spring sorrow or misery and from acts fraught with joy and sorrow proceeds the liability to birth and death.[3] In consequence of the obligation of birth, the liability is incurred of a residence within the womb, due to the union of vital seed and blood. That residence is defiled with excreta and urine and phlegm, and always fouled with blood that is generated there. Overwhelmed by thirst, the Chit-Soul becomes bound by wrath and the rest that have been enumerated above. It seeks, however, to escape those evils. In respect of this, women must be regarded as instruments which set the stream of Creation agoing. By their nature, women are *Kshetra,* and men are *Kshetrajna* in respect of attributes. For this reason, persons of wisdom should not pursue women in especial (among other objects of the world).[4] Indeed, women are like frightful *mantra*-powers. They stupefy persons reft of wisdom. They are sunk in the attribute of Passion. They are the eternal embodiment of the senses.[5]

[1]In the *Srutis* it is said that *Brahma* has two attributes, *Vidya* (Knowledge), and *Avidya* (Ignorance) with *Maya* (delusion). It is in consequence of this *Maya* that *chit-souls* or *jivas* become attached to worldly things. It is in consequence of this *Maya* that persons, even when they understand that all is nought, cannot totally dissociate themselves from them.

[2]*Mana* is explained by the commentator as worship of one's own self; *Darpa* is freedom from all restraints; and *Ahankara* is a complete disregard of others and centering all thoughts on one's own self. Here *Ahankara* is *not* Consciousness.

[3]*Kritalakshanah* is explained by the Commentator as *Kritaswikarah.*

[4]The force of the simile lies in this: *Prakriti* binds *Kshetrajna* or the Soul and obliges it to take birth, etc. Women are *Prakriti*, men are Souls. As the Soul should seek to avoid the contact of *Prakriti* and strive for emancipation, even so should men seek to avoid women. It should be added that women, in almost all the dialects of India derived from Sanskrit, are commonly called *Prakriti* or symbols of *Prakriti*, thus illustrating the extraordinary popularity of the philosophical doctrine about *Prakriti* and *Purusha.*

[5]*Kritya* is *mantra*-power or the efficacy of *Atharvan* rites. What is said here is that women are as frightful as *Atharvan* rites which can bring destruction upon even unseen foes. *Rajasi antarhitah* means that they are sunk so completely in that attribute as to become invisible, *i.e.*, completely enveloped by that attribute,

In consequence of the keen desire that men entertain for women, off-spring proceed from them, due to (the action of) the vital seed. As one casts off from one's body such vermin as take their birth there but as are not on that account any part of oneself, even so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not one's own in reality. From the vital seed as from sweat (and other filth) creatures spring from the body, influenced by the acts of previous lives or in the course of nature. Therefore, one possessed of wisdom should feel no regard for them.[1] The attribute of Passion rests on that of Darkness. The attribute of Goodness, again, rests on that of Passion. Darkness which is unmanifest overspreads itself on Knowledge, and causes the phenomena of Intelligence and Consciousness.[2] That knowledge possessing the attributes of Intelligence and Consciousness has been said to be the seed of embodied Souls. That, again, which is the seed of such knowledge is called the *Jiva* (or *Chit*-Soul).[3] In consequence of acts and the virtue of time, the Soul goes through birth and repeated rounds of rebirth. As in a dream the Soul sports as if invested with a body which, of course, is due to the action of the mind, after the same manner, it obtains in the mother's womb a body in consequence of attributes and propensities having (past) acts for their origin. Whatever senses while it is there, are awakened by past acts as the operating cause, become generated

[1]The sense is this: parasitical vermin spring from sweat and other filth emitted by the body. Children spring from the vital seed. In the former case, it is *Swabhava* (nature) that supplies the active energy. In the latter, the undying influence of previous acts and propensities supply the active force. One's offspring, therefore, are like parasitical vermin on one's body. Wisdom should teach disregard or indifference for either.

[2]This is a repetition of what has been asserted in various forms before. *Rajas* (passion) is the cause of *Pravritti* or propensity for acts. *Sattwa* (goodness) is enlightenment or the higher aspirations that lead to *Brahma*. Both rest on *Tamas* (Darkness), the first immediately, the last mediately. *Chit* or *Jiva* is pure Knowledge. When overtaken by *Tamas* or *Avyakta*, it becomes clothed with that existence which is called life or which we realise in the world, the conditions of that life being Consciousness and Intelligence.

[3]The *Chit* or Soul is all-Knowledge. When overspread with Ignorance or Darkness, it becomes manifested by Intelligence and Consciousness, *i.e.*, assumes a form or body. Knowledge overspread by Darkness, therefore, or Knowledge with the attributes of Intelligence and Consciousness, is the cause of *Chit* or soul or *Jiva* assuming a body. Such knowledge, therefore, is called the *seed* of the body. Then, again, the *tadvijam* (the second expression., *i.e.*, the foundation on which knowledge overspread by ignorance (or knowledge with the attributes of intelligence and consciousness) rests, is, of course, pure Knowledge or *chit* or *jiva* or Soul as it existed before life. It is only another form of repeating a statement made several times before. Both the vernacular translators have misunderstood the last half of the second line.

in Consciousness in consequence of the mind co-existing with attachments.[1] In consequence of the past thoughts of sound that are awakened in it, the Soul, subjected to such influences, receives the organ of hearing. Similarly, from attachment to forms, its eye is produced, and from its longing after scent its organ of smelling. From thoughts of touch it acquires the skin. In the same way the five-fold breaths are acquired by it, *viz., Prana, Apana, Vyana, Udana,* and *Samana,* which contribute to keep the body agoing. Encased in body with all limbs fully developed in consequence (as shown above) of past acts, the Soul takes birth, with sorrow, both physical and mental, in the beginning, middle, and end. It should be known that sorrow springs from the very fact of acceptance of body (in the womb). It increases with the idea of Self. From renunciation of these (attachments which are the cause of birth), sorrow meets with an end. He that is conversant with sorrow's end attains to Emancipation.[2] Both the origin and the destruction of the senses rest in the attribute of Passion. The man of wisdom should act with proper scrutiny with the aid of the eye constituted by the scriptures.[3] The senses of knowledge, even if they succeed in earning all their objects, never succeed in overwhelming the man that is without thirst. The embodied Soul, by making its senses weak, escapes the obligation of rebirth.' "[4]

SECTION CCXIV

"Bhishma said, 'I shall now tell thee what the means are (for conquering the senses) as seen with the eye of the scriptures. A person, O king, will attain to the highest end by the help of such knowledge and by framing his conduct accordingly. Amongst all living creatures man is said to be the foremost. Among men, those that are regenerate have been called the foremost; and amongst the regenerate, they that are conversant with the Vedas. These last are regarded as the souls of all living creatures. Indeed, those Brahmanas

[1]The meaning, of course, is that while in the mother's womb, the Soul remembers the acts of past lives, and those acts influence and determine the growth of its senses as also the character it will display in its new life.

[2]I do not follow Nilakantha in his grammatical exposition of the second line. That exposition seems to be very far-fetched. Besides *tebhyah tyagat* for *tesham tyagat* is no violence to grammar, the use of the ablative in this sense not being unfrequent in these writings.

[3]Women have before (*vide* verse 9 of this section) been said to be the embodiment of the senses and as *antarhitah* in *Rajas* or Passion. The senses, therefore, are, it is concluded here, originated in *Rajas*. By the destruction, again, of *Rajas*, they may be destroyed. What is wanted, therefore, is the conquest of *Rajas* or Passion. This may be effected with the aid of the eye whose vision has been sharpened by scriptural knowledge.

[4]After *indriyartham*, as explained by the commentator, *prapyapi* is understood. There are two classes of *indriyas*, *viz.*, those of knowledge and those for the performance of acts. *Escapes the obligation of rebirth, i.e.*, attains to Emancipation.

that are conversant with the Vedas are regarded as all-seeing and omniscient. They are persons who have become conversant with Brahma. As a blind man, without a guide, encounters many difficulties on a road, so has a person destitute of knowledge to encounter many obstacles in the world. For this reason, those that are possessed of knowledge are regarded as superior to the rest. Those that are desirous of acquiring virtue practise diverse kinds of rites according to the dictates of the scriptures. They do not, however, succeed in attaining to Emancipation, all that they gain being those good qualities of which I shall presently speak.[1] Purity of speech, of body, and of mind, forgiveness, truth, steadiness, and intelligence, — these good qualities are displayed by righteous persons observant of both kinds of religion. That which is called *Brahmacharya* (religion of abstention or *yoga*) is regarded as the means of attaining to Brahma. That is the foremost of all religions. It is by the practice of that religion that one obtains the highest end (*viz.*, Emancipation). *Brahmacharya* is divested of all connection with the five vital breaths, mind, understanding, the five senses of perception, and the five senses of action. It is on that account free from all the perceptions that the senses give. It is heard only as a word, and its form, without being seen, can only be conceived. It is a state of existence depending only on the mind. It is free from all connection with the senses. That sinless state should be attained to by the understanding alone. He that practises it duly attains to Brahma; he that practises it half and half, attains to the condition of the gods; while he that practises it indifferently, takes birth among Brahmanas and possessed of learning attains to eminence. *Brahmacharya* is exceedingly difficult to practise. Listen now to the means (by which one may practise it). That regenerate person who betakes himself to it should subdue the quality of Passion as soon as it begins to manifest itself or as soon as it begins to be powerful. One that has betaken oneself to that vow should not speak with women. He should never cast his eyes on an undressed woman. The sight of women, under even indifferent circumstances, fills all weak-minded men with Passion. If a person (while observing this vow) feels a desire for woman rising in his heart, he should (as an expiation) observe the vow called *Krichcchra* and also pass three days in water.[2] If desire is entertained in course of a dream, one should, diving in water, mentally repeat for three times the three *Riks* by *Aghamarshana*.[3] That wise man who has betaken himself to the practice of this vow should, with an extended and enlightened

[1] *Arthasamanyam* is explained by Nilakantha as *Phalasamyam Mokshakhyam niratisayam*. The Burdwan translator, while using the very words of the commentator, mistranslates this verse: The speaker desires to show the difference between the religion of *Pravritti* or acts and that of *Nivritti* or abstention from acts. Those that follow the former cannot attain to Emancipation. What they gain are certain good qualities mentioned in the next verse, which, however, are equally gained by the followers of the religion of *Nivritti*.

[2] The vow of *Krichcchra* consists of certain fasts. *Pass three days in water, i.e.*, stand in tank or stream with water up to the chin.

[3] The three *Riks* begin with *Ritancha, Satyancha etc.* Every Brahmana who knows his morning and evening prayers knows these three *Riks* well.

mind, burn the sins in his mind which are all due to the quality of Passion. As the duct that bears away the refuse of the body is very closely connected with the body, even so the embodied Soul is very closely connected with the body that confines it. The different kinds of juices, passing through the network of arteries, nourish men's wind and bile and phlegm, blood and skin and flesh, intestines and bones and marrow, and the whole body. Know that there are ten principal ducts. These assist the functions of the five senses. From those ten branch out thousands of other ducts that are minuter in form. Like rivers filling the ocean at the proper season, all these ducts, containing juices nourish the body. Leading to the heart there is a duct called *Manovaha.* It draws from every part of the human body the vital seed which is born of desire. Numerous other ducts branching out from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest). As the butter that lies within milk is churned up by churning rods, even so the desires that are generated in the mind (by the sight or thought of women) draw together the vital seed that lies within the body. In the midst of even our dreams passion having birth in imagination assails the mind, with the result that the duct already named, *viz., Manovaha,* throws out the vital seed born of desire. The great and divine *Rishi* Atri is well-conversant with the subject of the generation of the vital seed. The juices that are yielded by food, the duct called *Manovaha,* and the desire that is born of imagination, — these three are the causes that originate the vital seed which has Indra for its presiding deity. The passion that aids in the emission of this fluid is, therefore, called *Indriya.* Those persons who know that the course of vital seed is the cause of (that sinful state of things called) intermixture of castes, are men of restrained passions. Their sins are regarded to have been burnt off, and they are never subjected to rebirth. He that betakes himself to action simply for the purposes of sustaining his body, reducing with the aid of the mind the (three) attributes (of Goodness, Passion, and Darkness) into a state of uniformity, and brings at his last moments the vital breaths to the duct called *Manovaha,* escapes the obligation of rebirth.[1] The Mind is sure to gain Knowledge. It is the Mind that takes the form of all things. The minds of all high-souled persons, attaining to success through meditation,

[1] "With the aid of the mind" means *yoga Dehakarma* means one whose acts are undertaken only for the purpose of sustaining the body, *i.e.*, one who does no act that is not strictly necessary for supporting life; hence, as the commentator explains, one who is free from all propensities leading to external objects. *Manovaham Pranan nudan, i.e.*, bringing to sending the vital breaths to the duct called *Manovaha* or *Sushumna.* Though a physical act, its accomplishment becomes possible only by a long course of penances consisting in the withdrawal of the mind from external objects. "Reducing the (three) attributes to a state of uniformity," as explained by the commentator, means arriving at *Nirvikalpa, i.e.*, at that state of knowledge which is independent of the senses.

become freed from desire, eternal, and luminous.[1] Therefore, for destroying the mind (as mind), one should do only sinless deeds and freeing oneself from the attributes of Passion and Darkness, one is sure to attain to an end that is very desirable.[2] Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude. A person, however, of ripe understanding succeeds, through the auspicious effects of past lives, in destroying his desires.[3] Such a person, by transcending the bonds of the body and the senses like a traveller crossing a path full of obstacles, and transgressing all faults he sees, succeeds in tasting the nectar (of Emancipation).' "

SECTION CCXV

"Bhishma said, 'Living creatures, by being attached to objects of the senses which are always fraught with evil, become helpless. Those high-souled persons, however, who are not attached to them, attain to the highest end. The man of intelligence, beholding the world over-whelmed with the evils constituted by birth, death, decrepitude, sorrow, disease, and anxieties, should exert themselves for the attainment of Emancipation. He should be pure in speech, thought, and body; he should be free from pride. Of tranquil soul and possessed of knowledge, he should lead a life of mendicancy, and pursue happiness without being attached to any worldly object. Again, if attachment be seen to possess the mind in consequence of compassion to creatures, he should, seeing that the universe is the result of acts, show

[1]The Knowledge here spoken of is that knowledge which is independent of the senses. What the speaker says is that such Knowledge is no myth but is sure to arise. When it arises, its possessor comes to know that the external world, etc., is only the mind transformed, like the sights seen and sounds heard and thoughts cherished in a dream. In the second line the results of that knowledge are declared. The mind of a Mahatma is *mantra-siddha*, *i.e.*, has won success by the meditation of the initial *mantra*, or *om;* it is *nitya*, *i.e.*, eternal, meaning probably that though the result of *Maya* or *Avidya*, it is no longer subject to rebirth; it is *virajas*, *i.e.*, free from desire and passion, and lastly it is *Jyotishmat* or luminous, meaning Omniscient and Omnipotent. The commentator cites a passage from Vasishtha's treatise on *yoga* which declares the same results as consequent on the attainment of Knowledge. It is, of course, implied that in attaining to such a state, the mind as mind must be destroyed or merged into the Soul and the Soul, with knowledge only for its attribute, must exist. In the previous verse emancipation after death has been spoken of. In this *jivan-mukti* or emancipation in life is referred to.

[2]"Freeing oneself from the attributes of Passion and Darkness", *i.e.*, by practising the religion of abstention from acts.

[3]*Adatte* from *da* meaning to cut or destroy. *Manasam valam* as explained by the commentator, is *sankalpam*, *i.e.*, desires or purposes. The man of ripe understanding, by doing this, attains to that knowledge which is not subject to decay with age. Hence, such knowledge is superior to knowledge acquired in the ordinary way.

indifference in respect of compassion itself.[1] Whatever good acts are performed, or whatever sin (is perpetrated), the doer tastes the consequences. Hence, one should, in speech, thought, and deed, do only acts that are good.[2] He succeeds in obtaining happiness who practises abstention from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never heedless. Hence one, exercising one's intelligence, should dispose one's mind, after training it, on peace towards all creatures.[3] That man who regards the practice of the virtues enumerated above as the highest duty, as conducive to the happiness of all creatures, and as destructive of all kinds of sorrow, is possessed of the highest knowledge, and succeeds in obtaining happiness. Hence (as already said), one should, exercising one's intelligence, dispose one's mind, after training it, on peace towards all creatures. One should never think of doing evil to others. One should not covet what is far above one's power to attain. One should not turn one's thoughts towards objects that are non-existent. One should, on the other hand, direct one's mind towards knowledge by such persistent efforts as are sure to succeed.[4] With the aid of the declarations of the *Srutis* and of persistent efforts calculated to bring success, that Knowledge is sure to flow. One that is desirous of saying good words or observing a religion that is refined of all dross, should utter only truth that is not fraught with any malice or censure. One that is possessed of a sound heart should utter words that are not fraught with dishonesty, that are not harsh, that are not cruel, that are not evil, and that are not characterised by garrulity. The universe is bound in speech. If disposed to renunciation (of all worldly objects) then should one proclaim,[5] which a mind fraught with humility and a cleansed understanding, one's own evil acts.[6] He who betakes himself to action, impelled thereto by propensities fraught with the attribute of Passion, obtains much misery in this world and at last sinks into hell. One should, therefore, practise

[1]Compassion may sometimes lead to excess of attachment, as in the case of Bharata towards his little deer. The universe is the result of acts because acts determine the character of the life the soul assumes. In the case of Bharata, he was obliged to take birth as a deer in his next life in consequence of all his thoughts in the previous life having been centred on a deer.

[2]K.P. Singha wrongly translates this verse. *Tat* should be supplied before *asnute;* there is redundant *va* in the first line. The Burdwan translator renders it correctly.

[3]The *buddhi* here referred to is intelligence cleansed by scriptures. *Samahitam manak* is, as explained by the commentator, mind freed from anger and malice, etc., *i.e.*, properly trained.

[4]"One should not covet, etc., like kingdoms and thrones in the case of ordinary men. "Non-existent objects," such as sons and wives that are dead or that are unborn or unwed.

[5]*Samsara*, as explained by the commentator, means both this and the other world. It is bound in speech in this sense, *viz.*, that whatever is spoken is never destroyed and affects permanently both the speaker and the listener, so that not only in one life, but in the infinite course of lives, the speaker will be affected for good or for evil by the words that escape his lips. This fully accords with the discovery of modern science, so eloquently and poetically enunciated by Babbage, of the indestructibility of force or energy when once applied. How appalling is the sanction (which is *not* a myth) under which evil speaking is forbidden.

[6]Such self-disclosure destroys the effects of those acts and prevents their recurrence.

self-restraint in body, speech, and mind. Ignorant persons bearing the burdens of the world are like robbers laden with their booty of straggling sheep (secreted from herds taken out for pasture). The latter are always regardful of roads that are unfavourable to them (owing to the presence of the king's watch).[1] Indeed, as robbers have to throw away their spoil if they wish for safety, even so should a person cast off all acts dictated by Passion and Darkness if he is to obtain felicity. Without doubt, a person that is without desire, free from the bonds of the world, contented to live in solitude, abstemious in diet, devoted to penances and with senses under control, that has burnt all his sorrows by (the acquisition of) knowledge, that takes a pleasure in practising all the particulars of *yoga* discipline, and that has a cleansed soul, succeeds, in consequence of his mind being withdrawn into itself, in attaining to Brahma or Emancipation.[2] One endued with patience and a cleansed soul, should, without doubt, control one's understanding. With the understanding (thus disciplined), one should next control one's mind, and then with the mind overpower the objects of the senses. Upon the mind being thus brought under control and the senses being all subdued, the senses will become luminous and gladly enter into Brahma. When one's senses are withdrawn into the mind, the result that occurs is that Brahma becomes manifested in it. Indeed, when the senses are destroyed, and the soul returns to the attribute of pure existence, it comes to be regarded as transformed into Brahma. Then again, one should never make a display of one's *yoga* power. On the other hand, one should always exert to restrain one's senses by practising the rules of *yoga*. Indeed, one engaged in the practice of *yoga* rules should do all those acts by which one's conduct and disposition may become pure.[3] (Without making one's yoga powers the means of one's subsistence) one should rather live upon broken grains of corn, ripe beans, dry cakes of seeds from which the oil has been pressed out, pot-herbs, half-ripe barley, flour of fried pulses, fruits, and roots, obtained in alms.[4] Reflecting upon the characteristics of time and place, one should according to one's inclinations observe, after proper examination, vows and rules about fasts. One should not suspend an observance that has been begun. Like one slowly creating a fire, one should gradually extend an act that is prompted by knowledge. By doing so, Brahma gradually shines in one like the Sun. The Ignorance which has Knowledge for its resting ground, extends its influence over all the three states (of waking, dreaming and dreamless slumber). The

[1]Robbers laden with booty are always in danger of seizure. Even so unintelligent men bearing the burdens of life are always liable to destruction.

[2]*Nishpraiharena* means *Niruddhena* as explained by the commentator.

[3]I adopt the reading *prakaseta* and the interpretation that Nilakantha puts upon it.

[4]K.P. Singha translates these words very carelessly. The Burdwan translator, by following the commentator closely, has produced a correct version. *Kulmasha* means ripe grains or seeds of the Phaselous radiatus. *Pinyaka* is the cake of mustard seed or sesamum after the oil has been pressed out. *Yavaka* means unripe barley, or, as the commentator explains, raw barley powdered and boiled in hot water.

Knowledge, again, that follows the Understanding, is assailed by Ignorance.[1] The evil-hearted person fails to obtain a knowledge of the Soul in consequence of taking it as united with the three states although in reality it transcends them all. When, however, he succeeds in apprehending the limits under which the two, *viz.*, union with the three states and separation from them, are manifested, it is then that he becomes divested of attachment and attains to Emancipation. When such an apprehension has been attained, one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains Brahma which is eternal, deathless, immutable, undeteriorating.' "

SECTION CCXVI

"Bhishma said, 'The *yogin* who wishes to always practise sinless *Brahmacharya* and who is impressed with the faults attaching to dreams should, with his whole heart, seek to abandon sleep. In dreams, the embodied soul, affected by the attributes of Passion and Darkness, seems to become possessed of another body and move and act influenced by desire.[2] In consequence of application for the acquisition of knowledge and of continued reflection and recapitulation, the *yogin* remains always awake. Indeed, the *yogin* can keep himself continually awake by devoting himself to knowledge. On this topic it has been asked what is this state in which the embodied creature thinks himself surrounded by and engaged in objects and acts? True it is that the embodied being, with its senses really suspended, still thinks itself to be possessed of body with all the senses of knowledge and of action. As regards the question started, it is said that that master of *yoga,* named Hari, comprehends truly how it happens. The great *Rishis* say that the explanation offered by Hari is correct and consistent with reason. The learned say that it is in consequence of the senses being worn out with fatigue, dreams are experienced by all creatures. (Though the senses are suspended) the mind, however, never disappears (or becomes inactive) and hence arise dreams. This is said by all to be their noted cause. As the imaginings of a person that is awake and

[1]What is meant by the first line of the verse is this. The Soul had, before the creation, only Knowledge for its attribute. When Ignorance or Delusion, proceeding from Supreme *Brahma,* took possession of it, the Soul became an ordinary creature, *i.e.*, consciousness, mind, etc., resulted. This Ignorance, therefore, established itself upon Knowledge and transformed the original character of the Soul. What is stated in the second line is that ordinary knowledge which follows the lead of the understanding is affected by ignorance, the result of which is that the Soul takes those things that really spring from itself to be things different from itself and possessing an independent existence.

[2]The correct reading, I apprehend, is *upagatasprihah* and not *apagatasprihah*. Nilakantha is silent. All that he says is that the first verse has reference to 'yogins,' the second to *yogins* and 'non-*yogins*' alike. Both the vernacular translators adhere to *apagatasprihah*.

engaged in acts, are due only to the creative power of the mind, after the same manner the impressions in a dream appertain only to the mind. A person with desire and attachment obtains those imaginings (in dreams) based upon the impressions of countless lives in the past. Nothing that impresses the mind once is ever lost, and the Soul being cognisant of all those impressions causes them to come forth from obscurity.[1] Whichever among the three attributes of Goodness, Passion, and Darkness is brought about by the influence of past acts and by whichever amongst them the mind is affected for the time being in whatever way, the elements (in their subtile forms) display or indicate accordingly (in the way of images).[2] After images have thus been produced, the particular attribute of Goodness or Passion or Darkness that may have been brought by past act rises in the mind and conduces to its last result, *viz.*, happiness or misery. Those images having wind, bile, and phlegm for their chief causes, which men apprehend through ignorance and in consequence of propensities fraught with Passion and Darkness, cannot, it has been said, be easily discarded.[3] Whatever objects again a person perceives in the mind (while wakeful) through the senses in a state of perspicuity are apprehended by the mind in dreams while the senses are obscured in respect of their functions.[4] The Mind exists unobstructedly in all things. This is due to the nature of the Soul. The Soul should be comprehended. All the elements and the objects they compose exist in the Soul.[5] In the state called dreamless slumber (*sushupti*), the manifest human body which, of course, is the door of dreams, disappears in the mind. Occupying the body the mind enters the soul which is manifest and upon which all existent and non-existent things depend, and becomes transformed into a wakeful witness with certainty of apprehension. Thus dwelling in pure Consciousness which is the soul of all things; it is regarded by the learned as

[1]I expand verse 8 a little for giving its meaning more clearly than a literal version would yield. All the impressions, it is said here, in dreams, are due either to the impressions of this life or those received by the mind in the countless lives through which it has passed. All those impressions, again, are well-known to the Soul though memory may not retain them. Their reappearance in dreams is due to the action of the Soul which calls them up from the obscurity in which they are concealed. Avisena's theory of nothing being ever lost that is once acquired by the mind and the recollection of a past impression being, due to a sudden irradiation of the divine light, was, it seems, borrowed from Hindu philosophy.

[2]The sense is this: a particular attribute among the three, *viz.*, Goodness or Passion or Darkness, is brought to the mind by the influence of past acts of either this or any previous life. That attribute immediately affects the mind in a definite way. The result of this is that the elements in their subtile forms actually produce the images that correspond with or appertain to the affecting attribute and the manner in which it affects the mind.

[3]Nothing less than *yoga* can discard or destroy them, for they really spring from desires generated by past acts.

[4]The Bombay reading *Manohrishyan* is better.

[5]Both the external and the internal worlds are due to Consciousness, which, in its turn, arises from delusion affecting the Soul. That which is called the Mind is only a product of the Soul. The world both external and internal, is only the result of Mind as explained in previous sections. Hence the Mind exists in all things. What is meant by all things existing in the Soul is that the Soul is omniscient and he who succeeds in knowing the Soul wins omniscience.

transcending both Consciousness and all things in the universe.[1] That *yogin* who in consequence of desire covets any of the divine attributes (of Knowledge or Renunciation, etc.) should regard a pure mind to be identical with the object of his desire. All things rest in a pure mind or soul.[2] This is the result attained to by one who is engaged in penances. That yogin, however, who has crossed Darkness or ignorance, becomes possessed of transcending effulgence. When darkness or ignorance has been transcended, the embodied Soul becomes Supreme *Brahma*, the cause of the universe.[3] The deities have penances and vedic rites. Darkness (or pride and cruelty), which is destructive of the former, has been adopted by the *Asuras*. This, *viz., Brahma,* which has been said to have Knowledge only for its attribute, is difficult of attainment by either the deities or the *Asuras*. It should be known that the qualities of Goodness, Passion and Darkness belong to the deities and the *Asuras*. Goodness is the attribute of the deities; while the two others belong to the *Asuras*. *Brahma* transcends all those attributes. It is pure Knowledge. It is Deathlessness. It is pure effulgence. It is undeteriorating. Those persons of cleansed souls who know *Brahma* attain to the highest end. One having knowledge for one's eye can say this much with the aid of reason and analogy. *Brahma* which is indestructible can be comprehended by only withdrawing the senses and the mind (from external objects into the soul itself).' "[4]

SECTION CCXVII

"Bhishma said, 'He cannot be said to know *Brahma* who does not know the four topics (*viz.,* dreams, dreamless slumber, Brahma as indicated by attributes, and Brahma as transcending all attributes), as also what is Manifest (*viz.,* the body), and what is Unmanifest (the *chit*-soul), which the great *Rishi*

[1]The body is called the door of dreams because the body is the result of past acts, and dreams cannot take place till the Soul, through past acts, becomes encased in a body. What is meant by the body disappearing in the mind is that in dreamless slumber the mind no longer retains any apprehension of the body. The body being thus lost in the mind, the mind (with the body lost in it) enters the Soul, or becomes withdrawn into it. *Nidarsanam* is explained as *Nischitadarsanam Sakshirupam.* The sense of the verse is that in dreamless slumber the senses are withdrawn into the mind; the mind becomes withdrawn into the Soul. It is the Soul alone that then lives in its state of original purity, consciousness and all things which proceed from it disappearing at the time.

[2]*i.e.*, the mind becoming pure, he gains omniscience and omnipotence.

[3]The Burdwan translator, using the very words of Nilakantha, jumbles them wrongly together and makes utter nonsense of both the original and the gloss.

[4]*Brahma* cannot, as the commentator properly explains, be seized like a creature by the horns. All that one can do is to explain its nature by reason and analogy. It can be comprehended only in the way indicated, *i.e.*, by *Pratyahara.*

(Narayana) has described as *Tattwam.*[1] That which is manifest should be known as liable to death. That which is unmanifest (*viz.*, the *chit*-soul), should be known as transcending death. The *Rishi* Narayana has described the religion of *Pravritti.* Upon that rests the whole universe with its mobile and immobile creatures. The religion of *Nivritti* again leads to the unmanifest and eternal *Brahma.*[2] The Creator (Brahma) has described the religion of *Pravritti. Pravritti* implies rebirth or return. *Nivritti,* on the other hand, implies the highest end. The ascetic who desires to discriminate with exactitude between good and evil, who is always bent on understanding the nature of the Soul, and who devotes himself to the religion of *Nivritti,* attains to that high end.[3] One desirous of accomplishing this, should know both the Unmanifest and *Purusha* of which I shall speak presently. That, again, which is different from both the Unmanifest and *Purusha,* and which transcends them both, and which is distinguished from all beings, should be particularly viewed by one possessed of intelligence.[4] Both *Prakriti* and *Purusha* are without beginning and without end. Both are incapable of being known by their like. Both are eternal and indestructible. Both are greater than the greatest (of being). In these they are similar. They are points of dissimilarity again between them. (Of these I shall speak presently). *Prakriti* is fraught with the three attributes (of Goodness, Passion, and Darkness). It is also engaged in creation. The true attributes of *Kshetrajna* (*Purusha* or the Soul) should be known to be different.[5] *Purusha* is the apprehender of all the transformations of *Prakriti* (but cannot be apprehended himself). He transcends (in respect of his original nature) all attributes. As regards *Purusha* and the Supreme Soul again, both of them are in-comprehensible. In consequence again of both of them being without attributes by which they can be distinguished, both are highly distinguished from all else.[6] A turbaned person has his head circled with three folds of a piece of cloth. (The person, however, is not identical with the turban he wears). After the same manner the embodied Soul is invested with the three attributes of Goodness, Passion, and Darkness. But though thus invested, the Soul is not

[1]The commentator thinks that the Rishi alluded to in this verse is Narayana, the companion and friend of Nara, both of whom had their retreat on the heights of Vadari where Vyasa afterwards settled himself. Tattwa here does not, the commentat or thinks, mean a topic of discourse but that which exists in original purity and does not take its colour or form from the mind. *Anaropitam rupam yasya tat.*

[2]The religion of *Pravritti* consists of acts. It cannot liberate one from rebirth. The whole chain of existences, being the result of acts, rests upon the religion of *Pravritti.* The religion of *Nivritti,* on the other hand, or abstention from acts, leads to Emancipation or Brahma.

[3]Nidarsarkah is explained by the commentator as equivalent to *drashtum ichcchan.*

[4]*Avyakta* or Unmanifest is *Prakriti* or primordial matter both gross and subtile. That which transcends both *Prakriti* and *Purusha* is, of course the Supreme Soul or Brahma. *Visesham,* is explained by the commentator as 'distinguished from everything else by its attributes.'

[5]*i.e.*, as the commentator explains, *Purusha* is non-creating and transcends the three attributes.

[6]*Asamhatau* is explained by the commentator as *atyantaviviktau. Purushau* implies the two *Purushas*, *i.e.*, the '*Chit*-Soul' and the Supreme Soul.

identical with those attributes. Hence these four topics, which are covered by these fourfold considerations, should be understood.[1] One who understands all this is never stupefied when one has to draw conclusions (in respect of all subjects of enquiry). He that is desirous of attaining to high prosperity should become pure in mind, and betaking himself to austere practices in respect of the body and the senses, should devote himself to yoga without desire of fruits. The universe is pervaded by yoga power secretly circulating through every part of it and illumining it brightly. The sun and the moon shine with effulgence in the firmament of the heart in consequence of yoga power. The result of yoga is Knowledge. Yoga is talked of very highly in the world.[2] Whatever acts are destructive of Passion and Darkness constitute yoga in respect of its real character. Brahmacharya and abstention from injury are said to constitute yoga of the body; while restraining mind and speech properly are said to constitute yoga of the mind. The food that is obtained in alms from regenerate persons conversant with the ritual is distinguished from all other food. By taking that food abstemiously, one's sins born of Passion begin to fade. A yogin subsisting upon such food finds his senses gradually withdrawn from their objects. Hence, he should take only that measure of food which is strictly necessary for the support of his body. (Another advice that may be offered is that) that knowledge which one obtains gradually by mind devoted to yoga should cheerfully be made one's own during one's last moments by a forcible stretch of power.[3] The embodied Soul, when divested of *Rajas* (does not immediately attain to Emancipation but) assumes a subtile form with all the senses of perception and moves about in space. When his mind becomes unaffected by acts, he, in consequence of such renunciation (loses that subtile form and) becomes merged in *Prakriti* (without however, yet attaining to Brahma or Emancipation which transcends *Prakriti*).[4] After the destruction of this gross body, one who through absence of heedlessness escapes from all the three bodies (*viz.*, the gross, the subtile and the *karana*) succeeds in attaining to Emancipation.[5] The birth and death of creatures always depend upon the cause constituted by original Ignorance

[1]The four topics are these: the points of resemblance between *Prakriti* and *Purusha;* the points of difference between them: the points of resemblance between *Purusha* and *Iswara;* and the points of difference between them. The four considerations that cover these topics are absence of beginning and end, existence as *chit* and in animation, distinction from all other things, and the notion of activity.

[2]*Yoginastam prapasyanti bhagavantam santanam* — even this is what people always say to *yoga* and *yogins.*

[3]The commentator in a long note explains that what is really implied by this verse is that one should betake oneself to some sacred spot such as Kasi for casting off one's life there. Death at Kasi is sure to lead to Emancipation, for the theory is that *Siva* himself becomes the instructor and leads one to that high end.

[4]'When divested of *Rajas*', *i.e.*, freed from the senses and the propensities derived from their indulgence.

[5]*Adehat* is explained by the commentator as *Dehapatat*. *Dehantat* applies to the destruction of all the three bodies. By the destruction (after death) of the gross body is meant escape from the obligation of rebirth. The *karana* body is a subtiler form of existence than the *Linga-sarira:* it is, of course, existence in *Prakriti* as mentioned in verse 21.

(or Avidya). When knowledge of Brahma arises, necessity no longer pursues the person. Those, however, that accept what is the reverse of truth (by believing that to be Self which is really not-Self) are men whose understandings are always taken up with the birth and death of all existent things. (Such people never dream even of Emancipation).[1] Supporting their bodies by aid of patience, withdrawing their hearts from all external objects by the aid of their understanding, and withdrawing themselves from the world of senses, some yogins adore the senses in consequence of their subtility.[2] Some amongst them, with mind cleansed by yoga, proceeding according to (the stages indicated in) the scriptures and reaching the highest, succeed in knowing it by the aid of the understanding and dwell in that which is the highest and which without resting on any other thing rests on itself.[3] Some worship Brahma in images. Some worship Him as existing with attributes. Some repeatedly realise the highest Divinity which has been described to be like a flash of lightning and which is again indestructible.[4] Others who have burnt their sins by penances, attain to Brahma in the end. All those high-souled persons attain to the highest end. With the eye of scripture one should observe the subtile attributes of these several forms, as distinguished by attributes, of Brahma that are (thus) worshipped by men. The yogin who has transcended the necessity of depending on the body, who has cast off all attachments, and whose mind is devoted to yoga abstraction, should be known as another instance of Infinity, as the Supreme Divinity, or as that which it Unmanifest.[5] They whose hearts are devoted to the acquisition of knowledge succeed first in freeing themselves from the world of mortals. Subsequently, by casting off attachments they partake of the nature of Brahma and at last attain to the highest end.

[1]*Parapratyasarge* means on the rise of a knowledge of Brahma. *Niyati* is Necessity, in consequence of which *jiva* goes through an endless wheel of existences; *Bhavantaprabhavaprajna* is *bhavanamanta-prabhavayorevaprajna yesham*. The object of the verse is to show that such mistaken persons as take the body, the senses, etc., and all which are not-Self, to be Self, are always taken up with the idea that things die and are born, but that there is nothing like emancipation or a complete escape from rebirth.

[2]'By the aid of patience' is explained by the commentator as without leaving their seats and changing the yoga attitude, etc. 'Withdrawing themselves from the world of senses' means attaining to a state that is perfectly independent of the senses and, therefore, of all external objects. 'Adore the senses in consequence of their subtility,' as explained by the commentator, is thinking of *Prana* and the *Indriyas* as Self or Soul. I do not understand how this amounts to the statement that such *yogins* attain to *Brahma*.

[3]'Proceeding according to (the stages indicated in) the scriptures', alludes to the well-known verses in the *Gita*, beginning with *Indriyebhyah parahyartha*, etc. The several stages, as mentioned in those verses, are as follows: Superior to the senses are their objects. Superior to the objects is the mind. Superior to the mind is the understanding. Superior to the understanding is the Soul. Superior to the Soul is the Unmanifest. Superior to the Unmanifest is *Purusha* (*Brahma*). There is nothing above *Purusha*. *Dehantam* is explained as that which is superior to *Avyakta* or Unmanifest, hence *Brahma* or *Purusha*.

[4]A flash of lightning repeatedly realised becomes a mass of blazing light. Perhaps this is intended by the speaker.

[5]In the Bengal texts, verse 28 is a triplet. In the second line the correct reading is *Dehantam*.

"Thus have persons conversant with the Vedas spoken of the religion that leads to the attainment of Brahma. They who follow that religion according to the measure of their knowledge all succeed in obtaining the highest end. Even those persons who succeed in acquiring knowledge that is incapable of being shaken (by the assaults of scepticism) and that makes its possessors free from attachments of every kind, attain to various high regions after death and become emancipated according to the measure of their knowledge. Those persons of pure hearts who have imbibed contentment from knowledge, and who have cast off all desires and attachments, gradually approach in respect of their nature, nearer and nearer to Brahma which has the unmanifest for his attribute, which is divine, and without birth and death. Realising that Brahma dwells in their Souls, they become themselves immutable and have never to return (to the earth). Attaining to that supreme state which is indestructible and eternal, they exist in felicity. The knowledge with respect to this world is even this: it exists (in the case of erring persons). It does not exist (in the case of those who have not been stupefied by error). The whole universe, bound up in desire, is revolving like a wheel. As the fibres of a lotus-stalk overspread themselves into every part of the stalk, after the same manner the fibres of desire, which have neither beginning nor end, spread themselves over every part of the body. As a weaver drives his threads into a cloth by means of his shuttle, after the same manner the threads that constitute the fabric of the universe are woven by the shuttle of Desire. He who properly knows transformations of *Prakriti, Prakriti* herself and *Purusha,* becomes freed from Desire and attains to Emancipation.[1] The divine Rishi Narayana, that refuge of the universe, for the sake of compassion towards all creatures, clearly promulgated these means for the acquisition of immortality.' "

SECTION CCXVIII

"Yudhishthira said, 'By following what conduct, O thou that art conversant with all courses of conduct, did Janaka, the ruler of Mithila versed in the religion of Emancipation, succeed in attaining to Emancipation, after casting off all worldly enjoyments?'

"Bhishma said, 'In this connection is cited the following old narrative of the particular conduct by which that ruler, thoroughly conversant with all courses of conduct, succeeded in achieving the highest felicity. There was a ruler in Mithila of the name of Janadeva of Janaka's race. He was ever engaged in reflecting upon the courses of conduct that might lead to the attainment of Brahma. A century of preceptors always used to live in his palace, lecturing him upon the diverse courses of duty followed by people who had betaken

[1] *Vikara, Prakriti,* and *Purusha,* or Effects, their material Cause, and the Supreme Soul.

themselves to diverse modes of life.[1] Given to the study of the Vedas, he was not very well satisfied with the speculations of his instructors on the character of the Soul, and in their doctrines of extinction upon the dissolution of the body or of rebirth after death. Once upon a time a great ascetic of the name of Panchasikha, the son of Kapila, having roamed over the whole world, arrived at Mithila. Endued with correct conclusions in respect of all speculations about the diverse duties connected with renunciation, he was above all pairs of opposites (such as heat and cold, happiness and misery), and of doubts he had none. He was regarded as the foremost of Rishis. Dwelling wherever he pleased, he desired to place before the reach of all men eternal felicity that is so difficult of attainment. It seemed that he went about, amazing the world, having assumed the form of none else than that great Rishi, that lord of creatures, whom the followers of the Sankhya doctrine knew by the name of Kapila. He was the foremost of all the disciples of Asuri and was called the undying. He had performed a mental Sacrifice that had lasted for thousand years.[2] He was firm in mind, and had completed all the rites and sacrifices that are enjoined in the scriptures and that lead to the attainment of Brahma. He was fully conversant with the five sheaths that cover the Soul.[3] He was devoted to the five acts connected with the adoration of Brahma, and had the five qualities (of tranquillity, self-restraint. etc.). Known (as already said) by the name of Panchasikha, he had approached one day a large concourse of Rishis following the Sankhya doctrines and enquired of them about the highest object of human acquisition, *viz.*, the Unmanifest or that upon which the five Purushas or sheaths (already named) rest.[4] For the sake of obtaining a knowledge of the Soul, Asuri had enquired of his preceptor. In consequence of the latter's instructions and of his own penances, Asuri understood the distinction between the body and the Soul and had acquired celestial vision.[5] In that concourse of ascetics, Asuri made his exposition of the Immutable One, and Indestructible Brahma which is seen in diverse forms. Panchasikha became a disciple of Asuri. He lived on human milk. There was a certain Brahmani of the name of Kapila. She was the wife of Asuri.[6] Panchasikha was accepted by her as a son and he used to suck her breasts. In consequence of this, he came to be known as the son of Kapila and his understanding became fixed on Brahma. All this, about the circumstances of his birth and

[1] *Nanapashandavashinah* is another reading which is noticed by the commentator. It is explained as 'censurers of diverse sects of Lokayatikas.'

[2] *Panchasrotas* implies the mind which is said to have five currents.

[3] These are the *annamaya*, the *pranamaya*, the *manomaya*, the *vijnanamaya*, and the *anandamaya*. For particulars, *vide* Wilson's Dict.

[4] The verb used is *nyavedayat*, literally, 'represented,' *i.e.*, 'started' for discourse, or enquired into. The Burdwan translator renders it 'exposed' or 'promulgated,' which, I think, is incorrect.

[5] The Burdwan translator makes a ridiculous blunder by supposing that Asuri obtained this knowledge in consequence of the questions of his disciple. The fact is, *samprishtah*, as correctly explained the commentator, means *samyak prishta prasno yasya*. K.P. Singha avoids the error.

[6] *Kutumvini* means a matron or the wife of a house-holder.

those that led to his becoming the son of Kapila, was said unto me by the divine Rishi.[1] The latter also told me about the omniscience of Panchasikha. Conversant with all courses of duty, Panchasikha, after having himself acquired high knowledge, (came to Janaka) and knowing that that king had equal reverence for all his preceptors, began to amaze that century of preceptors (by an exposition of his doctrine fraught), with abundant reasons. Observing the talent of Kapileya, Janaka became exceedingly attached to him, and abandoning his hundred preceptors, began to follow him in particular. Then Kapileya began to discourse unto Janaka, who had according to the ordinance bent his head unto him (as a disciple should) and who was fully competent to apprehend the sage's instructions, upon that high religion of Emancipation which is explained in Sankhya treatises. Setting forth in the first place the sorrows of birth, he spoke next of the sorrows of (religious) acts. Having finished that topic he explained the sorrows of all states of life ending even with that in the high region of the Creator.[2] He also discoursed upon that Delusion for whose sake is the practice of religion, and acts, and their fruits, and which is highly untrustworthy, destructible, unsteady, and uncertain.[3] Sceptics say that when death (of the body) is seen and is a matter of direct evidence witnessed by all, they who maintain, in consequence of their faith in the scriptures, that something distinct from the body, called the Soul, exists are necessarily vanquished in argument. They also urge that one's death means the extinction of one's Soul, and that sorrow, decrepitude, and disease imply (partial) death of the Soul. He that maintains, owing to error. that the Soul is distinct from the body and exists after the loss of body, cherishes an opinion that is unreasonable.[4] If that be regarded as existent which does not really exist in the world, then it may be mentioned that the king, being regarded so, is really never liable to decrepitude or death. But is he, on that account, to be really believed to be above decrepitude and death?[5] When the question is whether an object exists or does not exist, and when that whose existence is asserted presents all the indications of non-existence, what is that upon which ordinary people rely in settling the affairs of life? Direct evidence is the root of both inference and the scriptures. The scriptures are capable of being contradicted by direct evidence. As to inference, its evidentiary effect is not much. Whatever be the topic, cease to reason on inference alone. There is nothing else called *jiva* than this body. In a banian seed is contained the capacity to produce leaves and flowers and fruits and roots and

[1]Either Markandeya or Sanatkumara, according to the commentator.

[2]I slightly expand *Sarvanirvedam* according to the explanation given by Nilakantha. The Sankhya doctrine proceeds upon the hypothesis that all states of life imply sorrow. To find a remedy for this, *i.e.*, to permanently escape all sorrow, is the end of that philosophy.

[3]These are the characteristics of that Delusion under which man takes birth in this world and goes on living till he can permanently conquer all sorrow.

[4]The construction of the first foot is *Atmano mrityuh Anatma*, meaning the Soul's death (or that which is called death) is the Soul's extinction. Verse 24 recites the opinion of the sceptics, not that of the speaker. K.P. Singha mistranslates the verse. The Burdwan translator renders it correctly.

[5]This and all the following verses are statements of the sceptic's arguments.

bark. From the grass and water that is taken by a cow are produced milk and butter, substances whose nature is different from that of the producing causes. Substances of different kinds when allowed to decompose in water for some time produce spirituous liquors whose nature is quite different from that of those substances that produce them. After the same manner, from the vital seed is produced the body and its attributes, with the understanding, consciousness, mind, and other possessions. Two pieces of wood, rubbed together, produce fire. The stone called *Suryakanta,* coming in contact with the rays of the Sun, produces fire. Any solid metallic substance, heated in fire, dries up water when coming in contact with it. Similarly, the material body produces the mind and its attributes of perception, memory, imagination, etc. As the loadstone moves iron, similarly, the senses are controlled by the mind.[1] Thus reason the sceptics. The sceptics, however, are in error. For the disappearance (of only the animating force) upon the body becoming lifeless (and not the simultaneous extinction of the body upon the occurrence of that event) is the proof (of the truth that the body is not the Soul but that the Soul is something separate from the body and outlives it certainly. If, indeed, body and Soul had been the same thing, both would have disappeared at the same instant of time. Instead of this, the dead body may be seen for some time *after* the occurrence of death. Death, therefore, means the flight from the body of something that is different from the body). The supplication of the deities by the very men who deny the separate existence of the Soul is another good argument for the proposition that the Soul is separate from the body or has existence that may be independent of a gross material case. The deities to whom these men pray are incapable of being seen or touched. They are believed to exist in subtile forms. Really, if a belief in deities divested of gross material forms does no violence to their reason, why should the existence of an immaterial Soul alone do their reason such violence)? Another argument against the sceptic is that his proposition implies a destruction of acts (for if body and Soul die together, the acts also of this life would perish, — a conclusion which no man can possibly come to if he is to explain the inequalities or condition witnessed in the universe).[2] These that have been mentioned, and that have material forms, cannot possibly be the causes (of the immaterial Soul and its immaterial accompaniments of perception, memory, and the like). The identity of immaterial existences with objects that are material cannot be comprehended. (Hence objects that are themselves material cannot by any means be causes for the production of things

[1]Verse 29 is highly terse. The words are grammatically unconnected with one another. Only a few substantives have been used. These represent the heads of the different arguments urged by sceptics for showing the non-existence of anything besides the body which is seen and felt. I have, of course, followed the commentator in his elaboration of the sense of the verse. There can be no doubt that the commentator is right.

[2]Some idea may be formed by the English reader of the extreme terseness of these verses by attending to the elaborations contained within the parantheses above. The exigencies of English grammar as also of perspicuity have obliged me to use, even in the portions unenclosed, more words than what occur in the original Sanskrit. All these verses are *cruces* intended to stagger Ganesa.

immaterial). Some are of opinion that there is rebirth and that it is caused by Ignorance, the desire for acts, cupidity, heedlessness, and adherence to other faults. They say that Ignorance (Avidya) is the soul. Acts constitute the seed that is placed in that soil. Desire is the water that causes that seed to grow. In this way they explain rebirth. They maintain that that ignorance being ingrained in an imperceptible way, one mortal body being destroyed, another starts up immediately from it; and that when it is burnt by the aid of knowledge, the destruction of existence itself follows or the person attains to what is called *Nirvana*. This opinion also is erroneous. [This is the doctrine of Buddhists]. It may be asked that when the being that is thus reborn is a different one in respect of its nature, birth, and purposes connected with virtue and vice why should I then be regarded to have any identity with the being that was? Indeed, the only inference that can be drawn is that the entire chain of existences of a particular being is not really a chain of connected links (but that existences in succession are unconnected with one another).[1] Then, again if the being that is the result of a rebirth be really different from what it was in a previous phase of existence, it may be asked what satisfaction can arise to a person from the exercise of the virtue of charity, or from the acquisition of knowledge or of ascetic power, since the acts performed by one are to concentrate upon another person in another phase of existence (without the performer himself being existent to enjoy them?) Another result of the doctrine under refutation would be that one in this life may be rendered miserable by the acts of another in a previous life, or having become miserable may again be rendered happy. By seeing, however, what actually takes place in the world, a proper conclusion may be drawn with respect to the unseen.[2] The separate Consciousness that is the result of rebirth is (according to what may be inferred from the Buddhistic theory of life) different from the Consciousness that had preceded it in a previous life. The manner, however, in which the rise or appearance of that separate Consciousness is explained by that theory does not seem to be consistent or reasonable. The Consciousness (as it existed in the previous life) was the very reverse of eternal, being only

[1]Both the vernacular translators have rendered this verse wrongly. This fact is, without clearly understanding either the text or the gloss, they have used bits of the gloss without being able to convey any intelligible idea. The gloss sometimes requires gloss to make it intelligible. The commentator says that the theory of rebirth mentioned in verse 34 is that of the Sugatas or Buddhists. That theory is refuted in verse 35. The objection to the Buddhistic theory is that mere ignorance and *karma* cannot explain rebirth. There must be an indestructible Soul. This the Buddhists do not allow, for they believe that *Nirvana* or annihilation is possible. The argument, as sketched, proceeds in this way: the being that is the result of the rebirth is apparently a different being. What right have we to assert its identity with the being that existed before? Ignorance and *karma* cannot *create* a Soul though they may affect the surroundings of the Soul in its new birth. The objections to the Buddhistic theory became clear in the verses that follow.

[2]The sense is this: it is never seen in the world that the acts of one person affect for good or for evil another person. If Chaitra exposes himself to the night air, Maitra never catches cold for it. This direct evidence should settle the controversy about the unseen, *viz.*, whether the acts of one in a previous life can affect another in a subsequent life if there be no identity between the two beings in two lives.

transitory, extending as it did till dissolution of the body. That which had an end cannot be taken as the cause for the production of a second Consciousness appearing after the occurrence of the end. If, again, the very loss of the previous Consciousness be regarded as the cause of the production of the second Consciousness, then upon the death of a human body being brought about by a heavy bludgeon, a second body would arise from the body that is thus deprived of animation.[1] Once more, their doctrine of extinction of life (or *Nirvana* or *Sattwasankshaya*) is exposed to the objection that that extinction will become a recurring phenomenon like that of the seasons, or the year, or the *yuga,* or heat, or cold, or objects that are agreeable or disagreeable.[2] If for the purpose of avoiding these objections, the followers of this doctrine assert the existence of a Soul that is permanent and unto which each new Consciousness attaches, they expose themselves to the new objection that that permanent substance, by being overcome with decrepitude, and with death that brings about destruction, may in time be itself weakened and destroyed. If the supports of a mansion are weakened by time, the mansion itself is sure to fall down at last.[3] The senses, the mind, wind, blood, flesh, bones (and all the constituents of the body), one after another, meet with destruction and enter each into its own productive cause.[4] If again the existence of an eternal Soul be asserted that is immutable, that is the refuge of the understanding, consciousness, and other attributes of the usual kind, and that is dissociated from all these, such an assertion would be exposed to a serious objection,

[1]It is needless to say that I have considerably elaborated the second line of the verse, as a literal rendering would have been entirely unintelligible. For example's sake I give that rendering; "That which is separate Consciousness is also different. That from which it is, does not recommend self."

[2]If (as has already been said) the second Consciousness be the resulting effect of the loss or destruction itself of the previous Consciousness, then destruction is not annihilation, and, necessarily, after *Nirvana* has been once attained, there may be a new Consciousness or new birth, and, thus, after having again attained to *Nirvana* the same result may follow. The Buddhistic *Nirvana*, therefore, cannot lead to that final Emancipation which is indicated into the Brahmanical scriptures.

[3]The Buddhists then, according to this argument, are not at all benefited by asserting the existence of a permanent Soul unto which each repeated Consciousness may inhere. The Soul, according to the Brahmanical scriptures, has no attributes or possessions. It is eternal, immutable, and independent of all attributes. The affirmance of attributes with respect to the Soul directly leads to the inference of its destructibility, and hence the assertion of its permanency or indestructibility under such conditions is a contradiction in terms, according to what is urged in this verse.

[4]The commentator explains that the object of this verse is to point out that the senses, when destroyed, merge into their productive causes or the substances of which they are attributes. Of course, those causes or substances are the elements or primordial matter. This leads to the inference that though attributes may meet with destruction, yet the substances (of which they are attributes) may remain intact. This may save the Buddhist doctrine, for the Soul, being permanent and owing consciousness, etc., for its attributes, may outlive, like primordial matter, the destruction of its attributes. But the speaker urges that this doctrine is not philosophical and the analogy will not hold. Substance is conjunction of attributes. The attributes being destroyed, the substance also is destroyed. In European philosophy too, matter, as an unknown essence to which extension, divisibility, etc., inhere, is no longer believed in or considered as scientific.

for then all that is usually done in the world would be unmeaning, especially with reference to the attainment of the fruits of the charity and other religious acts. All the declarations in the *Srutis* inciting to those acts, and all acts connected with the conduct of men in the world, would be equally unmeaning, for the Soul being dissociated from the understanding and the mind, there is no one to enjoy the fruits of good acts and Vedic rites.[1] Thus diverse kinds of speculations arise in the mind. Whether this opinion is right or that is right, there is no means of settling. Engaged in reflecting on those opinions, particular persons follow particular lines of speculation. The understandings of these, directed to particular theories, become wholly taken up with them and are at last entirely lost in them. Thus all men are rendered miserable by pursuits, good or bad. The Vedas along, bringing them back to the right path, guide them along it, like grooms conducting their elephants.[2] Many men, with weakened minds, covet objects that are fraught with great happiness. These, however, have soon to meet with a much larger measure of sorrow, and then, forcibly torn from their coveted meat, they have to own the sway of death. What use has one, who is destined to destruction and whose life is unstable, with kinsmen and friends and wives and other possessions of this kind? He who encounters death after having cast off all these, passes easily out of the world and has never to return. Earth, space, water, heat and wind, always support and nourish the body. Reflecting upon this, how can one feel any affection for one's body? Indeed, the body, which is subject to destruction, has no joy in it. Having heard these words of Panchasikha that were free from deception, unconnected with delusion (because discouraging sacrifices and other Vedic acts), highly salutary, and treating of the Soul, king Janadeva became filled with wonder, and prepared himself to address the *Rishi* once more.' "

SECTION CCXIX

"Bhishma said, 'Janadeva of the race of Janaka, thus instructed by the great *Rishi* Panchasikha, once more asked him about the topic of existence or non-existence after death.'

"Janadeva said, 'O illustrious one, if no person retains any knowledge after departing from this state of being, if, indeed, this is true, where then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance? Behold, O foremost of regenerate persons, that if Emancipation be such, then all religious acts and vows end only in annihilation. Of what avail would then the distinction be between heedfulness and heedlessness? If Emancipation means dissociation

[1] Here the speaker attacks the orthodox Brahmanical doctrine of the character of the Soul.
[2] Possibly because they are based on Revelation.

from all objects of pleasurable enjoyment or an association with objects that are not lasting, for what then would men cherish a desire for action, or, having set themselves to action, continue to devise the necessary means for the accomplishment of desired ends? What then is the truth (in connection with this topic)?'

"Bhishma continued, 'Beholding the king enveloped in thick darkness, stupefied by error, and become helpless, the learned Panchasikha tranquillised him by once more addressing him in the following words, 'In this (Emancipation) the consummation is not Extinction. Nor is that consummation any kind of Existence (that one can readily conceive). This that we see is a union of body, senses, and mind. Existing independently as also controlling one another, these go on acting. The materials that constitute the body are water, space, wind, heat, and earth. These exist together (forming the body) according to their own nature. They disunite again according to their own nature. Space and wind and heat and water and earth, — these five objects in a state of union constitute the body. The body is not one element. Intelligence, stomachic heat, and the vital breaths, called *Prana,* etc., that are all wind, —these three are said to be organs of action. The senses, the objects of the senses (*viz.,* sound, form, etc.), the power (dwelling in those objects) in consequence of which they become capable of being perceived, the faculties (dwelling in the senses) in consequence of which they succeed in perceiving them, the mind, the vital breaths called *Prana, Apana* and the rest, and the various juices and humours that are the results of the digestive organs, flow from the three organs already named.[1] Hearing, touch, taste, vision, and scent, — these are the five senses. They have derived their attributes from the mind which, indeed, is their cause. The mind, existing as an attribute of *Chit* has three states, *viz.,* pleasure, pain, and absence of both pleasure and pain. Sound, touch, form, taste, scent, and the objects to which they inhere, — these till the moment of one's death are causes for the production of one's knowledge. Upon the senses rest all acts (that lead to heaven), as also renunciation (leading to the attainment of *Brahma*), and also the ascertainment of truth in respect of all topics of enquiry. The learned say that ascertainment (of truth) is the highest object of existence, and that it is the seed or root of Emancipation; and with respect to Intelligence, they say that leads to Emancipation and *Brahma.*[2] That person who regards this union of perishable attributes (called the body and the objects of the senses) as the Soul, feels, in consequence of such imperfection of knowledge, much misery that proves again to be unending. Those persons, on the other hand, who regard all worldly objects as not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any sorrow for sorrow, in their case stands in need of some foundation upon which to rest. In this connection there

[1]The first five are the effects of intelligence; the vital breaths, of wind; and the juices and humours, of stomachic heat.

[2]Intelligence is called *avyaya* because it leads to Emancipation which is such. It is also called *mahat* because of its power to lead to *Brahma* which is *mahat. Tattwanischaya* is called the seed of Emancipation because it leads to Emancipation.

exists the unrivalled branch of knowledge which treats of Renunciation. It is called *Samyagvadha*. I shall discourse to thee upon it. Listen to it for the sake of thy Emancipation. Renunciation of acts is (laid down) for all persons who strive earnestly for Emancipation. They, however, who have not been taught correctly (and who on that account think that tranquillity may be attained without renunciation) have to bear a heavy burthen of sorrow. Vedic sacrifices and other rites exist for renunciation of wealth and other possessions. For renunciation of all enjoyments exist vows and fasts of diverse kinds. For renunciation of pleasure and happiness, exist penances and *yoga*. Renunciation, however, of everything, is the highest kind of renunciation. This that I shall presently tell thee is the one path pointed out by the learned for that renunciation of everything. They that betake themselves to that path succeed in driving off all sorrow. They, however, that deviate from it reap distress and misery.[1] First speaking of the five organs of knowledge having the mind for the sixth, and all of which dwell in the understanding, I shall tell thee of the five organs of action having strength for their sixth. The two hands constitute two organs of action. The two legs are the two organs for moving from one place to another. The sexual organ exists for both pleasure and the continuation of the species. The lower duct, leading from the stomach downwards, is the organ for expulsion of all used-up matter. The organs of utterance exist for the expression of sounds. Know that these five organs of action appertain or belong to the mind. These are the eleven organs of knowledge and of action (counting the mind). One should quickly cast off the mind with the understanding.[2] In the act of hearing, three causes must exist together, *viz.*, two ears, sound, and the mind. The same is the case with the perception of touch; the same with that of form; the same with that of taste and smell.[3] These fifteen accidents or attributes are needed for the several kinds of perception indicated. Every man, in consequence of them, becomes conscious of three separate things in respect of those perceptions (*viz.*, a material organ, its particular function, and the mind upon which that function acts). There are again (in respect of all perceptions of the mind) three classes, *viz.*, those that appertain to Goodness, those that appertain to Passion, and those that appertain to Darkness. Into them run, three kinds of consciousness, including all feelings and emotions. Raptures, satisfaction, joy, happiness, and tranquillity, arising in the mind from any perceptible cause or in the absence of any apparent cause, belong to the attribute of Goodness. Discontent, regret, grief, cupidity, and vindictiveness, causeless or occasioned by any perceptible cause, are the indications of the attribute known as Passion. Wrong judgment, stupefaction, heedlessness, dreams, and sleepiness, however caused, belong to the attribute of Darkness. Whatever state of consciousness exists, with respect to either the body or the mind, united with joy or satisfaction, should be regarded as due to the quality

[1] That path consists of *yoga*.

[2] By casting off the mind one casts off the five organs of action. By casting off the understanding, one casts off the organs of knowledge with the mind.

[3] *i.e.*, in each of these operations three causes must exist together.

of Goodness. Whatever state of consciousness exists united with any feeling of discontent or cheerlessness should be regarded as occasioned by an accession of the attribute of Passion into the mind. Whatever state, as regards either the body or the mind, exists with error or heedlessness, should be known as indicative of Darkness which is incomprehensible and inexplicable. The organ of hearing rests on space; it is space itself (under limitations); Sound has that organ for its refuge). (Sound, therefore, is a modification of space). In perceiving sound, one may not immediately acquire a knowledge of the organ of hearing and of space. But when sound is perceived, the organ of hearing and space do not long remain unknown. (By destroying the ear, sound and space, may be destroyed; and, lastly, by destroying the mind all may be destroyed). The same is the case with the skin, the eyes, the tongue, and the nose constituting the fifth. They exist in touch, form, taste, and smell. They constitute the faculty of perception and they are the mind.[1] Each employed in its own particular function, all the five organs of action and five others of knowledge exist together, and upon the union of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth. If it be said that these twelve do not exist together, then the consequence that would result would be death in dreamless slumber. But as there is no death in dreamless slumber, it must be conceded that these twelve exist together as regards themselves but separately from the Soul. The co-existence of those twelve with the Soul that is referred to in common speech is only a common form of speech with the vulgar for ordinary purposes of the world. The dreamer, in consequence of the appearance of past sensual impressions, becomes conscious of his senses in their subtile forms, and endued as he already is with the three attributes (of goodness, passion, and darkness), he regards his senses as existing with their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake.[2] That dissociation of the Soul from the understanding and the mind with the senses, which quickly disappears, which has no stability, and which the mind causes to arise only when influenced by darkness, is felicity that partakes, as the learned say, of the nature of darkness and is experienced in this gross body only. (The felicity of Emancipation certainly differs from it).[3] Over the felicity of Emancipation also, the felicity, *viz.*, which is awakened by the inspired teaching of the Vedas and in which no one

[1]The inference is that the functions being destroyed, the organs are destroyed, and the mind also is destroyed, or, the mind being destroyed, all are destroyed.

[2]The commentator correctly explains that *na* in *nanuparyeta* is the nom. sing. of *nri* (man), meaning here, of course, the dreamer. Nilakantha's ingenuity is certainly highly commendable.

[3]*Uparamam* is *yugapadbhavasya uchcchedam* or extinction of the state of association of the Soul with the understanding, the mind, and the senses. This dissociation of the Soul from the understanding, etc., is, of course, Emancipation. Emancipation, however, being eternal, the temporary dissociation of the soul from the understanding, etc., which is the consequence of dreamless sleep, is the result of *Tamas* or Darkness. That dissociation is certainly a kind of felicity, but then it differs from the felicity of Emancipation, which is everlasting, and which is not experienced in the gross body.

sees the slightest tincture of sorrow, — the same indescribable and truth concealing darkness seems to spread itself (but in reality the felicity of Emancipation is unstained by darkness).[1] Like again to what occurs in dreamless slumber, in Emancipation also, subjective and objective existences (from Consciousness to objects of the senses, all included), which have their origin in one's acts, are all discarded. In some, that are overwhelmed by *Avidya*, these exist, firmly grafted with them. Unto others who have transcended Avidya and have won knowledge, they never come at any time.[2] They that are conversant with speculations about the character of Soul and not-Soul, say that this sum total (of the senses, etc.) is body (*kshetra*). That existent thing which rests upon the mind is called Soul (*kshetrajna*). When such is the case, and when all creatures, in consequence of the well-known cause (which consists of ignorance, desire, and acts whose beginning cannot be conceived), exist, due also to their primary nature (which is a state of union between Soul and body), (of these two) which then is destructible, and how can that (*viz.*, the Soul), which is said to be eternal, suffer destruction?[3] As small rivers falling into larger ones lose their forms and names, and the larger ones (thus enlarged) rolling into the ocean, lose their forms and names too, after the same manner occurs that form of extinction of life called Emancipation.[4] This being the case, when *jiva* which is characterised by attributes, is received into the Universal Soul, and when all its attributes disappear, how can it be the object of mention by differentiation? One who is conversant with that understanding which is directed towards the accomplishment of Emancipation and who heedfully seeks to know the Soul, is never soiled by the evil fruits of

[1]In this verse the speaker points out that the felicity of Emancipation may at first sight seem to be like the felicity of dreamless sleep, but that is only an error. In reality, the former is untouched or unstained by darkness. *Na krichchhramanupasyati* is the reading I take, meaning "in which no one sees the slightest tincture of sorrow." The kind of sorrow referred to is the sorrow of duality or consciousness of knower and known. In Emancipation, of course, there cannot be any consciousness of duality. Both the vernacular versions are thoroughly unmeaning.

[2]In this verse the speaker again points out the similarity between dreamless sleep and Emancipation. In both *swakarmapratyayah Gunah* is discarded. *Gunah*, as explained by Nilakantha, means here the whole range of subjective and objective existences from Consciousness to gross material objects, *swakarmapratyayah* means *karmahetu kavirbhava*, *i.e.*, having acts for the cause of their manifestation; this refers to the theory of rebirth on account of past acts.

[3]The sense of the verse is this: all creatures are perceived to exist. That existence is due to the well-known cause constituted by *Avidya* and desire and acts. They exist also in such a way as to display a union between the body and Soul. For all common purposes of life we treat creatures that we perceive to be really existing. The question then that arises is — which (the body or the Soul) is destructible? — We cannot answer this question in any way we like, like for *swaswato va katham uchchhedavan*, *bhavet* (*i.e.*, how can the Soul, which is said by the learned to be Eternal, be regarded as destructible? *Vartamaneshu* should be treated as, *Laukikavyavareshu. Uchchhedah* is, of course, equivalent to *Uchchhedavan.*

[4]*i.e.*, the gross body disappears in the subtile; the subtile into the *karana* (potential) form of existence; and this last into the Supreme Soul.

his acts even as a lotus leaf though dipped in water is never soaked by it. When one becomes freed from the very strong bonds, many in number, occasioned by affection for children and spouses and love for sacrifices and other rites, when one casts off both joy and sorrow and transcends all attachments, one then attains to the highest end and entering into the Universal Soul becomes incapable of differentiation. When one has understood the declarations of the *Srutis* that lead to correct inferences (about *Brahma*) and has practised those auspicious virtues which the same and other scriptures inculcate, one may lie down at ease, setting at nought the fears of decrepitude and death. When both merits and sins disappear, and the fruits, in the form of joy and sorrow, arising therefrom, are destroyed, men, unattached to everything, take refuge at first on *Brahma* invested with personality, and then behold impersonal Brahma in their understandings.[1] *Jiva* in course of its downward descent under the influence of Avidya lives here (within its cell formed by acts) after the manner of a silk-worm residing within its cell made of threads woven by itself. Like the freed silk-worm again that abandons its cell, *jiva* also abandons its house generated by its acts. The final result that takes place is that its sorrows are then destroyed like a clump of earth falling with violence upon a rocky mass.[2] As the *Ruru* casting off its old horns or the snake casting off its slough goes on without attracting any notice, after the same manner a person that is unattached casts off all his sorrows. As a bird deserts a tree that is about to fall down upon a piece of water and thus severing itself from it alights on a (new) resting place, after the same manner the person freed from attachments casts off both joy and sorrow and dissociated even from his subtile and subtiler forms attains to that end which is fraught with the highest prosperity.[3] Their own ancestor Janaka, the chief of Mithila, beholding his city burning in a conflagration, himself proclaimed, *'In this conflagration nothing of mine is burning.'* King Janadeva, having listened to these words capable of yielding immortality and uttered by Panchasikha, and arriving at the truth after carefully reflecting upon everything that the latter had said, cast off his sorrows and lived on in the enjoyment of great felicity. He who reads this discourse, O king, that treat of emancipation and who always reflects upon it, is never pained by any calamity, and freed from sorrow, attains to emancipation like Janadeva, the ruler of Mithila after his meeting with Panchasikha.' "

[1]Merit and sin, and with them their effects in the form of happiness and misery both here and hereafter, are said to be destroyed when men become unattached to everything and practise the religion of abstention or *nivritti*. The paraphrase of the second line is *asaktah alepamakasam asthaya mahati alingameva pacyanti. Alepamakasam asthaya* is explained by the commentator as *Sagunam Brahma asthaya.*

[2]*Urnanabha* is generic term for all worms that weave threads from within their bellies. It does not always mean the spider. Here, it implies a silk-worm. The analogy then becomes complete.

[3]*Nipatatyasaktah* is wrongly rendered by the Burdwan translator. K.P. Singha gives the sense correctly but takes *nipatati* for *utpatati.*

SECTION CCXX

"Yudhishthira said, 'By doing what does one acquire happiness, and what is that by doing which one meets with woe? What also is that, O Bharata, by doing which one becomes freed from fear and sojourns here crowned with success (in respect of the objects of life)?'

"Bhishma said, 'The ancients who had their understandings directed to the *Srutis,* highly applauded the duty of self-restraint for all the orders generally but for the Brahmanas in especial. Success in respect of religious rites never occurs in the case of one that is not self-restrained. Religious rites, penances, truth, — all these are established upon self-restraint. Self-restraint enhances one's energy. Self-restraint is said to be sacred. The man of self-restraint becomes sinless and fearless and wins great results. One that is self-restrained sleeps happily and wakes happily. He sojourns happily in the world and his mind always remains cheerful. Every kind of excitement is quietly controlled by self-restraint. One that is not self-restrained fails in a similar endeavour. The man of self-restraint beholds his innumerable foes (in the form of lust, desire, and wrath, etc.), as if these dwell in a separate body. Like tigers and other carnivorous beasts, persons destitute of self-restraint always inspire all creatures with dread. For controlling these men, the Self-born (Brahman) created kings. In all the (four) modes of life, the practice of self-restraint is distinguished above all other virtues. The fruits of self-restraint are much greater than those obtainable in all the modes of life. I shall now mention to thee the indications of those persons who prize self-restraint highly.[1] They are nobility, calmness of disposition, contentment, faith, forgiveness, invariable simplicity, the absence of garrulity, humility, reverence for superiors, benevolence, compassion for all creatures, frankness, abstention from talk upon kings and men in authority, from all false and useless discourses, and from applause and censure of others. The self-restrained man becomes desirous of emancipation and, quietly bearing present joys and griefs, is never exhilarated or depressed by prospective ones. Destitute of vindictiveness and all kinds of guile, and unmoved by praise and blame, such a man is well-behaved, has good manners, is pure of soul, has firmness or fortitude, and is a complete master of his passions. Receiving honours in this world, such a man in after-life goes to heaven. Causing all creatures to acquire what they cannot acquire without his aid, such a man rejoices and becomes happy.[2] Devoted to universal benevolence, such a man never cherishes animosity for any one. Tranquil like the ocean at a dead calm, wisdom fills his soul and he is never cheerful. Possessed of intelligence, and deserving of universal reverence, the man of self-restraint never cherishes fear of any creature and is feared by no creature in return. That man who never rejoices even at large acquisitions and never feels sorrow when overtaken by calamity, is said to be possessed of contented wisdom. Such a man is said to be self-restrained. Indeed, such a

[1] *Samudayah* is explained by the commentator as equivalent to *hetu.*

[2] Giving food and clothes to the poor and needy in times of scarcity is referred to.

man is said to be a regenerate being. Versed with the scriptures and endued with a pure soul, the man of self-restraint, accomplishing all those acts that are done by the good, enjoys their high fruits. They, however, that are of wicked soul never betake themselves to the path represented by benevolence, forgiveness, tranquillity, contentment, sweetness of speech, truth, liberality and comfort. Their path consists of lust and wrath and cupidity and envy of others and boastfulness. Subjugating lust and wrath, practising the vow of Brahmacharya and becoming a complete master of his senses, the Brahmana, exerting himself with endurance in the austerest of penances, and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to have a body though fully knowing that he is not subject to destruction.' "

SECTION CCXXI

"Yudhishthira said, 'The three regenerate classes, who are given to sacrifices and other rites, sometimes eat the remnants, consisting of meat and wine, of sacrifices in honour of the deities, from motives of obtaining children and heaven. What, O grandsire, is the character of this act?'

"Bhishma said, 'Those who eat forbidden food without being observant of the sacrifices and vows ordained in the Vedas are regarded as wilful men. (They are regarded as fallen even here). Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows and induced by the desire of fruits in the shape of heaven and children, ascend to heaven but fall down on the exhaustion of their merits.'[1]

"Yudhishthira said, 'Common people say that fasting is *tapas* (penances). Is fasting, however, really so, or is penance something different?'

"Bhishma said, 'People do regard fast, measured by months or fortnights or days, as penance. In the opinion, however of the good, such is not penance. On the other hand, fast is an impediment to the acquisition of the knowledge of the Soul.[2] The renunciation of acts (that is so difficult for all) and humility (consisting in the worship of all creatures and consideration for them all) constitute the highest penance. That is distinguished above all kinds of penance. He who betakes himself to such penance is regarded as one that is always fasting and that is always leading a life of *Brahmacharya*. Such a Brahmana will become a *Muni* always, a deity evermore, and sleepless forever,

[1]The reading I adopt is *Vrataluvdhah*. If, however, the Bengal reading *vrataluptah* be adopted, the meaning would be "such men are deceived by their vows," the sense being that though acquiring heaven and the other objects of their desire, yet they fall down upon exhaustion of their merit and never attain to what is permanent, *viz.*, emancipation, which is attainable by following the religion of *nivritti* only.

[2]The object of Bhishma's two answers is to show that the giving of pain to others (sacrificing animals) is censurable, and the giving of pain to one's own self is equally censurable.

and one engaged in the pursuit of virtue only, even if he lives in the bosom of a family. He will become a vegetarian always, and pure for ever. He will become an eater always of ambrosia, and an adorer always of gods and guests. Indeed, he will be regarded as one always subsisting on sacrificial remnants, as one ever devoted to the duty of hospitality, as one always full of faith, and as one ever worshipping gods and guests.'

"Yudhishthira said, 'How can one practising such penance come to be regarded as one that is always fasting or as one that is ever devoted to the vow of Brahmacharya, or as one that is always subsisting upon sacrificial remnants or as one that is ever regardful of guests?'

"Bhishma said, 'He will be regarded as one that is always fasting if he eats once during the day and once during the night at the fixed hours without eating anything during the interval. Such a Brahmana, by always speaking the truth and by adhering always to wisdom, and by going to his wife only in her season and never at other times, becomes a *Bramacharin* (celibate). By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one that is always wakeful. Know, O Yudhishthira, that that man who eats only after having fed his servants and guests becomes an eater always of ambrosia. That Brahmana who never eats till gods and guests are fed, wins, by such abstention, heaven itself. He is said to subsist upon sacrificial remnants, who eats only what remains after feeding the gods, the *Pitris,* servants, and guests. Such men win numberless regions of felicity in next life. To their homes come, with Brahman himself, the gods and the *Apsaras.* They who share their food with the deities and the *Pitris* pass their days in constant happiness with their sons and grandsons and at last, leaving off this body, attain to a very high end.' "

SECTION CCXXII

"Yudhishthira said, 'In this world, O Bharata, acts good and bad attach themselves to man for the purpose of producing fruits for enjoyment or endurance. Is man, however, to be regarded as their doer or is he not to be regarded so? Doubt fills my mind with respect to this question. I desire to hear this in detail from thee, O grandsire!'

"Bhishma said, 'In this connection, O Yudhishthira, is cited the old narrative of a discourse between Prahlada and Indra. The chief of the *Daityas, viz.,* Prahlada, was unattached to all worldly objects. His sins had been washed away. Of respectable parentage, he was possessed of great learning. Free from stupefaction and pride, ever observant of the quality of goodness, and devoted to various vows, he took praise and censure equally. Possessed of self-restraint, he was then passing his time in an empty chamber. Conversant with

the origin and the destruction of all created objects, mobile and immobile, he was never angry with things that displeased him and never rejoiced at the accession of objects that were agreeable. He cast an equal eye upon gold and a clump of earth. Steadily engaged in study of the Soul and in acquiring Emancipation, and firm in knowledge, he had arrived at fixed conclusions in respect of truth. Acquainted with what is supreme and what is not so among all things, omniscient and of universal sight, as he was seated one day in a solitary chamber with his senses under complete control, Sakra approached him, and desirous of awakening him, said these words, 'O king, I behold all those qualities permanently residing in thee by which a person wins the esteem of all. Thy understanding seems to be like that of a child, free from attachment and aversion. Thou knowest of the Soul. What, thinkest thou, is the best means by which a knowledge of the Soul may be attained? Thou art now bound in cords, fallen off from thy former position, brought under the sway of thy foes, and divested of prosperity. Thy present circumstances are such as may well inspire grief. Yet how is it, O Prahlada, that thou dost not indulge in grief? Is this due, O son of Diti, to the acquisition of wisdom or is it on account of thy fortitude? Behold thy calamities, O Prahlada, and yet thou seemest like one that is happy and tranquil.' Thus urged by Indra, the chief of the Daityas, endued with determinate conclusions in respect of truth, replied unto the former in these sweet words indicative of great wisdom.'

"Prahlada said, 'He who is unacquainted with the origin and the destruction of all created objects, is, in consequence of such ignorance, stupefied. He, however, who is conversant with these two things, is never stupefied. All kinds of entities and non-entities come into being or cease in consequence of their own nature. No kind of personal exertion is needed (for the production of such phenomena).[1] In the absence, therefore, of personal exertion, it is evident that no personal agent exists for the production of all this that we perceive. But though (in reality) the person (or the *chit*) never does anything, yet (through the influence of Ignorance) a consciousness in respect of angry overspreads itself on it. He who regards himself as the doer of acts good or bad, possesses a wisdom that is vitiated. Such a person is, according to my judgment, unacquainted with the truth.[2] If, O Sakra, the being called person were really the actor, then all acts undertaken for his own benefit would certainly be crowned with success. None of those acts would be defeated. Among even persons struggling their utmost the suspension of what is not desired and the occurrence of what is desired are not to be seen. What becomes then of personal exertion? In the case of some, we see that without

[1]Existence comes into being and ceases. Non-existence also comes into being and ceases. This is the grammatical construction. The words, of course, imply only the appearance and disappearance of all kinds of phenomena.

[2]This refers to the theory set forth in the previous sections about the Soul's real inactivity amidst its seeming activity in respect of all acts.

any exertion on their part, what is not desired is suspended and what is desired is accomplished. This then must be the result of Nature. Some persons again are seen to present extraordinary aspects, for though possessed of superior intelligence they have to solicit wealth from others that are vulgar in features and endued with little intelligence. Indeed, when all qualities, good or bad, enter a person, urged by Nature, what ground is there for one to boast (of one's superior possessions)? All these flow from Nature. This is my settled conclusion. Even Emancipation and knowledge of self, according to me, flow from the same source.

"In this world all fruits, good or bad, that attach themselves to persons, are regarded as the result of acts. I shall now discourse to thee in full on the subject of acts. Listen to me. As a crow, while eating some food, proclaims the presence of that food (to the members of its species) by its repeated cawing, after the same manner all our acts only proclaim the indications of Nature. He who is acquainted with only the transformations of Nature but not with Nature that is supreme and exists by herself, feels stupefaction in consequence of his ignorance. He, however, who understands the difference between Nature and her transformations is never stupefied. All existent things have their origin in Nature. In consequence of one's certainty of conviction in this respect, one would never be affected by pride or arrogance. When I know what the origin is of all the ordinances of morality and when I am acquainted with the unstability of all objects, I am incapable, O Sakra, of indulging in grief. All this is endued with an end. Without attachments, without pride, without desire and hope, freed from all bonds, and dissociated from everything, I am passing my time in great happiness, engaged in beholding the appearance and disappearance of all created objects. For one that is possessed of wisdom, that is self-restrained, that is contented, that is without desire and hope, and that beholds all things with the light of self-knowledge, no trouble or anxiety exists, O Sakra! I have no affection or aversion for either Nature or her transformations. I do not behold any one now who is my foe nor any one who is mine own. I do not O, Sakra, at any time covet either heaven, or this world, or the nether regions. It is not the case that there is no happiness in understanding the Soul. But the Soul, being dissociated from everything, cannot enjoy felicity. Hence I desire nothing.'

"Sakra said, 'Tell me the means, O Prahlada, by which this kind of wisdom may be attained and by which this kind of tranquillity may be made one's own. I solicit thee.'

"Prahlada said, 'By simplicity, by heedfulness, by cleansing the Soul, by mastering the passions, and by waiting upon aged seniors, O Sakra, a person succeeds in attaining to Emancipation. Know this, however, that one acquires wisdom from Nature, and that the acquisition of tranquillity also is due to the same cause. Indeed, everything else that thou perceivest is due to Nature.

"Thus addressed by the lord of the *Daityas,* Sakra became filled with wonder, and commended those words, O king, with a cheerful heart. The lord of the three worlds then, having worshipped the lord of the *Daityas,* took his leave and proceeded to his own abode.' "

SECTION CCXXIII

"Yudhishthira said, 'Tell me, O grandsire, by adopting what sort of intelligence may a monarch, who has been divested of prosperity and crushed by Time's heavy bludgeon, still live on this earth.'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between Vasava and Virochana's son, Vali. One day Vasava, after having subjugated all the *Asuras,* repaired to the Grandsire and joining his hands bowed to him and enquired after the whereabouts of Vali. Tell me, O Brahman, where I may now find that Vali whose wealth continued undiminished even though he used to give it away as lavishly as he wished. He was the god of wind. He was Varuna. He was Surya. He was Soma. He was Agni that used to warm all creatures. He became water (for the use of all). I do not find where he now is. Indeed, O Brahman, tell me where I may find Vali now. Formerly, it was he who used to illumine all the points of the compass (as Surya) and to set (when evening came). Casting off idleness, it was he who used to pour rain upon all creatures at the proper season. I do not now see that Vali. Indeed, tell me, O Brahmana, where I may find that chief of the *Asuras* now.'

"Brahman said, 'It is not becoming in thee, O Maghavat, to thus enquire after Vali now. One should not, however, speak an untruth when one is questioned by another. For this reason, I shall tell thee the whereabouts of Vali. O lord of Sachi, Vali may now have taken his birth among camels or bulls or asses or horses, and having become the foremost of his species may now be staying in an empty apartment.'

"Sakra said, 'If, O Brahman, I happen to meet with Vali in an empty apartment, shall I slay him or spare him? Tell me how I shall act.'

"Brahman said, 'Do not, O Sakra, injure Vali, Vali does not deserve death. Thou shouldst, on the other hand, O Vasava, solicit instruction from him about morality, O Sakra, as thou pleasest.'

"Bhishma continued, 'Thus addressed by the divine Creator, Indra roamed over the earth, seated on the back of Airavata and attended by circumstances of great splendour. He succeeded in meeting with Vali, who, as the Creator had said, was living in an empty apartment clothed in the form of an ass.'

"Sakra said, 'Thou art now, O Danava, born as an ass subsisting on chaff as thy food. This thy order of birth is certainly a low one. Dost thou or dost thou not grieve for it? I see what I had never seen before, *viz.,* thyself brought under the sway of thy enemies, divested of prosperity and friends, and shorn of energy and prowess. Formerly, thou used to make progress through the worlds with thy train consisting of thousands of vehicles and thousands of kinsmen, and to move along, scorching everybody with thy splendour and counting us as nought. The Daityas, looking up to thee as their protector, lived under thy sway. Through thy power, the earth used to yield crops without waiting for tillage. Today, however, I behold thee overtaken by this dire calamity. Dost thou or dost thou not indulge in grief for this? When formerly

thou usedst, with pride reflected in thy face, to divide on the eastern shores of the ocean thy vast wealth among thy kinsmen, what was the state of thy mind then? Formerly, for many years, when blazing with splendour, thou usedst to sport, thousands of celestial damsels used to dance before thee. All of them were adorned with garlands of lotuses and all had companions bright as gold. What, O lord of Danavas, was the state of thy mind then and what is it now? Thou hadst a very large umbrella made of gold and adorned with jewels and gems. Full two and forty thousand Gandharvas used in those days to dance before thee.[1] In thy sacrifices thou hadst a stake that was very large and made entirely of gold. On such occasions thou wert to give away millions upon millions of kine. What, O Daitya, was the state of thy mind then? Formerly, engaged in sacrifice, thou hadst gone round the whole earth, following the rule of the hurling of the *Samya:* What was the state of thy mind then?[2] I do not now behold that golden jar of thine, nor that umbrella of thine, nor those fans. I behold not also, O king of the *Asuras,* that garland of thine which was given to thee by the Grandsire.'

"Vali said, 'Thou seest not now, O Vasava, my jar and umbrella and fans. Thou seest not also my garland, that gift of the Grandsire. Those precious possessions of mine about which thou askest are now buried in the darkness of a cave. When my time comes again, thou wilt surely behold them again. This conduct of thine, however, does not become thy fame or birth. Thyself in prosperity, thou desirest to mock me that am sunk in adversity. They that have acquired wisdom, and have won contentment therefrom, they that are of tranquil souls, that are virtuous and good among creatures, never grieve in misery nor rejoice in happiness. Led, however, by a vulgar intelligence, thou indulgest in brag, O Purandara! When thou shalt become like me thou shalt not then indulge in speeches like these.' "

SECTION CCXXIV

"Bhishma said, 'Once more, laughing at Vali who was sighing like a snake, Sakra addressed him for saying something more pointed than what had said before.[3]

[1]The Burdwan translator renders the second line as "six thousand Gandharvas used to dance before thee seven kinds of dance."

[2]Both the vernacular translators have misunderstood this verse. A *samya* is explained as a little wooden cane measuring about six and thirty fingers breadth in altitude. What Vali did was to go round the Earth (*anuparyagah, i.e., parihrityagatavan*) throwing or hurling a *samya.* When thrown from a particular point by a strong man, the *samya* clears a certain distance. This space is called a *Devayajana.* Vali went round the globe, performing sacrifices upon each such Devayajana.

[3]*Pravyaharaya* is explained by the commentator as *prakrishtoktaye.*

"Sakra said, 'Formerly, attended by a train consisting of thousands of vehicles and kinsmen, thou usedst to make thy progresses, scorching all the worlds with thy splendour and regading us as nought. Thou art now, however, deserted by both kinsmen and friends. Beholding this miserable plight that has overtaken thee, dost thou or dost thou not indulge in grief? Formerly, all the worlds were under thy sway and great was thy joy. I ask, dost thou or dost thou not indulge in grief now, for this fall of thine in respect of external splendour?'

"Vali said, 'Considering all this to be transitory, — due, indeed, to the course of time, — I do not, O Sakra, indulge in grief. These things have an end. These bodies that creatures have, O chief of celestials, are all transitory. For that reason, O Sakra, I do not grieve (for this asinine form of mine). Nor is this form due to any fault of mine. The animating principle and the body come into existence together, in consequence of their own nature. They grow together, and meet with destruction together. Having obtained this form of existence I have not been permanently enslaved by it. Since I know this, I have no cause for sorrow in consequence of that knowledge. As the final resting-place of all rivers is the ocean, even so the end of all embodied creatures is death. Those persons that know this well are never stupefied, O wielder of the thunderbolt! They, however, who are overwhelmed with Passion and loss judgment, do not know this, they whose understanding is lost, sink under the weight of misfortune. A person who acquires a keen understanding succeeds in destroying all his sins. A sinless person acquires the attribute of Goodness, and having acquired it becomes cheerful. They, however, that deviate from the attribute of Goodness, and obtain repeated rebirths, are obliged to indulge in sorrow and grief, led on by desire and the objects of the senses. Success or the reverse, in respect of the attainment of all objects of desire, life or death, the fruits of action that are represented by pleasure or pain, I neither dislike nor like. When one slays another, one slays only that other's body. That man, who thinks that it is he who slays another, is himself slain. Indeed, both of them are ignorant of the truth, *viz.*, he who slays and he who is slain.[1] That person, O Maghavat, who having killed or vanquished any one brags of his manliness, should know that he is not the actor but the act (of which he boasts) has been accomplished by a real agent (who is different). When the question comes as to who is it that causes the creation and the destruction of things in the world, it is generally regarded that some person (who has himself been caused or created) has caused the act (of creation or destruction). Know, however, that the person who is so regarded

[1]follow Nilakantha's gloss in rendering this verse. *Hatam* is explained as *nirjivam deham, i.e.*, the body divested of Soul. He who slays another is himself slain, means that a person who regards his own self as the slayer is steeped in ignorance, for the Soul is never an actor. By thinking that he is the actor a person invests his Soul with the attributes of the body and the senses. Such a man (as already said) is *Hatah* or slain (*i.e.*, steeped in ignorance). Comparing this with verse 19 of Sec. 11 of the *Gita*, we find that the same thing is asserted there in a slightly different way. 'He who regards the Soul as the slayer and he who regards it as slain are both mistaken. The Soul does not slay nor is slain.'

has (as already said) a creator. Earth, light or heat, space, water, and wind constituting the fifth — from these do all creatures spring. (When this is known to me) what sorrow can I feel (for this change in my condition)? One that is possessed of great learning, one that has not much of learning, one that is possessed of strength, one that is destitute of strength, one that is possessed of personal beauty, and one that is very ugly, one that is fortunate and one that is not blessed by fortune, are all swept away by Time, which is too deep to be fathomed, by its own energy. When I know that I have been vanquished by Time, what sorrow can I feel (for this alteration in my circumstances)? One that burns anything burns a thing that has been already burnt. One that slays, only slays a victim already slain. One that is destroyed has been before destroyed. A thing that is acquired by a person is that which is already arrived and intended for his acquisition. This Time is like an ocean. There is no island in it. Where, indeed, is its other shore? Its boundary cannot be seen. Reflecting even deeply, I do not behold the end of this continuous stream that is the great ordainer of all things and that is certainly celestial. If I did not understand that it is Time that destroys all creatures, then, perhaps, I would have felt the emotions of joy and pride and wrath, O lord of Schi! Hast thou come here to condemn me, having ascertained that I am now bearing the form of an ass that subsists upon chaff and that is now passing his days in a lonely spot remote from the habitations of men? If I wish, even now I can assume various awful forms beholding any one of which thou wouldst beat a hasty retreat from my presence. It is Time that gives everything and again takes away everything. It is Time that ordians all things. Do not, O Sakra, brag of thy manliness. Formerly, O Purandara, on occasions of my wrath everything used to become agitated. I am acquainted, however, O Sakra, with the eternal attributes of all things in the world. Do thou also know the truth. Do not suffer thyself to be filled with wonder. Affluence and its origin are not under one's control. Thy mind seems to be like that of a child. It is the same as it was before. Open thy eyes, O Maghavat, and adopt an understanding established on certitude and truth. The gods, men, the *Pitris,* the *Gandharvas,* the snakes, and the *Rakshasas,* were all under my sway in days gone by. Thou knowest this, O Vasava! Their understandings stupefied by ignorance, all creatures used to flatter me, saying, 'Salutations to that point of the compass whither Virochana's son Vali may now be staying!' O lord of Sachi, I do not at all grieve when I think of that honour (which is no longer paid to me). I feel no sorrow for this fall of mine. My understanding is firm in this respect, *viz.*, that I will live obedient to the sway of the Ordainer. It is seen that some one of noble birth, possessed of handsome features, and endued with great prowess, lives in misery, with all his counsellors and friends. This happens because of its having been ordained.[1] Similarly, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen, O Sakra, to live in happiness with all his counsellors and friends.

[1]Compare this with the saying usually credited to Napoleon that St. Helena was written in the book of Fate.

This also happens because of its having been ordained. An auspicious and beautiful woman, O Sakra, is seen to pass her life in misery. Similarly, an ugly woman with every inauspicious mark is seen to pass her days in great happiness. That we have now become so is not due to any act of ours, O Sakra! That thou art now so is not due, O wielder of the thunderbolt, to any act of thine. Thou hast not done anything, O thou of hundred sacrifices, in consequence of which thou art now enjoying this affluence. Nor have I done anything in consequence of which I have now been divested of affluence. Affluence and its reverse come one after another. I now behold thee blazing with splendour, endued with prosperity, possessed of beauty, placed at the head of all the deities, and thus roaring at me. This would never be but for the fact of Time standing near after having assailed me. Indeed, if Time had not assailed me I would have today killed thee with only a blow of my fists notwithstanding the fact of thy being armed with the thunder. This, however, is not the time for putting forth my prowess. On the other hand, the time that has come is for adopting a behaviour of peace and tranquillity. It is Time that establishes all things. Time works upon all things and leads them to their final consummation.[1] I was the worshipped lord of the Danavas. Burning all with my energy, I used to roar in strength and pride. When Time hath assailed even myself, who is there whom he will not assail? Formerly, O chief of the deities, singly I bore the energy of all the twelve illustrious Adityas with thyself amongst them. It was I that used to bear up water and then to shower it as rain, O Vasava! It was I that used to give both light and heat unto the three worlds. It was I that used to protect and it was I that used to destroy. It was I that gave and it was I that took. It was I that used to bind and it was I that used to unbind. In all the worlds I was the one puissant master. That sovereign sway which I had, O chief of the celestials, is no more. I am now assailed by the forces of Time. Those things, therefore, are no longer seen to shine in me. I am not the doer (of acts that are apparently done by me). Thou art not the doer (of acts done by thee). None else, O lord of Sachi, is the doer (of those acts). It is Time, O Sakra, that protects or destroys all things.[2] Persons conversant with the Vedas say that Time (Eternity) is *Brahma*. The fortnights and months are his body. That body is invested with days and nights as its robes. The seasons are his senses. The year is his mouth. Some people, in consequence of their superior intelligence, say that all this (the entire universe) should be conceived as Brahma. The Vedas, however, teach, that the five sheaths that invest the Soul should be regarded as Brahma. Brahma is deep and inaccessible like a vast ocean of waters. It hath been said that it hath neither beginning nor end, and that it is both indestructible and destructible.[3] Though it is without attributes by itself, yet it enters all existent objects and as such assumes attributes. Those

[1]The original, if literally rendered, would be 'Time cooks everything.'

[2]*Bhujyante* is explained by the commentator as equivalent to *palyante* or *samhriyante*.

[3]*Brahma* is indestructible as *jiva* or Soul, and is destructible as displayed in the form of not-Self.

persons that are conversant with truth regard Brahma as eternal. Through the action of Ignorance, Brahma causes the attributes of materiality to invest the *Chit* or Soul which is immaterial spirit (having knowledge only for its attribute). That materiality, however, is not the essential attribute of the Soul, for upon the appearance of a knowledge of the true cause of everything, that materiality ceases to invest the Soul.[1] Brahma in the form of Time is the refuge of all creatures. Where wouldst thou go transcending that Time? Time or Brahma, indeed, cannot be avoided by running nor by staying still. All the five senses are incapable of perceiving Brahma. Some have said that Brahma is Fire; some that he is Prajapati; some that he is the Seasons; some that he is the Month; some that he is the Fortnight; some that he is the Days; some that he is the Hours; some that he is the Morning; some that he is the Noon; some that he is the Evening; and some that he is the Moment. Thus diverse people speak diversely of him who is single. Know that he is Eternity, under whose sway are all things. Many thousands of Indras have passed away, O Vasava, each of whom was possessed of great strength and prowess. Thou also, O lord of Sachi, shalt have to pass away after the same manner. Thee, too, O Sakra, that art possessed of swelling might and that art the chief of the deities, when thy hour comes, all-powerful Time will extinguish! Time sweeps away all things. For this reason, O Indra, do not brag. Time is incapable of being quieted by either thee or me or by those gone before us. This regal prosperity that thou hast attained and that thou thinkest to be beyond comparison, had formerly been possessed by me. It is unsubstantial and unreal. She does not dwell long in one place. Indeed, she had dwelt in thousands of Indras before thee, all of whom, again, were very much superior to thee. Unstable as she is, deserting me she hath now approached thee, O chief of the deities! Do not, O Sakra, indulge in such brag again. It behoveth thee to become tranquil. Knowing thee to be full of vanity, she will very soon desert thee.' "

SECTION CCXXV

"Bhishma said, 'After this, he of hundred sacrifices beheld the goddess of Prosperity, in her own embodied form that blazed splendour, issue out of the form of the high-souled Vali. The illustrious chastiser of Paka, beholding the goddess blazing with radiance, addressed Vali in these words, with eyes expanded in wonder.'

"Sakra said, 'O Vali, who is this one, thus shining with splendour, thus decked with head plumes, thus adorned with golden bracelets on her upper

[1] I expand verse 50 for giving its sense as a literal version would be unintelligible.

arms, and thus emitting a halo of glory on all sides in consequence of her energy that is issuing out of thy body.'

"Vali said, 'I do not know whether she is an *Asura* damsel or a celestial one or a human one. Thou mayst not ask her thyself. Do what pleases thee.'

"Sakra said, 'O thou of sweet smiles, who art thou that art possessed of such radiance and adorned with plumes that thus issuest from the body of Vali. I do not know thee. Kindly tell me thy name. Who, indeed, art thou that thus standest here as Maya herself, blazing with thy own splendour, after having deserted the lord of the *Daityas*? O, tell me this as I question thee.'

"Sree said, 'Virochana did not know me. This Vali also that is the son of Virochana knows me not. The learned called me by the name of *Duhshaha*.[1] Some knew me by the name of *Vidhitsa*.[2] I have other names also, O Vasava! They are *Bhuti, Lakshmi,* and *Sree*.[3] Thou knowest me not, O Sakra, nor doth any one among the deities know me.'

"Sakra said, 'O lady that is difficult of being borne, why do you desert Vali now after having lived in him for a long time? Is it due to any act of mine or is it due to any act that Vali has done?'

"Sree said, 'Neither the Creator nor the Ordainer rules me. It is Time that moves me from one place to another. Do not, O Sakra, disregard Vali.'

"Sakra said, 'For what reason, O goddess adorned with plumes, do you desert Vali? Why also do you approach me (for living in me)? Tell me this, O thou of sweet smiles!'

'Sree said, 'I live in truth, in gifts, in good vows, in penances, in prowess, and in virtue. Vali hath fallen off from all these. Formerly, he was devoted to the Brahmanas. He was truthful and had controlled his passions. Latterly, however, he began to cherish feelings of animosity towards the Brahmanas and touched clarified butter with soiled hands.[4] Formerly, he was always engaged in the performance of sacrifices. At last, blinded by ignorance and afflicted by Time he began to boast before all persons, saying that his adorations towards me were ceaseless. Deserting him (for these faults) I shall henceforth, O Sakra, dwell in thee. Thou shouldst bear me without heedlessness, and with penances and prowess.'

"Sakra said, 'O thou that dwellest amid lotuses, there is not a single person among gods, men, and all creatures, that can bear thee for ever.'

"Sree said, 'Truly, O Purandara, there is none among gods, *Gandharvas, Asuras,* or *Rakshasas,* that can bear me for ever.'

"Sakra said, 'O auspicious lady, tell me how I should conduct myself so that thou mayst dwell in me always. I shall certainly obey thy behests. It behoveth thee to answer me truly.'

"Sree said, 'O chief of the deities, I shall tell thee as to how I may be

[1]One that is borne with great difficulty.

[2]Literally, the desire for action; hence abundance or plenty that is the result of action or labour.

[3]All these names imply plenty and prosperity.

[4]*i.e.*, with hands not washed after rising from his meals or while going on with his meals

enabled to dwell in thee always. Divide me into four parts according to the ordinance laid down in the Vedas.'

"Sakra said, 'I shall assign the habitations according to their strength and power in bearing thee. As regards myself, I shall always take care, O Lakshmi, that I may not offend thee in any way. Amongst men, the earth, that progenitrix of all things, bear them all. She shall bear a fourth part of thyself. I think she hath the strength to do it.'

"Sree said, 'Here, I yield up a quarter of myself. Let it be established on the earth. Do thou, after this, make a proper disposition, O Sakra, for my second quarter.'

"Sakra said, 'The waters, among men, in their liquid form, do various services to human beings. Let the waters bear a fourth part of thy person. They have the strength to bear a portion of thine.'

"Sree said, 'I yield up another quarter of mine that is to be established in the waters. Do thou, after this, O Sakra, assign a proper place for my third quarter.'

"Sakra said, 'The Vedas, the sacrifices, and the deities are all established in Fire. Fire will bear thy third quarter, when it is placed therein.'

"Sree said, 'Here I yield up my third quarter which is to be placed in Fire. Do thou, O Sakra, after this, assign a proper place for my last quarter.'

"Sakra said, 'They that are good among men, devoted to Brahmanas, and truthful in speech, may bear thy fourth quarter. The good have the power to bear it.'

"Sree said, 'Here I yield up my fourth quarter that is to be placed among the good. My portions thus assigned to different creatures, do thou continue to protect me, O Sakra.'

"Sakra said, 'Listen to these words of mine. I have thus distributed thee among different creatures. Those among creatures that will offend against thee shall be chastised by me. The chief of the Daityas, *viz.*, Vali, thus deserted by Sree, then said these words.'

"Vali said, 'At present the Sun shines as much in the east as in the west, and as much in the north as in the south. When, however, the Sun, withdrawing himself from all sides, will shine only upon the region of Brahman situated in the middle of Sumeru, then will again occur a great battle between the gods and the *Asuras,* and in that fight I shall certainly vanquish all of you. When the Sun, withdrawing himself from all sides, will shine fixedly upon only the region of Brahman, then will again occur a great battle between the gods and the *Asuras,* and in that fight I shall surely conquer all of you.'[1]

"Sakra said, 'Brahman hath commanded me saying that I should never

[1]The commentator explains that according to the Pauranic theory, the world stands all around the mountains of *Meru*. The region of Brahman stands on its top. The Sun travels round *Meru* and shines over all the directions or points of the compass. This happens in the age called the *Vaivaswata Manwantara* (the age or epoch of Manu the son of Vivaswat). But after the lapse of this age, when the *Savarnika Manwantara* comes, the sun will shine upon only the region on the top of *Meru*, and all around there will be darkness.

kill thee. It is for this reason, O Vali, that I do not hurl my thunderbolt upon thy head. Go whithersoever thou wishest, O chief of the Daityas! O great *Asura,* peace to thee! No time will come when the Sun will shine from only the meridian. The Self-born (Brahman) hath before this ordained the laws that regulate the Sun's motions. Giving light and heat to all creatures, he goes on ceaselessly. For six months he travels in a northward course and then for the other six in a southward course. The sun travels by these courses (one after another), creating winter and summer for all creatures.'

"Bhishma continued, 'Thus addressed by Indra, O Bharata, Vali, the chief of the *Daityas*, proceeded towards the south. Purandara proceeded towards the north. The thousand-eyed Indra, after having listened to this speech of Vali which was characterised by an entire absence of pride, then ascended the skies.' "

SECTION CCXXVI

"Bhishma said, 'In this connection is also cited the old narrative of the discourse between him of a hundred sacrifices and the *Asura* Namuchi, O Yudhishthira. When the *Asura* Namuchi, who was conversant with the birth and the death of all creatures, was sitting, divested of prosperity but untroubled at heart like the vast ocean in perfect stillness, Purandara addressed him these words, 'Fallen off from thy place, bound with cords, brought under the sway of thy foes, and divested of prosperity, dost thou, O Namuchi, indulge in grief or passest thou thy days cheerfully?'

"Namuchi answered, 'By indulging in such sorrow as cannot be warded off one only wastes one's body and gladdens one's foes. Then, again, no one can lighten another's sorrow by taking any portion of it upon oneself. For these reasons, O Sakra, I do not indulge in sorrow. All this that thou seest hath one end.[1] Indulgence in sorrow destroys personal comeliness, prosperity, life, and virtue itself, O chief of the deities! Without doubt, suppressing that sorrow which comes upon oneself and which is born of an improper disposition of the mind, one possessed of true knowledge should reflect in one's mind of that which is productive of the highest good and which dwells in the heart itself.[2] When one sets one's mind upon what is for one's highest good, without doubt, the result that takes place is that one's objects are all accomplished.[3] There is One Ordainer, and no second. His control extends over the

[1] *i.e.*, all things are destructible instead of being eternal.

[2] The commentator explains that *Hridyam* means *Hritstham swarupam*. By *Kalyanam*, of course, *Moksha* or Emancipation is intended.

[3] As explained in previous verses, one striving to attain Emancipation must set himself to *yoga*. As a consequence of *yoga*, one acquires (without wishing for them) many wonderful powers. The accomplishment of one's objects then follows as a matter of course.

being that lies within the womb. Controlled by the great Ordainer I go on as He sets me on, like water running along a downward path. Knowing what is existence and what is emancipation, and understanding also that the latter is superior to the former, I do not, however, strive for attaining to it. Doing acts that tend towards the direction of virtue and also those that tend towards the opposite direction, I go on as He sets me on. One gets those things that are ordained to be got. That which is to happen actually happens. One has repeatedly to reside in such wombs in which one is placed by the Ordainer. One has no choice in the matter. That person is never stupefied, who when placed in any particular condition, accepts it as that which he was ordained to be placed in. Men are affected by pleasure and pain that come by turns in course of Time. There is no personal agency (in the matter of pleasure or pain to any one). In this lies sorrow, *viz.*, that he that dislikes sorrow regards himself as the actor.[1] Amongst *Rishis,* gods, great *Asuras,* persons fully conversant with the three Vedas, and ascetics in the forest, who is there whom calamities do not approach? Those, however, that are conversant with the Soul and that which is not-Soul never fear calamities. The person of wisdom, naturally standing immovable like Himavat, never gives way to wrath; never suffers himself to be attached to the objects of the senses; never languishes in sorrow or rejoices in happiness. When overwhelmed with even great afflictions, such a person never gives way to grief. That person is a very superior one whom even great success cannot gladden and even dire calamities cannot afflict, and who bears pleasure and pain, and that which is between them both, with an unmoved heart. Into whatever condition a person may fall, he should summon cheerfulness without yielding to sorrow. Indeed, even thus should one drive off from one's self one's swelling grief that is born in one's mind and that is (if not dispelled) sure to give pain. That assembly of learned persons engaged in the discussion of duties based upon both the *Srutis* and the *Smritis* is not a good assembly, — indeed, that does not deserve to be called by the name of assembly, — entering which a wicked man does not become penetrated with fear (born of his wicked deeds). That man is the foremost of his species who having dived into and enquired after righteousness succeeds in acting according to the conclusions to which he arrives.[2] The acts of a wise man are not easily comprehensible. He that is wise, is never stupefied when afflictions come upon him. Even if he falls away from his position like Gautama in his old age, in consequence of the direct calamity, he does not suffer himself to be stupefied.[3] By any of these, *viz., mantras,*

[1] The sense is this: a wise man never regards himself as the actor; and hence never feels sorrow. Whatever sorrow overtakes him he views unmoved and takes it as the result of what had been ordained. Not so the foolish man. He deems himself to be the actor and looks upon sorrow as the result of his own acts. Hence, he cannot view it unmoved. Sorrow, therefore, lies in one's regarding oneself as the actor; the true view being that one instead of being an actor is only an instrument in the hands of the great Ordainer.

[2] The object of this verse is to show that right conclusions in respect of duties are very rare.

[3] This is a hard hit. The listener, *viz.*, Indra, had violated, under circumstances of the most wicked deception, the chastity of Gautama's spouse Ahalya. Gautama had to punish his

strength, energy, wisdom, prowess, behaviour, conduct, or the affluence of wealth, can a person acquire that which has not been ordained to be acquired by him? What sorrow then is there for the non-acquisition of that upon which one has set one's heart? Before I was born, they that have the matter in their hands had ordained what I am to do and suffer. I am fulfilling what was thus ordained for me. What then can death do to me? One obtains only that which has been ordained to be obtained. One goes thither whither it was ordained that one is to go. Those sorrows and joys are obtained that are ordained to be obtained. That man who knowing this fully, does not suffer himself to be stupefied, and who is contented under both happiness and sorrow, is regarded as the foremost of his species.' "

SECTION CCXXVII

"Yudhishthira said, 'What, indeed, is good for a man that is sunk in dire distress, when loss of friends or loss of kingdom, O monarch has occurred? In this world, O bull of Bharata's race, thou art the foremost of our instructors. I ask thee this. It behoveth thee to tell me what I ask.'

"Bhishma said, 'For one that has been deprived of sons and wives and pleasures of every kind and wealth, and that has been plunged into dire distress, fortitude is of the highest good, O king! The body is never emaciated of one that is always possessed of fortitude. Grieflessness bears happiness within it, and also health that is a superior possession. In consequence again of this health of body, once may again acquire prosperity. That wise man, O sire, who adheres to a course of righteous conduct (while afflicted by distress) succeeds in acquiring prosperity, patience, and perseverance in the accomplishment of all his objects. In this connection is once more cited the old narrative of the discourse between Vali and Vasava, O Yudhishthira! After the battle between the gods and the *Asuras,* in which a large number of *Daityas* and *Danavas* fell, had come to an end. Vali became king. He was deceived by Vishnu who once more established his sway over all the worlds. He, of a hundred sacrifices was once more invested with the sovereignty of the deities. After the rule of the deities had thus been re-established, and the four orders of men had been re-established in the practice of their respective courses of duty, the three worlds once more swelled with prosperity, and the Self-born became glad at heart. At that time, accompanied by the Rudras, the Vasus,

wife by converting her into a stone. This punishment, however, reacted upon Gautama inasmuch as it put a stop to his leading any longer a life of domesticity. In spite of such a dire affliction Gautama did not suffer his cheerfulness to depart from his heart. The effect of the allusion is to tell Indra that the speaker is not like him but like Gautama, *i.e.*, that Namuchi was not the slave of his passions but that he was the master of his senses and the heart

the Adityas, the Aswins, the celestial *Rishis,* the *Gandharvas,* the *Siddhas,* and other superior orders of beings, the puissant Sakra, seated in splendour on his four-tusked prince of elephants, called Airavata, made a progress through all the worlds. One day, while thus engaged, the wielder of the thunderbolt beheld Virochana's son Vali within a certain mountain cave on the sea-shore. Seeing the prince of Danavas, he approached him. Beholding the chief of the deities, *viz.,* Indra, thus seated on the back of Airavata and surrounded by the several orders of the celestials, the prince of the Daityas showed no signs of sorrow or agitation. Indra also, seeing Vali staying unmoved and fearless, addressed him from the back of his foremost of elephants, saying, 'How is it, O Daitya, that thou art so unmoved? Is it due to thy heroism or thy having waited with reverence upon aged persons? Is it due to thy mind having been cleansed by penances? To whatever cause it may be due, this frame of mind is certainly very difficult of attainment. Hurled from a position that was certainly the highest, thou art now divested of all thy possessions and thou hast been brought under the sway of thy foes. O son of Virochana, what is that by having recourse to which thou dost not grieve although the occasion is for grief? Formerly, when thou wert invested with the sovereignty of thy own order, unrivalled pleasures were thine. Now, however, thou art divested of thy wealth and jewels and sovereignty. Tell us why thou art so unmoved. Thou wert before this a god, seated on the throne of thy sire and grandsires. Beholding thyself stripped today by thy foes, why dost thou not grieve? Thou art bound in Varuna's noose and hast been struck with my thunderbolt. Thy wives have been taken away and thy wealth also. Tell us why thou dost not indulge in grief. Divested of prosperity and fallen away from affluence, thou indulgest not in grief. This, indeed, is something that is very remarkable. Who else, O Vali, than one like thee, could venture to bear the burthen of existence after being shorn of the sovereignty of the three worlds?' Hearing without any pain these and other cutting speeches that Indra addressed to him, asserting the while his own superiority over him, Vali, the son of Virochana, fearlessly answered his interrogator, saying the following words.'

"Vali said, 'When calamities have oppressed me, O Sakra, what dost thou gain by such brag now? Today I behold thee, O Purandara, stand before me with the thunderbolt upraised in thy hand! Formerly, however, thou couldst not bear thyself so. Now thou hast by some means gained that power. Indeed, who else than thou could utter such cruel speeches? That person who, though able to punish, shows compassion towards a heroic foe vanquished and brought under his sway, is truly a very superior individual. When two persons fight, victory in the battle is certainly dubious. One of the two certainly becomes victorious, and the other becomes vanquished. O chief of the deities, let not thy disposition be such! Do not imagine that thou hast become the sovereign of all creatures after having conquered all with thy might and prowess! That we have become so is not, O Sakra, the result of any act of ours.[1] That thou hast become so, O wielder of the thunderbolt,

[1]The *we* here is the pronoun of dignity, applying to the speaker only and not to both the speaker and the listener.

is not the result of any act of thine. What I am now thou wilt be in the future. Do not disregard me, thinking that thou hast done an exceedingly difficult feat. A person obtains happiness and misery one after another in course of Time. Thou hast, O Sakra, obtained the sovereignty of the universe in course of Time but not in consequence of any especial merit in thee. It is Time that leads me on in his course. That same Time leads thee also onward. It is for this that I am not what thou art today, and thou also art not what we are! Dutiful services done to parents, reverential worship of deities, due practice of any good quality, — none of these can bestow happiness on any one. Neither knowledge, nor penances, nor gifts, nor friends, nor kinsmen can rescue one that is afflicted by Time. Men are incapable of averting, by even a thousand means, an impending calamity. Intelligence and strength go for nothing in such cases. There is no rescuer of men that are afflicted by Time's course. That thou, O Sakra, regarded thyself as the actor lies at the root of all sorrow. If the ostensible doer of an act is the real actor thereof, that doer then would not himself be the work of some one else (*viz.*, the Supreme Being). Hence, because the ostensible doer is himself the product of another, that another is the Supreme Being above whom there is nothing higher. Aided by Time I had vanquished thee. Aided by Time thou hast vanquished me. It is Time that is the mover of all beings that move. It is Time that destroys all beings. O Indra, in consequence of thy intelligence being of the vulgar species thou seest not that destruction awaits all things. Some, indeed, regard thee highly as one that has acquired by his own acts the sovereignty of the universe. For all that, how can one like us that know the course of the world, indulge in grief in consequence of having been afflicted by Time, or suffer our understanding to be stupefied, or yield to the influence of error? Shall my understanding or that of one like me, even when we are overwhelmed by Time, coming in contact with a calamity, suffer itself to be destroyed like a wrecked vessel at sea?[1] Myself, thyself, and all those who will in future become the chiefs of the deities, shall have, O Sakra, to go the way along which hundreds of Indras have gone before thee. When thy hour matures itself, Time will surely destroy thee like me, — thee that art now so invincible and that now blazest with unrivalled splendour. In Time's course many thousands of Indras and of deities have been swept off *yuga* after *yuga*. Time, indeed, is irresistible. Having attained to thy present position, thou regardest thyself very highly, even as the Creator of all beings, the divine and eternal Brahman. This position of thine had been attained by many before thee. With none did it prove stable or unending. In consequence, however, of a foolish understanding, thou alone regardest it to be immutable and eternal. Thou trustest in that which is not deserving of trust. Thou deemest that to be eternal which is not eternal. O chief of the deities, one that is overwhelmed and stupefied by Time really regards oneself after this manner. Led by folly thou regardest thy present regal prosperity to be thine. Know, however, that it is never

[1]The sentence is an interrogative one. The Burdwan translator mistakes the meaning. K.P. Singha is correct.

stable in respect of either thee or me or others. It had belonged to innumerable persons before thee. Passing over them, it has now become thine. It will stay with thee, O Vasava, for some time and then prove its instability. Like a cow abandoning one drinking ditch for another, it will surely desert thee for somebody else. So many sovereigns have gone before thee that I venture not to make an enumeration. In the future also, O Purandara, innumerable sovereigns will rise after thee. I do not behold those rulers now that had formerly enjoyed this earth with her trees and plants and gems and living creatures and waters and mines. Prithu, Aila, Maya, Bhima, Naraka, Samvara, Aswagriva, Puloman, Swarbhanu, whose standard was of immeasurable height, Prahlada, Namuchi, Daksha, Vipprachitti, Virochana, Hrinisheva, Suhotra, Bhurihan, Pushavat, Vrisha, Satyepsu, Rishava, Vahu, Kapilaswa, Virupaka, Vana, Kartaswara, Vahni, Viswadanshtra, Nairiti, Sankocha, Varitaksha, Varaha, Aswa, Ruchiprabha, Viswajit, Pratirupa, Vrishanda, Vishkara, Madhu, Hiranyakasipu, the Danava Kaitabha, and many others that were Daityas and Danavas and Rakshasas, these and many more unnamed, belonging to remote and remoter ages, great Daityas and foremost of Danavas, whose names we have heard, — indeed, many foremost of Daityas of former times, — having gone away, leaving the Earth. All of them were afflicted by Time. Time proved stronger than all of them. All of them had worshipped the Creator in hundreds of sacrifices. Thou art not the one person that hast done so. All of them were devoted to righteousness and all of them always performed great sacrifices. All of them were capable of roaming through the skies, and all were heroes that never showed their backs in battle. All of them had very strong frames and all had arms that resembled heavy bludgeons. All of them were masters of hundreds of illusions, and all could assume any form they wished. We have never heard that having engaged themselves in battle any of them had ever sustained a defeat. All were firm observers of the vow of truth, and all of them sported as they wished. Devoted to the Vedas and Vedic rites, all of them were possessors of great learning. Possessed of great might, all of them had acquired the highest prosperity and affluence. But none of those high-souled sovereigns had the least tincture of pride in consequence of sovereignty. All of them were liberal, giving unto each what each deserved. All of them behaved properly and duly towards all creatures. All of them were the offspring of Daksha's daughters. Endued with great strength, all were lords of the creation. Scorching all things with the energy all of them blazed with splendour. Yet all of them were swept off by time. As regards thee, O Sakra, it is evident that when thou shalt have, after enjoying the earth, to leave her, thou wilt not be able to control thy grief. Cast off this desire that thou cherishest for objects of affection and enjoyment. Cast off this pride that is born of prosperity. If thou actest in this manner, thou wilt then be able to bear the grief that attends the loss of sovereignty. When the hour of sorrow comes, do not yield to sorrow. Similarly, when the hour of joy comes, do not rejoice. Disregarding both the past and the future, live contentedly with the present. When Time that never sleeps came upon me that had always been heedful of my duties,

turn thy heart to the ways of peace, O Indra, for that same Time will very soon come over thee! Thou piercest me with thy words, and thou seemest to be bent upon inspiring dread in me. Indeed, finding me collected, thou regardest thy own self very highly. Time had first assailed me. It is even now behind thee. I was at first vanquished by Time. It was for that reason that thou didst afterwards succeed in vanquishing me for which thou roarest in pride thus. Formerly, when I happened to become angry, what person was there on earth that could stand before me in battle? Time, however, is stronger. He has overwhelmed me. It is for this reason, O Vasava, that thou art able to stand before me! Those thousand (celestial years), that are the measure of thy sway, will surely come to an end. Thou shalt then fall and thy limbs will become as miserable as mine now even though I am possessed of mighty energy. I have fallen away from the high place that is occupied by the sovereign of the three worlds. Thou art now the actual Indra in heaven. In this delightful world of living beings, thou art now, in consequence of Time's course, an object of universal adoration. Canst thou say what is that by having done which thou hast become Indra today and what also is that by having done which we have fallen off from the position we had? Time is the one creator and destroyer. Nothing else is cause (in the universe for the production of any effect). Decline, fall, sovereignty, happiness, misery, birth and death, — a learned person by encountering any of these neither rejoices nor indulges in sorrow. Thou, O Indra, knowest us. We also, O Vasava, know thee. Why then dost thou brag in this fashion before me, forgetting, O shameless one, that it is Time that hath made thee what thou art? Thou didst thyself witness what my prowess was in those days. The energy and might I used to display in all my battles, furnish sufficient evidence. The Adityas, the Rudras, the Sadhyas, the Vasus, and the Maruts, O lord of Sachi, were all vanquished by me. Thou knowest it well thyself, O Sakra, that in the great encounter between the gods and the *Asuras,* the assembled deities were quickly routed by me by the fury of my attack. Mountains with their forests and the denizens that lived in those forests, were repeatedly hurled by us. Many were the mountain summits with craggy edges that I broke on thy head. What, however, can I do now? Time is incapable of being resisted. If it were not so, do not think that I would not have ventured to kill thee with that thunderbolt of thine with even a blow of my fist. The present, however, is not the hour with me for the display of prowess. The hour that hath come is such that I should adopt tranquillity now and tolerate everything. It is for this reason, O Sakra, that I put up with all this insolence of thine. Know, however, that I am less able to bear insolence than even thou. Thou braggest before one who, upon his time having matured, is surrounded on all sides by Time's conflagration and bound strongly in Time's cords. Yonder stands that dark individual who is incapable of being resisted by the world. Of fierce form, he stands there, having bound me like an inferior animal bound with cords. Gain and loss, happiness and misery, lust and wrath, birth and death, captivity and release, — these all one encounters in Time's course. I am not the actor. Thou art not the actor. He is the actor who, indeed, is omnipotent. That Time ripens

me (for throwing me down) like a fruit that has appeared on a tree. There are certain acts by doing which one person obtains happiness in Time's course. By doing those very acts another obtains misery in the course of Time. Versed as I am with the virtues of Time, it behoves me not to indulge in grief when it is Time that has assailed me. It is for this reason, O Sakra, that I do not grieve. Grief cannot do us any good. The grief of one that indulges in grief never dispels one's calamity. On the other hand, grief destroys one's power. It is for this that I do not indulge in grief.'

"Thus addressed by the chief of the *Daityas,* he of a hundred sacrifices, *viz.,* the puissant and thousand-eyed chastiser of Paka, restrained his wrath and said these words.'

"Sakra said, 'Beholding this upraised arm of mine, equipped with the thunderbolt, and those nooses of Varuna, who is there whose understanding would not be agitated, including the very Destroyer himself that compasses the death of all beings? Thy understanding, however, so firm and so endued with vision of the truth, hath not been agitated. O thou of invincible prowess, verily, thou art unmoved today in consequence of thy fortitude. Beholding all things in this universe to be fleeting, who is there in it, endued with body, that would venture to repose confidence on either his body or all the objects of his desire? Like thyself I also know that this universe is not eternal, and that it has been thrown into Time's conflagration that is dreadful though hidden from the view, that is continuously burning, and that is truly endless. Every one is assailed here by Time. Nothing among beings that are subtile or gross enjoys an immunity from Time's sway. All things are being cooked in Time's cauldron. Time has no master. Time is ever heedful. Time is always cooking all things within itself. No one who has once entered the domain of Time which is ceaselessly going on, can escape therefrom. All embodied beings may be heedless of Time, but Time is heedful and is broad awake behind them. No one has ever been seen to have driven off Time from him. Ancient and eternal, and the embodiment of justice, Time is uniform in respect of all living creatures. Time cannot be avoided, and there is no retrogression in its course. Like a usurer adding up his interest, Time adds up its subtile portions represented by *kalas,* and *lavas,* and *kashthas,* and *kshanas,* and months, and days and nights. Like the current of a river washing away a tree whose roots are reached by it, Time, getting at him who says, *'This I will do today but this other act I will do tomorrow'* sweeps him away. Time sweeps away one and men exclaim, '*I saw him a little while ago. How has he died?*' Wealth, comforts, rank, prosperity, all fall a prey to Time. Approaching every living creature, Time snatches away his life. All things that proudly raise their heads high are destined to fall down. That which is existent is only another form of the non-existent. Everything is transitory and unstable. Such a conviction is, however, difficult to come at. Thy understanding, so firm and endued with true vision, is unmoved. Thou dost not, even mentally, realise what thou wert some time ago. Time that is strong, assailing the universe, cooks it within itself and sweeps away everything without consideration of seniority of years or the reverse. For all that, one that is

being dragged by Time is unconscious of the noose thrown round one's neck. People, given to jealousy and vanity and cupidity to lust, wrath, and fear, to desire, heedlessness, and pride, suffer themselves to be stupefied. Thou, however, art acquainted with the truth of existence. Thou art possessed of learning and endued with wisdom and penance. Thou beholdest Time as clearly as if it were an emblic myrobalan on the palm of thy hand. O son of Virochana, fully conversant art thou with the topic of Time's conduct. Thou art well-versed in all branches of knowledge. Thou art of cleansed Soul and a thorough master of thy persons. Thou art, for this, an object of affection with all persons endued with wisdom. Thou hast, with thy understanding, fully comprehended the whole universe. Though thou hast enjoyed every kind of happiness, thou art never attached to anything, and hence thou hast not been stained by anything. The qualities of Passion and Darkness do not soil thee for thou hast conquered thy senses. Thou waitest only upon thy Soul which is divested of both joy and sorrow. The friend of all creatures, without animosity, with thy heart set upon tranquillity, beholding thee thus, my heart is inclined to compassion towards thee. I do not desire to afflict an enlightened person like thee by keeping him in an enchained condition. Abstention from injury is the highest religion. I feel compassion towards thee. These nooses of Varuna, with which thou hast been bound, will loosen Time's course in consequence of the misconduct of men. Blessed be thou, O great *Asura!* When the daughter-in-law will set the aged mother-in-law to work, when the son, through delusion, will command the sire to work for him, when Sudras will have their feet washed by Brahmanas and have sexual congress fearlessly with women of regenerate families, when men will discharge the vital seed into forbidden wombs, when the refuse of houses will begin to be carried upon plates and vessels made of white brass, and when sacrificial offerings intended for the deities will begin to be borne upon forbidden vessels, when all the four orders will transgress all restraints, then these bonds of thine will begin one by one, to loosen. From us thou hast no fear. Wait quietly. Be happy. Be divested of all sorrow. Let thy heart be cheerful. Let no illness be thine.' Having said these words unto him, the divine Indra, having the prince of elephants for his vehicle, left that spot. Having vanquished all the *Asuras,* the chief of the deities rejoiced in gladness and became the one sole lord of all the worlds. The great *Rishis* hymned the praises of that lord of all mobile and immobile creatures. The deity of fire once more began to bear the libations of clarified butter that were poured (by all) into his visible form, and the great god took charge of the nectar that was committed to his care. His praises hymned by the foremost of Brahmanas engaged in sacrifices, the lord Indra, blazing with splendour, his wrath pacified, and his heart tranquillised, became gladdened, and returning to his own abode in heaven, began to pass his days in great happiness.' "[1]

[1]These things had not happened for many days in consequence of the wickedness of the *Asuras*. With the victory of Indra, sacrifices returned, and with them universal peace.

SECTION CCXXVIII

"Yudhishthira said, 'Tell me, O grandsire, the indications of future greatness and future fall in respect of a person.'

"Bhishma said, 'The mind itself, blessed be thou, indicates the premonitory symptoms of one's future prosperity and future fall. In this connection is cited the old story of the discourse between Sree and Sakra. Listen to it, O Yudhishthira! The great ascetic Narada, of energy whose effulgence is as immeasurable as *Brahma* itself, with sins all destroyed, capable of beholding through the prosperity of his penances both this and the other world at once, and the equal of the celestial *Rishis* in the region of the Creator, roved according to his pleasure through the triple world. One day, rising up at dawn, he wished to perform his ablutions, and for that purpose went to the river Ganga as she issued out of the pass known by the name of Dhruva and plunged into the stream.[1] At that time the thousand-eyed Indra also, the wielder of the thunderbolt, and the slayer of Samvara and Paka, came to the very bank where Narada was. The *Rishi* and the deity, both of souls under perfect command, finished their ablutions, and having completed their silent recitations, sat together. They employed the hour in reciting and listening to the excellent narratives told by the great celestial *Rishis* descriptive of many good and high deeds. Indeed, with concentrated attention the two were engaged in such pleasant discourse on ancient history.[2] While sitting there they beheld the rising Sun casting his thousand rays right before him. Seeing the full orb, both of them stood up and hymned his praises. Just at that time they beheld in the sky, in a direction opposite to that of the rising star of day, some luminous object, resplendent as blazing fire and that seemed to be a second star of day. And they saw, O Bharata, that that luminous object was gradually approaching towards them both. Riding upon Vishnu's vehicle adorned with Garuda and Surya himself, that object blazed forth with unrivalled splendour, and seemed to illumine the three worlds. The object they saw was none other than Sree herself, attended by many Apsaras endued with splendid beauty. Indeed, she looked like a large solar disc herself, possessed of effulgence resembling that of fire. Adorned with ornaments that looked like veritable stars, she wore a wreath that resembled a garland of pearls. Indra saw that goddess called Padma having her habitation in the midst of lotuses. Descending from her foremost of cars, that unrivalled lady began to approach

[1]The words are *Dhruvadwarabhavam*. The commentator is silent. Probably a Himalayan pass. The vernacular translators think it is the region of the Pole-star that is intended. Dhruva is a name of Brahman the Creator. It may mean, therefore, the river as it issues out of Brahman's *loka* or region. The Pauranic myth is that issuing from the foot of Vishnu, the stream enters the Kamandalu of Brahman and thence to the earth.

[2]The reader of Lord Lytton's works may, in this connection, be reminded of the discourse between *Mejnour* and the neophyte introduced to him by Zanoni, in course of their evening rambles over the ridges of the Appenines.

towards the lord of the three worlds and the celestial *Rishi* Narada. Followed by Narada, Maghavat also proceeded towards that lady. With joined hands, he offered himself up to her, and versed as he was with all things, he worshipped her with reverence and sincerity never surpassed. The adorations over, the lord of celestials, O king, addressed Sree in the following words.'

"Sakra said, 'O thou of sweet smiles, who, indeed, art thou and for what business hast thou come here? O thou of fair brows, whence dost thou come and whither wilt thou proceed, O auspicious lady?'

"Sree said, 'In the three worlds full of the seeds of auspiciousness, all creatures, mobile and immobile, strive with their whole hearts to win an association with me. I am that Padma, that Sree decked with lotuses, who sprang from the lotus that blooms at the touch of the rays of Surya, for the prosperity of all creatures. I am called Lakshmi, Bhuti, and Sree, O slayer of Vala! I am Faith, I am Intelligence, I am Affluence, I am Victory, and I am Immutability. I am Patience, I am Success, I am Prosperity. I am Swaha, I am Swadha, I am Reverence, I am Fate, and I am Memory. I dwell at the van and on the standards of victorious and virtuous sovereigns, as also in their homes and cities and dominions. I always reside, O slayer of Vala, with those foremost of men, *viz.*, heroes panting after victory and unretreating from battle. I also reside for ever with persons that are firmly attached to virtue, that are endued with great intelligence, that are devoted to *Brahma*, that are truthful in speech, that are possessed of humility, and that are liberal. Formerly, I dwelt with the *Asuras* in consequence of my disposition of being bound by truth and merit Seeing, however, that the *Asuras* have assumed adverse natures, I have left then and wish to reside in thee.'

"Sakra said, 'O thou of fair face, in consequence of what behaviour of the *Asuras* didst thou dwell with them? What didst thou see there for which thou hast come hither, having deserted the *Daityas* and the *Danavas?*'

"Sree said, 'I attach myself steadfastly to those that are devoted to the duties of their own order, to those that never fall away from patience, to those that take a pleasure in walking along the path which leads to heaven. I always reside with those that are distinguished for liberality, for study of the scriptures, for sacrifices, for other scriptural rites, and for worship of *Pitris*, deities, preceptors, seniors, and guests. Formerly, the Danavas used to keep their abodes clean, to keep their women under control, to pour libations on the sacrificial fire, to wait dutifully on their preceptors, to restrain their passions, to be obedient to the Brahmanas, and to be truthful in speech. They were full of faith; they kept their wrath under control; they practised the virtue of charity; they never envied others; they used to maintain their friends and advisers, and their spouses; they were never jealous. Formerly, they never assailed one another, filled with wrath. They were all contented and never felt pain at the sight of other people's affluence and prosperity. They were all charitable and economical; of respectable conduct, and endued with compassion. They were excessively inclined to grace, possessed of simplicity of conduct, steadfast in faith, and had their passions under complete control. They used to keep their servants and

counsellors contented, and were grateful and endued with sweet speech. They used to serve every one as each deserved in consequence of his position and honour. They were endued with shame. They were of rigid vows. They used to perform their ablutions on every sacred day. They used to smear themselves properly with perfumes and suspicious unguents. They were also to adorn their persons duly. They were observant of fasts and penances, were trustful, and utterers of Vedic hymns. The Sun never rose upon them while they lay asleep. They never outslept the moon. They always abstained from curds and pounded barley. They used every morning to look at clarified butter and other auspicious articles, and with senses withdrawn they used to recite the Vedas and worship Brahmanas with gifts. Their discourse was always virtuous, and they never accepted gifts. They always went to sleep at midnight and never slept during the day. They always used to take pleasure in showing compassion for the distressed, the helpless, the aged, the weak, the sick, and women, and enjoyed all their possessions by sharing these with them. They always used to assume and comfort the agitated, the cheerless, the anxious, the terrified, the diseased, the weak and emaciated, the robbed, and the afflicted. They followed the dictates of virtue and never injured one another. They were ready and well-disposed for action of every kind (that deserved to be accomplished). They used to serve and wait with reverence upon seniors and aged individuals. They duly worshipped *Pitris,* deities, and guests, and ate every day what was left after gratifying these. They were firmly devoted to truth and penances. None amongst them ate singly any food that was good, and none had congress with other people's wives. As regards compassion, they behaved towards all creatures as towards their own selves. They never allowed the emission of the vital seed into empty space, into inferior animals, into forbidden wombs, or on sacred days. They were always distinguished for gifts, for cleverness, for simplicity, for hopeful exertion, for humility, for friendliness, and for forgiveness. And, O puissant one, truth, charity, penance, purity, compassion, soft speeches and absence of animosity towards friends, — all these were always in them. Slumber, procrastination, fretfulness, envy, and want of foresight, discontent, melancholy, cupidity never assailed them. In consequence of the *Danavas* having been distinguished for these good qualities, I dwelt with them from the beginning of the creation for many *yugas* together. Times were altered, and that alteration brought about an alteration in the character of the *Danavas.* I saw that virtue and morality deserted them and they began to own the sway of lust and wrath. Persons, though themselves inferior in attainments, began to cherish animosities towards seniors in age possessed of superior qualifications, and while the latter, possessed of virtue and merit, used to speak upon proper topics in the midst of assemblies, the former began to ridicule or laugh at them. When reverend seniors in age came, the younger individuals, seated at their ease, refused to adore the former by rising up and saluting them with respect. In the presence of sires, sons began to exercise power (in matters that concerned sires alone). They that were not in receipt of wages accepted service and shamelessly proclaimed the fact. Those

amongst them that succeeded in amassing great wealth by doing unrighteous and censurable deeds came to be held in esteem.[1] During the night they began to indulge in loud screams and shrieks. Their *homa* fires ceased to send bright and upward flames. Sons began to lord it over sires, and wives dominated over husbands. Mothers, fathers, aged seniors, preceptors, guests, and guides ceased to command respect for their superior status. People ceased to bring up with affection their own offspring but began to desert them. Without giving away the defined portion in alms and reserving the fixed portion for offering it unto the gods, every one ate what he had. Indeed, without offering their goods to the deities in sacrifices and without sharing them with the *Pitris,* the gods, guests, and reverend seniors, they appropriated them to their own use shamelessly. Their cooks no longer professed any consideration for purity of mind, deed, and word. They ate what had been left uncovered. Their corn lay scattered in yards, exposed to devastation by crows and rats. Their milk remained exposed, and they began to touch clarified butter with hands unwashed after eating.[2] Their spades, domestic knives, baskets, and dishes and cups of white brass, and other utensils began to lie scattered in their houses. Their housewives abstained from looking after these. They no longer attained to the repairs of their houses and walls. Tethering their animals they abstained from giving them food and drink.[3] Disregarding children that only looked on, and without having fed their dependants, the *Danavas* ate what they had. They began to prepare *payasa* and *krisara* and dishes of meat and cakes and *sashkuli* (not for gods and guests) but for their own slaves, and commenced to eat the flesh of animals not killed in sacrifices.[4] They used to sleep even after the sun had risen. They made night of their morns. Day and night disputes and quarrels waxed in every house of theirs. They that were not respectable amongst them no longer showed any respect for those that deserve respect while the latter were seated in any place. Fallen off from their defined duties, they ceased to reverence those that had betaken themselves to the woods for leading a life of peace and divine contemplation. Intermixture of castes freely commenced among them. They ceased to attend to purity of person or mind. Brahmanas learned in the Vedas ceased to command respect among them. Those again that were ignorant of *Richs* were not condemned or punished. Both were treated on a footing of equality, those, that is, that deserved respect and those that deserved no respect. Their servant girls became wicked in behaviour, and began to wear necklaces of

[1]K.P. Singha wrongly translates this verse.

[2]It is difficult to give to non-Hindu people the idea of what is *uchchhishta*. The hand becomes *uchchhishta* when set to food that is being eaten. Without washing that hand with pure water, it is never used by a Hindu for doing any work. The food that remains in a dish after some portion of it has been eaten is *uchchhishta*. The idea is particular to Hinduism and is not to be seen among other races or peoples in the world.

[3]*Yavasa* is pasture grass.

[4]*Payasa* is a kind of pudding prepared of rice boiled in sugared milk. *Krisara* is milk, sesamum, and rice. *Sashkuli* is a sort of pie, made of rice or barley boiled in sugared water.

gold and other ornaments and fine robes, and used to remain in their houses or go away before their very eyes. They began to derive great pleasure from sports and diversions in which their women were dressed as men and their men as women. Those amongst their ancestors that were affluent had made gifts of wealth unto deserving persons. The descendants of the donors, even when in prosperous conditions, began to resume, for their unbelief, those gifts. When difficulties threatened the accomplishment of any purpose and friend sought the counsel of friend, that purpose was frustrated by the latter even if he had any interest of the slightest value to subserve by frustrating it. Amongst even their better classes have appeared traders and dealers in goods, intent upon taking the wealth of others. The Sudras amongst them have taken to the practice of penances. Some amongst them have begun to study, without making any rules for regulating their hours and food. Others have begun to study, making rules that are useless. Disciples have abstained from rendering obedience and service to preceptors. Preceptors again have come to treat disciples as friendly companions. Fathers and mothers are worn out with work, and have abstained from indulging in festivities. Parents in old age, divested of power over sons, have been forced to beg their food of the latter. Amongst them, even persons of wisdom, conversant with the Vedas, and resembling the ocean itself in gravity of deportment, have begun to betake themselves to agriculture and such other pursuits. Persons who are illiterate and ignorant have begun to be fed at *Sraddhas*.[1] Every morning, disciples, instead of approaching preceptors for making dutiful enquiries for ascertaining what acts awaited accomplishment and for seeking commissions which they are to discharge, are themselves waited upon by preceptors who discharge those functions. Daughters-in-law, in the presence of their husbands' mothers and fathers, rebuke and chastise servants and maids, and summoning their husband's lecture and rebuke them. Sires, with great care, seek to keep sons in good humour, or dividing through fear their wealth among children, live in woe and affliction.[2] Even persons enjoying the friendship of the victims, beholding the latter deprived of wealth in conflagrations or by robbers or by the king, have begun to indulge in laughter from feelings of mockery. They have become ungrateful and unbelieving and sinful and addicted to adulterous congress with even the spouses of their preceptors. They have betaken themselves to eating forbidden food. They have transgressed all bounds and restraints. They have become divested of that splendour which had distinguished them before. In consequence of these and other indications of wicked conduct and the reversal of their former nature, I shall not, O chief of the gods, dwell among them any longer. I have, therefore, come to thee of my own accord. Receive me with respect, O lord of Sachi! Honoured by thee, O chief of the celestials, I shall receive honour from all other deities. There, where

[1] No merit attaches to the act of feeding an illiterate person.

[2] The correct reading is *Vyabhajat*. The Bengal reading *vyabhayat* would imply a tentology, for the second line would then give the same meaning as the first.

I reside, the seven other goddesses with Jaya for their eighth, who love me, who are inseparably associated with me, and who depend upon me, desire to live. They are Hope, Faith, Intelligence, Contentment, Victory, Advancement, and Forgiveness. She who forms the eighth, *viz.*, Jaya, occupies the foremost place amongst them, O chastiser of Paka. All of them and myself, having deserted the *Asuras,* have come to thy domains. We shall henceforth reside among the deities who are devoted to righteousness and faith.

"After the goddess had said so, the celestial *Rishi* Narada, and Vasava, the slayer of Vritra, for gladdening her, offered her a joyful welcome. The god of wind, — that friend of Agni, then began to blow gently through heaven, bearing delicious odours, refreshing all creatures with whom he came into contact, and contributing to the felicity of every one of the senses. All the deities (hearing the news) assembled together in a pure and desirable spot and waited there in expectation of beholding Maghavat seated with Lakshmi beside him. Then the thousand-eyed chief of the gods, accompanied by Sree and his friend the great *Rishi,* and riding upon a splendid car drawn by green horses, came into that assembly of the celestials, receiving honour from all. Then the great *Rishi* Narada, whose prowess was known to all the celestials, observing a sign that the wielder of the thunderbolt made and which Sree herself approved of, welcomed the advent of the goddess there and proclaimed it as exceedingly auspicious. Heaven's firmament became clear and bright and began to shower nectar upon the region of the self-born Grandsire. The celestial kettle-drums, though struck by none, began to beat, and all the points of the horizon, becoming clear, seemed ablaze with splendour. Indra began to pour rain upon crops that commenced to appear each at its proper season. No one then deviated from the path of righteousness. The earth became adorned with many mines filled with jewels and gems, and the chant of Vedic recitations and other melodious sounds swelled up on the occasion of that triumph of the celestials. Human beings, endued with firm minds, and all adhering to the auspicious path that is trod by the righteous, began to take pleasure in Vedic and other religious rites and acts. Men and gods and *Kinnaras* and *Yakshas* and *Rakshasas* all became endued with prosperity and cheerfulness. Not a flower, — what need then be said of fruits, — dropped untimely from a tree even if the god of wind shook it with force. All the kine began to yield sweet milk whenever milked by men, and cruel and harsh words ceased to be uttered by any one. They who, from desire of advancement, approach before assemblies of Brahmanas, and read this narrative of the glorification of Sree by all the deities with Indra at their head, deities that are competent to grant every wish, — succeed in winning great prosperity. These then O chief of the Kurus, are the foremost indications of prosperity and adversity. Urged on by thee, I have told thee all. It behoves thee to bear thyself according to the instructions conveyed herein, understanding them after careful reflection!' "

SECTION CCXXIX

"Yudhishthira said, 'By what disposition, what course of duties, what knowledge, and what energy, does one succeed in attaining to *Brahma* which is immutable and which is beyond the reach of primordial nature.'[1]

"Bhishma said, 'One that is engaged in the practice of the religion of *nivritti,* that eats abstemiously, and that has his senses under complete control, can attain to *Brahma* which is immutable and which is above primordial nature. In this connection is cited the old narrative, O Bharata, of the discourse between Jaigishavya and Asita. Once on a time Asita-Devala addressed Jaigishavya who was possessed of great wisdom and fully acquainted with the truths of duty and morality.'

"Devala said, 'Thou art not gladdened when praised. Thou dost not give way to wrath when blamed or censured. What, indeed, is thy wisdom? Whence hast thou got it? And what, indeed, is the refuge of that wisdom?'

"Bhishma said, 'Thus questioned by Devala, the pure Jaigishavya of austere penances, said those words of high import, fraught with full faith and profound sense.'

"Jaigishavya said, 'O foremost of *Rishis,* I shall tell thee of that which is the highest end, that which is the supreme goal, that which is tranquillity, in the estimation of all persons of righteous acts. They, O Devala, who behave uniformly towards those that praise them and those that blame them, they who conceal their own vows and good acts, they who never indulge in recriminations, they who never say even what is good when it is calculated to injure (instead of producing any benefit), they who do not desire to return injury for injury received, are said to be men possessed of wisdom.[2] They never grieve for what is yet to come. They are concerned with only what is before them and acts as they should. They never indulge in sorrow for what is past or even call it to their minds. Possessed of power and regulated minds, they do at their pleasure, according to the way in which it should be done, what waits for them to do in respect of all objects, O Devala, if solicited regardfully thereto.[3] Of mature knowledge, of great wisdom, with wrath under complete control, and with their passions kept under sway, they never do an injury to any one in thought, word, or deed. Destitute of envy, they never injure others, and possessed of self-control, they are never pained at the sight of other people's prosperity. Such men never indulge in exaggerated speeches, or set themselves in praising others, or in speaking ill of them. They are

[1]Everything else liable to be affected by primordial nature. Only the Supreme Soul cannot be affected. Hence, *Brahma* is often said to be "above *Prakriti.*" *Prakriti,* here, is of course used in its largest sense.

[2]The second line of verse 8, and the last clause of the first line of verse 9, are wrongly rendered by both the Vernacular translators. K.P. Singha omits certain portions, while the Burdwan translator, as usual, writes nonsense. The verb is *nihnuvanti,* meaning 'conceal,' *i.e.*, 'do not brag of.' The verb *vadishyanti* is to be repeated after *ahite hitam.* For *hitam ahitam* may be read by way of antithesis.

[3]K.P. Singha mistranslates this verse.

again never affected by praise and blame uttered by others in respect of them. They are tranquil in respect of all their desires, and are engaged in the good of all creatures. They never give way to wrath, or indulge in transports of joy, or injure any creature. Untying all the knots of their hearts, they pass on very happily. They have no friends nor are they the friends of others. They have no foes nor are they the foes of other creatures. Indeed, men that can live in this way can pass their days for ever in happiness. O best of regenerate ones, they who acquire a knowledge of the rules of morality and righteousness, and who observe those rules in practice, succeed in winning joy, while they who fall off from the path of righteousness are afflicted by anxieties and sorrow. I have now betaken myself to the path of righteousness. Decried by others, why shall I get annoyed with them, or praised by others, why shall I be pleased? Let men obtain whatsoever objects they please from whatsoever pursuits in which they engage themselves. (I am indifferent to acquisitions and losses). Praise and blame are unable to contribute to my advancement or the reverse. He that has understood the truths of things becomes gratified with even disregard as if it were ambrosia. The man of wisdom is truly annoyed with regard as if it were poison. He who is freed from all faults sleeps fearlessly both here and hereafter even if insulted by others. On the other hand, he who insults him, suffers destruction. Those men of wisdom who seek to attain to the highest end, succeed in obtaining it by observing conduct such as this. The man who has vanquished all his senses is regarded to have performed all the sacrifices. Such a person attains to the highest rung, *viz.*, that of *Brahma,* which is eternal and which transcends the reach of primordial nature. The very gods, the *Gandharvas,* the *Pisachas,* and the *Rakshasas,* cannot reach the rung which is his who has attained to the highest end.' "

SECTION CCXXX

"Yudhishthira said, 'What man is there who is dear to all, who gladdens all persons, and who is endued with every merit and every accomplishment?'

"Bhishma said, 'In this connection I shall recite to thee the words that Kesava, asked by Ugrasena, said unto him on a former occasion.'

"Ugrasena said, 'All persons seem to be very solicitous of speaking of the merits of Narada. I think that celestial *Rishi,* must really be possessed of every kind of merit. I ask thee, tell me this, O Kesava !'

"Vasudeva said, 'O chief of the Kukkuras, listen to me as I mention in brief those good qualities of Narada with which I am acquainted, O king! Narada is as learned in the scriptures as he is good and pious in his conduct. And yet, on account of his conduct, he never cherishes pride that makes one's blood so hot. It is for this reason that he is worshipped everywhere. Discontent, wrath, levity, and fear, these do not exist in Narada. He is free

from procrastination, and possessed of courage. For this he is worshipped everywhere. Narada deserves the respectful worship of all. He never falls back from his words through desire or cupidity. For this he is worshipped everywhere. He is fully conversant with the principles that lead to the knowledge of the soul, disposed to peace, possessed of great energy, and a master of his senses. He is free from guile, and truthful in speech. For this he is worshipped with respect everywhere. He is distinguished by energy, by fame, by intelligence, by knowledge, by humility, by birth, by penances, and by years. For these he is everywhere worshipped with respect. He is of good behaviour. He dresses and houses himself well. He eats pure food. He loves all. He is pure in body and mind. He is sweet-speeched. He is free from envy and malice. For this he is everywhere worshipped with respect. He is certainly always employed in doing good to all people. No sin dwells in him. He never rejoices at other people's misfortunes. For this he is everywhere worshipped with respect. He always seeks to conquer all earthly desires by listening to Vedic recitations and attending to the *Puranas*. He is a great renouncer and he never disregards any one.[1] For this he is everywhere worshipped with respect. He casts an equal eye on all; and, therefore, he has no one whom he loves and none whom he hates. He always speaks what is agreeable to the hearer. For this he is everywhere worshipped with respect. He is possessed of great learning in the scriptures. His conversation is varied and delightful. His knowledge and wisdom are great. He is free from cupidity. He is free also from deception. He is large-hearted.He has conquered wrath and cupidity. For this he is everywhere worshipped with respect. He has never quarrelled with any one for any subject connected with profit or pleasure. All faults have been torn away by him. For this he is everywhere worshipped with respect. His devotion (to *Brahma*) is firm. His soul is blameless. He is well-versed in the *Srutis*. He is free from cruelty. He is beyond the influence of delusion or faults. For this he is worshipped everywhere with respect. He is unattached to all such things as are objects of attachment (for others). For all that he seems to be attached to all things.[2] He is never long subject to the influence of any doubt. For this he is everywhere worshipped with respect. He has no yearning for objects connected with profit and pleasure. He never glorifies his own self. He is free from malice. He is mild in speech. For this he is everywhere worshipped with respect. He observes the hearts, different from one another, of all men, without blaming any of them. He is well-versed in all matters

[1]The Burdwan translator misunderstands the word *anavajnata*. K.P. Singha skips over it.

[2]The sense is this: though really unattached, he seems to be attached. In this there is especial merit. A man doing the duties of a householder, without, however, being attached to wife and children and possessions, is a very superior person. Such a one has been compared to a lotus leaf, which, when dipped in water, is never soaked or drenched by it. Some, seeing the difficulty of the combat, fly away. In this there is little merit. To face all objects of desire, to enjoy them, but all the while to remain so unattached to them as not to feel the slightest pang if dissociated from them, is more meritorious.

connected with the origin of things. He never disregards or shows hatred for any kind of science. He lives according to his own standard of morality. He never suffers his time to pass away fruitlessly. His soul is under his control For this he is everywhere worshipped with respect. He has toiled in subjects that deserve the application of toil. He has earned knowledge and wisdom. He is never satiated with *yoga*. He is always attentive and ready for exertion. He is ever heedful. For this he is everywhere worshipped with respect. He has never to feel shame for any deficiency of his. He is very attentive. He is always engaged by others in accomplishing what is for their good. He never divulges the secrets of others. For this he is everywhere worshipped with respect. He never yields to transports of joy on occasions of making even valuable acquisitions. He is never pained at losses. His understanding is firm and stable. His soul is unattached to all things. For this he is everywhere worshipped with respect. Who, indeed, is there that will not love him who is thus possessed of every merit and accomplishment, who is clever in all things, who is pure in body and mind, who is entirely auspicious, who is well-versed with the course of time and its opportuneness for particular acts, and who is well-acquainted with all agreeable things?' "

SECTION CCXXXI

"Yudhishthira said, 'I desire, O thou of Kuru's race, to know what the origin and what the end is of all creatures; what is the nature of their meditation and what are their acts; what are the divisions of time, and what the allotted periods of life in the respective epochs. I desire also to know in full the truth about the genesis and the conduct of the world; the origin of creatures into the world and the manner of their going on. Indeed, whence their creation and destruction? O best of virtuous persons, if thou art minded to favour us, do tell us this about which I ask thee. Having heard before this excellent discourse of Bhrigu unto the regenerate sage Bharadwaja which thou didst recite, my understanding, purged of ignorance, has become exceedingly attached to *yoga,* and withdrawn from worldly objects rests upon heavenly purity. I ask thee about the subject, therefore, once more. It behoves thee to discourse to me (more elaborately).'

"Bhishma said, 'In this connection I shall recite to thee an old narrative of what the divine Vyasa said unto his son Suka when the latter had questioned the former. Having studied the illimitable Vedas with all their branches and the Upanishads, and desirous of leading a life of *Brahmacharya* in consequence of his having earned excellence of religious merit, Suka addressed these very questions, about which his doubts had been solved, to his father the island-born *Rishi* who had removed (by study and contemplation) all doubts connected with the topic of the true import of duties.'

"Suka said, 'It behoveth thee to tell me who the Creator is of all beings, as fixed by a knowledge of time,[1] and what the duties are that should be accomplished by a Brahmana.'

"Bhishma said, 'Unto his son who had questioned him, the sire, having a knowledge of both the past and future, conversant with all duties and endued with omniscience, thus discoursed on the subject.'

"Vyasa said, 'Only *Brahma,* which is without beginning and without end, unborn, blazing with effulgence, above decay, immutable, indestructible, inconceivable, and transcending knowledge, exists before the Creation.[2] The *Rishis*, measuring time, have named particular portions by particular names. Five and ten winks of the eye make what is called a *Kashtha.* Thirty *Kashthas* would make what is called a *Kala.* Thirty *Kalas,* with the tenth part of a *Kala* added, make what is known as a *Muhurta.* Thirty *Muhurtas* make up one day and night. Thirty days and nights are called a month, and twelve months are called a year. Persons conversant with mathematical science say that a year is made up of two *ayanas* (dependent on sun's motion), *viz.,* the northern and the southern. The sun makes the day and the night for the world of man. The night is for the sleep of all living creatures, and the day is for the doing of action. A month of human beings is equal to a day and night of the *Pitris.* That division (as regards the *Pitris*) consists in this: the lighted fortnight (of men) is their day which is for the doing of acts; and the dark fortnight is their night for sleep. A year (of human beings) is equal to a day and night of the gods. The division (as regards the gods) consists in this: the half year for which the sun travels from the vernal to the autumnal equinox is the day of the deities, and the half year for which the sun travels from the latter to the former is their night. Computing by the days and nights of human beings about which I have told thee, I shall speak of the day and night of Brahman and his years also. I shall, in their order, tell thee the number of years, that are (thus) for different purposes computed differently in respect of the Krita, the Treta, the Dwapara, and the Kali *yugas.* Four thousand years (of the deities) is the duration of the first or Krita age. The morning of that epoch consists of four hundred years and its evening is of four hundred years. (The total duration, therefore, of the Krita *yuga* is four thousand and eight hundred years of the dieties). As regards the other *yugas,* the duration of each gradually decreases by a quarter in respect of both the substantive period with the conjoining portion and the conjoining portion itself. (Thus the duration of the Treta is three thousand years and its morning extends for three hundred years and its evening for three hundred). The duration of the Dwapara also is two thousand years, and its morning extends for two hundred years and its evening also for two hundred. The duration of the Kali *yuga* is one thousand years,

[1] *Kalajnanena nishthitam* are the words of the original. Vyasa's answer is taken up with assigning limits to the successive periods of Creation and Non-existence, or the durations of Brahman's wakeful and sleeping periods.

[2] *Agre* is explained by the commentator as *srishteh prak.*

and its morning extends for one hundred years, and its evening for one hundred.[1] These periods always sustain the never-ending and eternal worlds. They who are conversant with *Brahma,* O child, regard this as Immutable *Brahma.* In the Krita age all the duties exists in their entirety, along with Truth. No knowledge or object came to men of that age through unrighteous or forbidden means.[2] In the other *yugas,* duty, ordained in the Vedas, is seen to gradually decline by a quarter in each. Sinfulness grows in consequence of theft, untruth, and deception. In the Krita age, all persons are free from disease and crowned with success in respect of all their objects, and all live for four hundred years. In the Treta, the period of life decreases by a quarter. It has also been heard by us that, in the succeeding *yugas,* the words of the Vedas, the periods of life, the blessings (uttered by Brahmanas), and the fruits of Vedic rites, all decrease gradually. The duties set down for the Krita *yuga* are of one kind. Those for the Treta are otherwise. Those for the Dwapara are different. And those for the Kali are otherwise. This is in accordance with that decline that marks every succeeding *yuga.* In the Krita, Penance occupies the foremost place. In the Treta, Knowledge is foremost. In the Dwapara, Sacrifice has been said to be the foremost. In the Kali *yuga,* only Gift is the one thing that has been laid down. The learned say that these twelve thousand years (of the deities) constitute what is called a *yuga.* A thousand such *yugas* compose a single day of Brahman.[3] The same is the duration of Brahman's night. With the commencement of Brahman's day the universe begins to start into life. During the period of universal dissolution the Creator sleeps, having recourse to *yoga*-meditation. When the period of slumber expires, He awakes. That then which is Brahman's day extends for a thousand such *yugas.* His nights also extends for a thousand similar *yugas.* They who know this are said to know the day and the night. On the expiry of His night, Brahman, waking up, modifies the indestructible *chit* by causing it to be overlaid with Avidya. He then causes Consciousness to spring up, whence proceeds Mind which is identical with the Manifest.' "[4]

[1]The *Krita* extends in all for 4,800 years. The Treta for 3,600; the Dwapara for 2,400; and the Kali for 1,200. These are, however, the years of the deities. Verses 15-17 and 20-21 occur in *Manusmriti,* Chapter I.

[2]This verse occurs in *Manusmriti,* corresponding with 81 of Chapter 1. The reading, however,in *Manu smriti.* is slightly different, for the last clause is *Manushyanpavartate.* In rendering verse 23, I take this reading and follow Medhatithi's gloss. If Nilakantha's gloss and the reading in both the Bengal and the Bombay texts be followed, the passage would run thus,—"No instruction or precept of that age ran along unrighteous ways, since that was the foremost of all ages." Nilakantha explains *parah* as *sa cha parah.* K.P. Singha skips over the difficulty and the Burdwan translator, as usual, gives an incorrect version.

[3]The total comes up to 12,000 years. These constitute a *Devayuga.* At thousand Devayugas compose a day of Brahman. Verse 28 occurs in *Manusmriti,* Chapter I.

[4]The reader who has gone through the previous Sections can have no difficulty in understanding this. The external world is nothing but Mind transformed. Mind, therefore, is spoken of here as *Vyaktatmaka* or that which is the soul of the *vyakta* or that is manifest, or that which is the *vyakta,* or between which and the *vyakta* there is no difference whatever. Some of the Bengal texts do not conclude Section 231 with the 32nd verse but go on and

SECTION CCXXXII

"Vyasa said, '*Brahma* is the effulgent seed from which, existing as it does by itself, hath sprung the whole universe consisting of two kinds of being, *viz.*, the mobile and the immobile.[1] At the dawn of His day, waking up. He creates with the help of Avidya this universe. At first springs up that which is called Mahat. That Mahat is speedily transformed into Mind which is the soul of the Manifest.[2] Overwhelming the Chit, which is effulgent, with Avidya, Mind creates seven great beings.[3] Urged by the desire of creating, Mind, which is far-reaching, which has many courses, and which has desire and doubt for its principal indications, begins to create diverse kinds of objects by modifications of itself. First springs from it Space. Know that its property is Sound. From Space, by modification, arises the bearer of all scents, *viz.*, the pure and mighty Wind. It is said to possess the attribute of Touch. From Wind also, by modification, springs Light endued with effulgence. Displayed in beauty, and called also Sukram, it starts into existence, thus, possessing the attribute of Form. From Light, by modification, arises Water having Taste for its attribute. From Water springs Earth having Scent for its attribute. These are said to represent initial creation.[4] These, one after another, acquire the attributes of the immediately preceding ones from which they have sprung. Each has not only its own special attribute but each succeeding one has the attributes of all the preceding ones. (Thus Space has only Sound for its attribute. After Space comes Wind, which has, therefore, both Sound and Touch for its attributes. From Wind comes Light or Fire, which has Sound, Touch, and Form for its attributes. From Light is Water, which has Sound, Touch, Form, and Taste for its attributes. From Water is Earth, which has Sound, Touch, Form, Taste, and Scent for its attributes). If anybody, perceiving Scent in Water, were from ignorance to say that it belongs to Water, he would fall into an error, for Scent is the attribute of Earth though it may exist in a state of attachment with Water and also Wind. These seven kinds of entities, possessing diverse kinds of energy, at first existed separately from one another. They could not create objects without all of them coming together into a state of commingling. All these great entities coming together, and commingling with one another,

include the whole of the 232nd Section in it. This, however, is not to be seen in the Bombay tests as also in some of the texts of Bengal that I have seen.

[1] *Tejomayam* is explained by the commentator as *Vasanamayam* or having the principle of desire or wish within it, otherwise Creation could not take place. *Yasya* is used for *yatah*.

[2] By *Mahat* is meant Pure or Subtile Intelligence. The Manifest starts into existence from Mind or has Mind for its soul. Hence, as explained in previous Sections, Mind is called *Vyaktatmakam*.

[3] These seven great Beings or entities are *Mahat*, the same speedily transformed into Mind, and the five elemental entities of Space, etc.

[4] Verses 4, 5, 6 and 7 occur in *Manusmriti*, corresponding with the latter's 75, 76, 77 and 78 of Chapter I.

form the constituent parts of the body which are called limbs.[1] In consequence of the combination of those limbs, the sum total, invested with form and having six and ten constituent parts, becomes what is called the body. (When the gross body is thus formed), the subtile Mahat, with the unexhausted residue of acts, then enters that combination called the gross body.[2] Then the original Creator of all beings, having by his Maya divided Himself, enters that subtile form for surveying or overlooking everything. And inasmuch as he is the original Creator of all beings he is on that account called the Lord of all beings.[3] It is he who creates all beings mobile and immobile. After having thus assumed the form of Brahman he creates the worlds of the gods, the *Rishis*, the *Pitris*, and men; the rivers, the seas, and the oceans, the points of the horizon, countries and provinces, hills and mountains, and large trees, human beings, *Kinnaras, Rakshasas,* birds, animals domestic and wild, and snakes. Indeed, he creates both kinds of existent things, *viz.*, those that are mobile and those that are immobile; and those that are destructible and those that are indestructible. Of these created objects each obtains those attributes which it had during the previous Creation; and each, indeed, obtains repeatedly the same attributes at every subsequent Creation. Determined in respect of character by either injuriousness or peacefulness, mildness or fierceness, righteousness or unrighteousness, truthfulness or untruthfulness, each creature, at every new creation, obtains

[1] *Chit* or *Jiva* is called *Purusha* or resider in body, because when overlaid with Avidya by the Supreme Soul, it is not possible for it to exist in any other way than by being invested with a covering or case made of primordial matter determined by the power of acts. Here, however, it means limbs or *avayavam.*

[2] What is stated in verse 10, 11 and 12 is this: the seven great entities, in their gross form, are unable, if separate, to produce anything. They, therefore, combine with one another. Thus uniting, they first form the *asrayanam* of sarira *i.e.*, the constituent parts of the body. They, at this stage, must be known by the name of *Purusha* of *avayava*, *i.e.*, mere limbs. When these limbs again unite, then *murtimat shodasatmakam sariram bhavati*, *i.e.*, the full body, possessed of form and having the six and ten attributes, comes into existence. Then the subtile *Mahat* and the subtile *bhutas*, with the unexhausted residue of acts, enter it. The plural form *mahanti*' is used because, as the commentator explains, '*pratipurusham mahatadinam bhinnatwapratipadanertham*,' *i.e.*, the same '*mahat*,' by entering each different form apparently becomes many. Thus there are two bodies, one gross, and the other subtile called '*linga-sarira*.' The residue of acts is thus explained : all creatures enjoy or suffer the effects of their good and bad acts. If, however, the consequences of acts, good and bad, be all exhausted, there can be no rebirth. A residue, therefore, remains in consequence of which rebirth becomes possible. Creation and destruction, again, are endlessly going on. The beginning of the *first* Creation is inconceivable. The Creation here described is one of a series. This is further explained in the verses that follow.

[3] The six and ten parts are the five gross *bhutas*, and the eleven senses of knowledge and action including mind. The great creatures are the *tan-mantras* of the gross elements, *i.e.*, their subtile forms. At first the gross body (with the principle of growth) is formed. Into it enters the subtile body or the *linga-sarira*. At first (as already said) the gross elements come together. Then the subtile ones with the residue of acts. Then enters the Soul which is *Brahma* itself. The Soul enters into the subtile form for witnessing, or surveying. All creatures are only manifestations of that Soul due to the accident of *Avidya* or *Maya*. *Tapas* means, as the commentator explains, *alochana.*

that particular attribute which it had cherished before. It is in consequence of this that that particular attribute attaches to it. It is the Ordainer himself who attaches variety to the great entities (of Space, Earth, etc.), to the objects of the senses (such as form, etc.), and to size or bulk of existent matter, and appoints the relations of creatures with those multiform entities. Amongst men who have devoted themselves to the science of things, there are some who say that, in the production of effects, exertion is supreme. Some learned persons say that Destiny is supreme, and some that it is Nature which is the agent. Others say that Acts flowing from (personal) exertion, and Destiny, produce effects, aided by Nature. Instead of regarding any of these as singly competent for the production of effects, they say that it is the union of all three that produces all effects. As regards this subject,[1] some say that such is the case; some, that such is not the case; some, that both of these are not the case; and some, that it is not that the reverse of both are not. These, of course, are the contentions of those that depend on Acts, with reference to objects. They however, whose vision is directed to truth regard *Brahma* as the cause.[2] Penance is the highest good for living creatures. The roots of penance are tranquillity and self-restraint. By penance one obtains all things that one wishes for in one's mind. By penance one attains to that Being who creates the universe. He who (by penance) succeeds in attaining to that Being becomes the puissant master of all beings. It is by Penance that the *Rishis* are enabled to read the Vedas ceaselessly. At the outset the Self-born caused those excellent Vedic sounds, that are embodiments of knowledge and that have neither beginning nor end to (spring up and) flow on (from preceptor to disciple). From those sounds have sprung all kinds of actions. The names of the *Rishis,* all things that have been created, the varieties of form seen in existent things, and the course of actions, have their origin in the Vedas.[3] Indeed, the Supreme Master of all beings, in the beginning, created all things from the words of the Vedas. Truly, the names of the *Rishis*, and all else that has been created, occur in the Vedas. Upon the expiration of his night (*i.e.*, at the dawn of his day), the uncreate Brahman creates, from prototypes that existed before, all things which are, of course,

[1] *i.e.*, this variety of Being and this variety of relations.

[2] *Anubhe* is explained as *ubhayavyatiriktam*. *Sattwasthas* are those that depend upon the really existent, *i.e.*, those that regard *Brahma* as the sole cause competent for the production of all effects.

[3] It is exceedingly difficult to understand the true meaning of these verses. A verbal translation is not calculated to bring out the sense. Apparently, the statement that all things are contained in the Vedas is nonsense. In reality, however, what is intended to be said is that as the Vedas are Speech or Words, the Creator had to utter words symbolizing his ideas before creating anything. It is remarkable that there is a close resemblance between the spirit of the first chapter of Genesis with what is contained in the *Srutis* on the subject of Creation. Let there be Earth, and there was Earth, says the inspired poet of Genesis. Nilakantha cites exactly similar words from the *Srutis* as those which Brahman uttered for creating the Earth, such as, *Bhuriti vyaharau* as *Bhumimasrijat*.Then the four modes of life with the duties of each, the modes of worship, etc., were also indicated; hence, all acts also are in the Vedas which represent the words of *Brahma*.

well-made by Him.[1] In the Vedas hath been indicated the topic of the Soul's Emancipation, along with the ten means constituted by study of the Vedas, adoption of the domestic mode of life, penances, onservance of duties common to all the modes of life, sacrifices, performance of all such acts as lead to pure fame, meditation which is of three kinds, and that kind of emancipation which is called success (*Siddhi*) attainable in this life.[2] That incomprehensible *Brahma* which has been declared in the words of the Vedas, and which has been indicated more clearly in the Upanishads by those who have an insight into the Vedas, can be realised by gradually following the practices referred to above.[3] Unto a person who thinks he has a body, this consciousness of duality, fraught again with that of pairs of opposites, is born only of acts in which he is engaged. (That consciousness of duality ceases during dreamless slumber or when Emancipation has been attained). That person, however, who has attained to Emancipation, aided by his knowledge, forcibly drives off that consciousness of duality. Two *Brahmas* should be known, *viz.*, the *Brahma* represented by sound (*i.e.*, the Vedas), and secondly that which is beyond the Vedas and is supreme. One that is conversant with *Brahma* represented by sound succeeds in attaining to *Brahma* that is Supreme. The slaughter of animals is the sacrifice laid down for the Kshatriyas. The growing of corn is the sacrifice laid down for the Vaisyas. Serving the three other orders is the sacrifice laid down for the Sudras. Penances (or worship of *Brahma*) is the sacrifice laid down for the Brahmanas. In the Krita age the performance of sacrifices was not necessary. Such performance became necessary in the Treta age. In the Dwapara, sacrifices have begun to fall off. In the Kali, the same is the case with them. In Krita age, men, worshipping only one Brahma, looked upon the *Richs,* the *Samans,* the *Yajuses* and the rites and sacrifices that are performed from motives of advantage, as all different from the object of their worship, and practised only *Yoga,* by means of penances. In the Treta age, many mighty men appeared that swayed all mobile and immobile objects. (Though the generality of men in that age were not naturally inclined to the practice of righteousness, yet those great

[1]All things are *Sujata* or well-made by him. In Genesis it is said that God uttered particular words and particular objects sprang into existence, and He saw that they were *good.*

[2]The first line contains only technical terms. *Nama* means *Rigveda.* Hence, it stands for study of all the Vedas. *Bheda* stands for half, *i.e.*, for the wife, who must be associated with her husband in all religious acts. *Tapah* is penance; hence it stands for all kinds of observances like *chandrayana*, and modes of life, *vanaprastha, etc. Karma* means such acts as the saying of morning and evening prayers, *etc. Yama* is sacrifice like *jyotishtoma* etc. *Akhya* means such acts as lead to good fame, like the digging of tanks, the making of roads, etc. *Aloka*, meaning meditation, is of three kinds. Lastly, comes *Siddhi*, meaning that emancipation which is arrived at by one during this life. The instrumental plural *kramaih* should be construed as *dasabhih karmaih namadibhi sahita Vedeshu prechate.* K.P. Singha has correctly rendered the verse, omitting reference to *Siddhi.* The Burdwan translator has totally misunderstood it.

[3]*Gahanam* is explained by the commentator as *duravagaham Brahma; vedavadeshu* means, according to him, the rites and observances laid down in the Vedas. It is better, however, to take it literally, *i.e.*, for the words of the Vedas. *Vedanteshu* means 'in the Upanishads,' which come *after* the Vedas. Both the Vernacular translators have misunderstood this verse.

leaders forced them to such practice.) Accordingly, in that age, the Vedas, and sacrifices and the distinctions between the several orders, and the four modes of life, existed in a compact state. In consequence, however, of the decrease in the period of life in Dwapara, all these, in that age, fall off from that compact condition. In the Kali age, all the Vedas become so scarce that they may not be even seen by men. Afflicted by iniquity, they suffer extermination along with the rites and sacrifices laid down in them. The righteousness which is seen in the Krita age is now visible in such Brahmanas as are of cleansed souls and as are devoted to penances and the study of the scriptures. As regards the other *yugas,* it is seen that without at once giving up the duties and acts that are consistent with righteousness, men, observant of the practices of their respective orders, and conversant with the ordinance of the Vedas are led by the authority of the scriptures, to betake themselves from motives of advantage and interest to sacrifices and vows and pilgrimages to sacred waters and spots.[1] As in the season of rains a large variety of new objects of the immobile order are caused to come forth into life by the showers that fall from the clouds, even so many new kinds of duty or religious observances are brought about in each *yuga.* As the same phenomena reappear with the reappearance of the seasons, even so, at each new Creation the same attributes appear in each new Brahman and Hara. I have, before this, spoken to thee of Time which is without beginning and without end, and which ordains this variety in the universe. It is that Time which creates and swallows up all creatures. All the innumerable creatures that exist subject to pairs of opposites and according to their respective natures, have Time for their refuge. It is Time that assumes those shapes and it is Time that upholds them.[2] I have thus discoursed to thee, O son, on the topics about which thou hadst inquired, *viz.,* Creation, Time, Sacrifices and other rites, the Vedas, the real actor in the universe, action, and the consequences of action.' "

SECTION CCXXXIII

"Vyasa said, 'I shall now tell thee, how, when his day is gone and his night

[1]This verse is, no doubt, pleonastic. The commentator interprets it in the way I have rendered it. *Yathadharmam,* according to him, means 'without transgressing acts and duties consistent with virtue'; *yathagamam* means 'following the authority of the scriptures'; *vikriyate* implies 'do from motives of advantage and gain.' The sense seems to be that in the three other *yugas,* men, without absolutely abandoning virtue, perform good acts and Vedic sacrifices and rites and scriptural vows and observances, from motives of low gain and not as a preparation for Emancipation. Thus even in the Kali age, Vedic rites are not absolutely unknown. The motive, however, from which these are undertaken is connected with some low or sordid gain.

[2]*Samayah sthanam matam; sa eva bhutani bhavati; sa eva tan dadhati.* This is the construction, as explained by the commentator.

comes, he withdraws all things unto himself, or how the Supreme Lord, making this gross universe exceedingly subtile, merges everything into his Soul. When the time comes for universal dissolution, a dozen Suns, and Agni with his seven flames, begin to burn. The whole universe, wrapt by those flames, begins to blaze forth in a vast conflagration. All things mobile and immobile that are on the earth first disappear and merge into the substance of which this planet is composed. After all mobile and immobile objects have thus disappeared, the earth, shorn of trees and herbs, looks naked like a tortoise shell. Then water takes up the attribute of earth, *viz.,* scent. When earth becomes shorn of its principal attribute, that element is on the eve of dissolution. Water then prevails. Surging into mighty billows and producing awful roars, only water fills this space and moves about or remains still. Then the attribute of water is taken by Heat, and losing its own attribute, water finds rest in that element. Dazzling flames of fire, ablaze all around, conceal the Sun that is in the centre of space. Indeed, then, space itself, full of those fiery flames, burns in a vast conflagration. Then Wind comes and takes the attribute, *viz.,* form of Heat or Light, which thereupon becomes extinguished, yielding to Wind, which, possessed of great might, begins to be awfully agitated. The Wind, obtaining its own attribute, *viz.,* sound, begins to traverse upwards and downwards and transversely along all the ten points. Then Space takes the attribute, *viz.,* sound of Wind, upon which the latter becomes extinguished and enters into a phase of existence resembling that of unheard or unuttered sound. Then Space is all that remains, that element whose attribute, *viz.,* sound dwells in all the other elements, divested of the attributes of form, and taste, and touch, and scent, and without shape of any kind, like sound in its unmanifest state of existence. Then sound, which is the attribute of space, is swallowed up by Mind which is the essence of all things that are manifest. Thus Mind which in itself is unmanifest withdraws all that is manifested by Mind. This withdrawal of Mind as displayed into Mind as undisplayed or subtile, is called the destruction of the vast external universe.[1] Then Chandrama's having made Mind (thus) withdraw its attribute into itself, swallows it up. When Mind, ceasing to exist, thus enters into Chandramas, the other attributes that are owned by Iswara are all that remain. This Chandramas, which is called also *Sankalpa,* is then, after a very long time, brought under Iswara's sway, then reason being that that Sankalpa has to perform a very difficult act, *viz.,* the destruction of Chitta or the faculties that are employed in the process called judgment. When this has been effected, the condition reached is said to be of high Knowledge.

[1]From what has been said in the previous Sections, the reader will have no difficulty in understanding what is meant by *abhivyaktatmakam manah.* It is mind that is the essence of all that is *abhivyakta* or manifest. That mind swallows up the attribute of Space. Hence it is *avyaktam*, that swallows up the *manaso vyaktam.* This swallowing up is *Brahmah sampratisancharah* or destruction of the outward universe in its manifest vastness. The commentator gives the substance of the verse in these words: *manahkalpito virat manasi eva liyate.* From the verses that follow it would seem that the object of this section is to describe the yogin's *pratyahara* and not the actual dissolution of the universe.

Then Time swallows up this Knowledge, and as the *Sruti* declares, Time itself, in its turn, is swallowed up by Might, or Energy. Might or energy, however, is (again) swallowed up by Time, which last is then brought under her sway by Vidya. Possessed of Vidya, Iswara then swallows up non-existence itself into his Soul. That is Unmanifest and Supreme *Brahma*. That is Eternal, and that is the Highest of the High. Thus all existent creatures are withdrawn into *Brahma*. Truly hath this, which should be conceived (with the aid of the scriptures) and which is a topic of Science, been thus declared by Yogins possessed of Supreme Souls, after actual experience. Even thus doth the Unmanifest *Brahma* repeatedly undergo the processes of Elaboration and Withdrawal (*i.e.*, Creation and Destruction), and even thus Brahman's Day and Night each consist of a thousand *yugas*.' "[1]

SECTION CCXXXIV

"Vyasa said, 'Thou hadst asked me about the Creation of all beings; I have now narrated that to thee in full. Listen to me as I tell thee now what the duties are of a Brahmana. The rituals of all ceremonies for which sacrificial fees are enjoined, commencing with *Jatakarma* and ending with *Samavartana*, depend for their performance upon a preceptor competent in the Vedas.[2] Having studied all the Vedas and having displayed a submissive behaviour towards his preceptor during his residence with him, and having paid the preceptor's fee, the youth should return home with a thorough knowledge of all sacrifices.[3] Receiving the permission of his preceptor, he should adopt

[1]Verses 16 and 17 are exceedingly difficult. The commentator has shown great learning in expounding them. Unfortunately, the subject is a *yoga* mystery, and the explanation and illustrations of the commentator refer to things beyond the reach of ordinary experience and intelligence. The words *Chandramas*, *Kala*, and *Valam*, and *Akasa* also and *Ghosa* (in verse 17), are technical terms of *yoga*. I referred the passage to more than one learned Pundit. My referees are of opinion that a *yoga* mystery is here expounded, which yogins alone can understand. European scholars will probably smile at the statement that there is a hidden meaning in these words. Most readers will take the verses for nonsense. Reflection, however, has convinced me that *yoga* is not nonsense. One who has not studied the elements of Geometry or Algebra, cannot, however intelligent, hope to understand at once a proposition of the Principia or the the theorem of De Moivre. Failing to give the actual sense, I have contented myself with giving a verbal translation.

[2]*Jatakarma* is the ceremony that is performed with certain Vedic *mantras* immediately after a child's birth. There are many such ceremonies to be performed till *Samavartana* or return from the preceptor's home after completion of the period of pupillage .These ceremonies are necessarily such that they must be performed by the child's father or somebody else whom the latter might call in.

[3]In this country, no fees are charged for tuition. The pupil, however, after completing his studies, may give his preceptor a final fee which is determined by the choice of the preceptor himself and which varies according to the means of the pupil leaving the preceptor's home for his own.

one of the four modes of life and live in it in due observance of its duties till he casts off his body. He should either lead a life of domesticity with spouses and engaged in creating offspring, or live in the observance of *Brahmacharya;* or in the forest in the company of his preceptor, or in the practice of the duties laid down for a *yati.* A life of domesticity is said to be the root of all the other modes of life. A self-restrained householder who has conquered all his attachments to worldly objects always attains to success (in respect of the great object of life). A Brahmana, by begetting children, by acquiring a knowledge of the Vedas, and by performing sacrifices, pays off the three debts he owes.[1] He should then enter the other modes of life, having cleansed himself by his acts. He should settle in that place which he may ascertain to be the most sacred spot on earth, and he should strive in all matters that lead to fame, for attaining to a position of eminence. The fame of Brahmanas increases through penances that are very austere, through mastery of the various branches of knowledge, through sacrifices, and through gifts. Indeed, a person enjoys endless regions of the righteous (in the next world) as long as his deeds or the memory thereof lasts in this world. A Brahmana should teach, study, officiate at other people's sacrifices, and offer sacrifices himself. He should not give away in vain or accept other people's gifts in vain. Wealth, sufficient in quantity, that may come from one who is assisted in a sacrifice, from a pupil, or from kinsmen (by marriage) of a daughter, should be spent in the performance of sacrifice or in making gifts. Wealth coming from any of these sources should never be enjoyed by a Brahmana singly.[2] For a Brahmana leading a life of domesticity there is no means save the acceptance of gifts for the sake of the deities, or *Rishis*, or *Pitris*, or preceptor or the aged, or the diseased, or the hungry.[3] Unto those that are persecuted by unseen foes, or those that are striving to the best of their power to acquire knowledge, one should make gifts from one's own possessions, including even cooked food, more than one can fairly afford.[4] Unto a deserving person there is nothing that cannot be given. They that are good and wise deserve to have even the prince of steeds, called Uchchaisravas, belonging to Indra himself.[5] Of high vows (king) Satyasandha, having, with due humility, offered his own life-breaths for saving those of a Brahmana, ascended to heaven. Sankriti's son Rantideva, having given only lukewarm water to the high-souled Vasishtha, ascended to heaven and received high honours there.

[1]By begetting children, one pays off one's debt to ancestors; by studying the Vedas, one pays off one's debt to the *Rishis;* and by performing sacrifices one pays off one's debt to the deities.

[2]It is a deadly sin to take anything from the father-in-law or other relatives (by marriage) of a daughter. What is got from such sources is, to this day, spent freely. Those persons that sell their daughters in marriage are universally reckoned as fallen.

[3]The fact is, the duty of the householder obliges him to worship the deities and the *Pitris*, and to become hopitable to the others named. The Brahmana, however, has no ostensible means for discharging this duty. The only means open to him is acceptance of gifts. In this case, acceptance, therefore, for such ends is not productive of demerit.

[4]*Kritadapi* is explained by the commentator as *pakvannadapi.*

[5]The sense is that there is no gift which is too valuable for such persons.

Atri's royal son Indradamana, possessed of great intelligence, having given diverse kinds of wealth to a deserving person, acquired diverse regions of felicity in the next world. Usinara's son Sivi, having given away his own limbs and the dear son of loins for the sake of a Brahmana, ascended to heaven from this world. Pratardana, the ruler of Kasi, having given away his very eyes to a Brahmana, obtained great fame both here and hereafter. King Devavridha, having given away a very beautiful and costly umbrella, with eight golden ribs, proceeded to heaven with all the people of his kingdom. Sankriti of Atri's race, possessed of great energy, having given instruction to his disciples on the subject of Impersonal *Brahma*, proceeded to regions of great felicity. Amvarisha of great prowess, heaving given unto the Brahmanas eleven *Arvudas* of kine, proceeded to heaven with all the people of his kingdom. Savitri, by giving away her ear-rings, and king Janamejaya, by giving away his own body, both proceeded to high regions of felicity. Yuvanaswa, the son of Vrishadarbha, by giving away diverse kinds of gems, a fine mansion, and many beautiful women, ascended to heaven. Nimi, the ruler of the Videhas, gave away his kingdom, Jamadagni's son (Rama) gave away the whole earth; and Gaya gave away the earth with all her towns and cities, unto the Brahmanas. Once when the clouds ceased to pour, Vasishtha, resembling Brahman himself, kept alive all creatures like Prajapati keeping them alive (by his energy and kindness). Karandhama's son Marutta of cleansed soul, by giving away his daughter to Angiras, speedily ascended to heaven. Brahmadatta, the ruler of the Panchalas, possessed of superior intelligence, by giving away two precious jewels called *Nidhi* and *Sankha* unto some of the foremost of the Brahmanas, obtained many regions of felicity. King Mitrasaha, having given his own dear wife Madayanti unto the high-souled Vasishtha, ascended to heaven with that wife of his. The royal sage Sahasrajit, possessed of great fame having cast off dear life itself for the sake of a Brahmana, ascended to regions of great felicity. King Satadyumna, having given to Mudgala a mansion made of gold and full of every object of comfort and use, ascended to heaven. The king of the Salwas, known by the name of Dyutimat, possessed of great prowess, gave unto Richika his entire kingdom and ascended to heaven. The Royal sage Madiraswa, by giving away his daughter of slender waist to Hiranyahasta, ascended to such regions as are held in esteem by the very gods. The royal sage Lomapada, of great prowess, by giving away his daughter Santa to Rishyasringa, obtained the fruition of all his wishes. King Prasenajit, of great energy, by giving away a hundred thousand kine with calves, ascended to excellent regions of felicity. These and many others, possessed of great and well-ordered souls and having their senses under control, ascended, by means of gifts and penances, to heaven. Their fame will last as long as the earth herself will last. All of them have, by gifts, sacrifices and procreation of issue, proceeded to heaven.' "

SECTION CCXXXV

"Vyasa said, 'The knowledge called *Trayi* which occurs in the Vedas and their branches should be acquired. That knowledge is to be derived from the Richs, the Samans, and the sciences called *Varna* and *Akshara*. There are besides, the Yajuses and the Atharvans. In the six kinds of acts indicated in these, dwells the Divine Being. They that are well-versed in the declarations of the Vedas, that have knowledge of the Soul, that are attached to the quality of Goodness, and that are highly blessed, succeed in understanding the origin and the end of all things. A Brahmana should live in the observance of the duties laid down in the Vedas. He should do all his acts like a good man of restrained soul. He should earn his livelihood without injuring any creature. Having derived knowledge from the good and wise, he should control his passions and propensities. Well-versed in the scriptures, he should practise those duties that have been laid down for him, and do all acts in this world guided by the quality of goodness. Leading even the domestic mode of life, the Brahmana should be observant of the six acts already spoken of.[1] His heart full of faith, he should worship the deities in the five well-known sacrifices. Endued with patience, never heedless, having self-control, conversant with duties, with a cleansed soul, divested of joy, pride, and wrath, the Brahmana should never sink in languor. Gifts, study of the Vedas, sacrifices, penances, modesty, guilelessness, and self-restraint, — these enhance one's energy and destroy one's sins. One endued with intelligence should be abstemious in diet and should conquer one's senses. Indeed, having subdued both lust and wrath, and having washed away all his sins, he should strive for attaining to *Brahma*. He should worship the Fire and Brahmanas, and bow to the deities. He should avoid all kinds of inauspicious discourse and all acts of unrighteous injury. This preliminary course of conduct is first laid down for a Brahmana. Subsequently, when knowledge comes, he should engage himself in acts, for in acts lies success.[2] The Brahmana who is endued with intelligence succeeds in crossing the stream of life that is so difficult to cross and that is so furious and terrible, that has the five senses for its waters that has cupidity for its source, and wrath for its mire. He should never shut his eyes to the fact that Time stands behind him in a threatening attitude. — Time who is the great stupefier of all things, and who is armed with very great and irresistible force issuing from the great Ordainer himself. Generated by the current of Nature, the universe is being ceaselessly carried along. The mighty river of Time, overspread with eddies constituted by the years, having the months for its waves and the seasons for its current, the fortnights for its floating straw and grass, and the rise and fall of the eyelids for its froth, the days and the nights for its water, and desire and lust for its terrible crocodiles, the Vedas and sacrifices for its rafts, and

[1]The first and the fourth verses are triplets in the Bengal texts.
[2]These are, of course, religious acts.

the righteousness of creatures for its islands, and Profit and Pleasure for its springs, truthfulness of speech and Emancipation for its shores, benevolence for the trees that float along it, and the *yugas* for the lakes along its course,— the mighty river of Time, — which has an origin as inconceivable as that of *Brahma* itself, is ceaselessly bearing away all beings created by the great Ordainer towards the abode of Yama.[1] Persons possessed of wisdom and patience always succeed in crossing this awful river by employing the rafts of knowledge and wisdom. What, however, can senseless fools, destitute of similar rafts do (when thrown into that furious stream)? That only the man of wisdom succeeds in crossing this stream and not he that is unwise, is consistent with reason. The former beholds from a distance the merits and faults of everything. (Accordingly, he succeeds in adopting or rejecting what is deserving of adoption or rejection). The man, however, of unstable and little understanding, and whose soul is full of desire and cupidity, is always filled with doubt. Hence the man destitute of wisdom never succeeds in crossing that river. He also who sits inactively (in doubt) can never pass it over. The man destitute of the raft of wisdom, in consequence of his having to bear the heavy weight of great faults, sinks down. One that is seized by the crocodile of desire, even if possessed of knowledge, can never make knowledge one's raft.[2] For these reasons, the man of wisdom and intelligence should strive to float over the stream of Time (without sinking in it). He indeed, succeeds in keeping himself afloat who becomes conversant with *Brahma*. One born in a noble race, abstaining from the three duties of teaching, officiating at other's sacrifices and accepting gifts, and doing only the three other acts, *viz.*, studying, sacrificing, and giving, should, for those reasons, strive to float over the stream. Such a man is sure to cross it aided by the raft of wisdom. One who is pure in conduct, who is self-restrained and observant of good vows, whose soul is under control, and who is possessed of wisdom, certainly wins success in this and the other world. The Brahmana leading a domestic mode of life should conquer wrath and envy, practise the virtues already named, and worshipping the deities in the five sacrifices, eat after having fed the deities, *Pitris,* and guests. He should conform to those duties which are observed by the good; he should do all his acts like a person of governed soul; and he should, without injuring any creature, draw his substance by adopting a course that is not censurable. One who is well-

[1]In the Bengal texts verse 12 consists of one line. This, I think, is correct. verses 13, 14, 15, and 16 form one sentence. Verse 12 is complete by itself. The *udaka* in *kalodaka* should be taken as meaning stream or river otherwise *ahoratrajalena* would be pleonastic. Again *arthakamajalena*, to avoid, redundancy, should be taken as implying the springs that supply the water. *Vihinsa-taruvahina* is, 'having benevolence for the trees that float on its water.' This idea is beautiful. Creatures that are being borne away in the stream of Time may catch these trees of benevolence for saving themselves. The Burdwan translator misunderstands *vihinsa* and makes nonsense of the idea. Altogether, though highly ornate, the metaphors are original. Of course, the idea is eminently oriental. Eastern rhetoric being fond of spinning out metaphors and similies, which, in the hands of Eastern poets, become highly elastic.

[2]K.P. Singha misunderstands this verse. The Burdwan translator is also inaccurate.

versed in the truths of the Vedas and the other branches of knowledge, whose behaviour is like that of a person of well-governed soul, who is endued with a clear vision, who observes those duties that are laid down for his order, who does not, by his acts, produce an inter-mixture of duties, who attends to the observances set down in the scriptures, who is full of faith, who is self-restrained, who is possessed of wisdom, who is destitute of envy and malice, and who is well-conversant with the distinctions between righteousness and inequity, succeeds in crossing all his difficulties. That Brahmana who is possessed of fortitude, who is always heedful, who is self-restrained, who is conversant with righteousness, whose soul is under control, and who has transcended joy, pride, and wrath, has never to languish in grief. This is the course of conduct that was ordained of old for a Brahmana. He should strive for the acquisition of Knowledge, and do all the scriptural acts. By living thus, he is sure to obtain success. One who is not possessed of clear vision does wrong even when one wishes to do right. Such a person, by even exercising his judgment, does such acts of virtue as partake of the nature of inequity. Desiring to do what is right, one does what is wrong. Similarly, desiring to do what is wrong one does what is right. Such a person is a fool. Not knowing, the two kinds of acts, one has to undergo repeated rebirths and deaths.' "

SECTION CCXXXVI

"Vyasa said, 'If Emancipation be desirable, then knowledge should be acquired. For a person who is borne now up and now down along the stream of Time or life, knowledge is the raft by which he can reach the shore. Those wise men who have arrived at certain conclusions (regarding the character of the soul and that which is called life) by the aid of wisdom, are able to assist the ignorant in crossing the stream of time or life with the raft of knowledge. They, however, that are ignorant, are unable save either themselves or others. He who has freed himself from desire and all other faults, and who has emancipated himself from all attachments, should attend to, these two and ten requirements of *yoga, viz.,* place, acts, affection, objects, means, destruction, certainty, eyes, food, suppression, mind and survey.[1]

[1]The place should be a level spot, not impure (such as a crematorium, etc.), free from *kankars*, fire, and sand, etc.; solitary and free from noise and other sources of disturbance. Acts include abstention from food and sports and amusements, abstention from all kinds of work having only worldly objects to accomplish, abstention also from sleep and dreams. Affection means that for good disciples or for progress in *yoga*. Objects refer to sacred fuel, water, and suppression of expectancy and anxiety, etc. Means refer to the seat to be used, the manner of sitting, and the attitude of the body. Destruction refers to the conquest of desire and attachments, *i.e.*, renunciation of all attractive things. Certainty means the

He who wishes to obtain superior Knowledge, should, by the aid of his understanding, restrain both speech and mind. He who wishes to have tranquillity, should, by the aid of his knowledge, restrain his soul. Whether he becomes compassionate or cruel, whether he becomes conversant with all the Vedas or ignorant of the *Richs,* whether he becomes righteous and observant of sacrifices or the worst of sinners, whether he becomes eminent for prowess and wealth or plunged into misery, that person who directs his mind towards these (attributes that I have spoken of), is sure to cross the ocean of life which is so difficult to cross. Without speaking of the results of the attainment of *Brahma* by yoga, it may be said that he who sets himself to only enquiring after the Soul transcends the necessity of observing the acts laid down in the Vedas. The body with *jiva* within it is an excellent car. When sacrifices and religious rites are made its *upastha,* shame its *varutha,* Upaya and Apaya its *kuvara,* the breath called Apana its *aksha,* the breath called Prana its *yuga,* knowledge and the allotted period of existence its points for tying the steeds, heedfulness its handsome *vandhura,* the assumption of good behaviour its *nemi,* vision, touch, scent, and hearing its four steeds, wisdom its *nabhi,* all the scriptures its *pratoda,* certain knowledge of the scriptural declarations its driver, the soul its firmly-seated rider, faith and self-restraint its fore-runners, renunciation its inseparable companion following behind and bent upon doing it good, purity the path along which it goes, meditation (or union with *Brahma*) its goal, then may that car reach *Brahma* and shine there in effulgence.[1] I shall now tell thee the speedy means that should be adopted by the person who would equip his car in such a fashion for passing through this wilderness of the world in order to reach the goal

unalterable belief that what is said about *yoga* in the Vedas and by preceptors is true. The nom. sing, inflection stands for the instrumental plural. Eyes include the other senses. All these should be restrained. Food means pure food. Suppression refers to the subjugation of our natural inclination towards earthly objects. Mind here has reference to the regulation of the will and its reverse, *viz.*, irresolution. Survey means reflection on birth, death, decrepitude, disease, sorrow, faults, etc. In giving these meanings, I, of course, follow Nilakantha.

[1]Notwithstanding Nilakantha's gloss which shows great ingenuity and which has been apparently followed by both of them, the Vernacular translators have misunderstood portions of these verses which sketch out the course of life which one desirous of attaining to Emancipation or *Brahma* is to follow. Particular virtues or attributes have been represented as particular limbs of the car. It does not appear that there is (except in one or two instances. any especial aptitude in any of those virtues or attributes for corresponding with one instead of with another limb of the figurative car. *Upastha* is that part of the car on which the driver sits. *Varutha* is the wooden fence round a car for protecting it against the effects of collision. Shame is the feeling that withdraws us from all wicked acts. *Kuvara* is the pole to which the yoke is attached. Upaya and Apaya, which have been called the *kuvara,* are 'means' and 'destruction' — explained in verse above. *Aksha* is the wheel. *Yuga* is the yoke. *Vandhura* is that part of *yuga* where it is attached to the pole, *i.e.*, its middle, about which appears something like a projecting knob. *Nemi* is the circumference of the wheel. *Nabhi* is the central portion of the car upon which the rider or warrior is seated. *Pratoda* is the goad with which the driver urges, the steeds. The commentator explains that *jiva-yuktah* means having such a *jiva* as is desirous of attaining to Emancipation or *Moksha.* Such elaborate figures are favourite conceits of Oriental poets.

constituted by Brahma that is above decrepitude and destruction. To set the mind upon one thing at a time is called *Dharana*.[1] The Yogin observing proper vows and restraints, practises in all seven kinds of *Dharana*. There are, again, as many kinds of *Dharanas* arising out of these, upon subjects that are near or remote.[2] Through these the Yogin gradually acquires mastery over Earth, Wind, Space, Water, Fire, Consciousness, and Understanding. After this he gradually acquires mastery over the Unmanifest.[3] I shall now describe to thee the conceptions in their order that are realised by particular individuals amongst those that are engaged in *yoga* according to the rules and ordinances that have been laid down. I shall tell thee also of the nature of the success that attaches to *yoga* commenced (according to rules) by him who looks within his own self.[4] The Yogin, that abandons his gross body, following the instructions of his preceptor, beholds his soul displaying the following forms in consequence of its subtility. To him in the first stage, the welkin seems to be filled with a subtile substance like foggy vapour.[5] Of the Soul which has been freed from the body, even such becomes the form. When this fog disappears, a second (or new) form becomes visible. For, then, the Yogin beholds within himself, in the firmament of his heart, the form of Water. After the disappearance of water, the form of Fire displays itself. When this disappears, the form that becomes perceivable is that of Wind as effulgent as a well-tempered weapon of high polish. Gradually, the form displayed by Wind becomes like that of the thinnest gossamer. Then having acquired whiteness, and also, the subtlety of air, the Brahman's soul is said to attain the supreme whiteness and sobtlety of Ether. Listen to me as I tell thee the consequences of these diverse conditions when they occur. That Yogin who has been able to achieve the conquest of the earth-element, attains by such lordship to the power of Creation. Like a second Prajapati endued with a nature that is perfectly imperturbable, he can from his own

[1]Adopting the Kantian distribution of the mental phenomena, *viz.*, the three great divisions of Cognitive faculties, Pleasure and Pain, and Desire and Will, Sir William Hamilton subdivides the first (*viz.*, the Cognitive faculties), into the acquisitive faculty, the retentive faculty, the reproductive faculty, the representative faculty, and reason or judgment by which concepts are compared together. *Dharana* corresponds with the exercise of the Reperesentative faculty or the power by which the mind is held to or kept employed upon a particular image or notion. It is this faculty that is especially trained by *yogins*. Indeed, the initial step consists in training it to the desirable extent.

[2]The seven kinds of *Dharanas* appertain respectively to Earth, Wind, Space, Water, Fire, Consciousness and Understanding.

[3]All these have been explained lower down.

[4]The construction of both these lines is difficult to understand. The prose order of the line is '*yogatah yuktesu* (madhye) *yasya yatha*, etc., *vikrama* (tatha vakshyami); *atmani pasyatah* (janasya) *yuktasya yogasya* (yatha) *siddhi* (tatha vakshyami)' *Yogatah* means *upayatah, i.e.*, according to rules and ordinances. *Vikrama* is used in a peculiar sense, *viz.*, *anubhavakramah, i.e.*, the order of conception or conceptions in other order *Atmani pasyatah* means 'of him who looks into himself,' *i.e.*, who withdraws his mind from the outer world and turns it to view his own self. Without Nilakantha's aid, such verses would be thoroughly unintelligible.

[5]*Pasyatah* means 'of that which sees,' *i.e.*, of the Atman or Soul.

body create all kinds of creatures. With only his toe, or with his hand or feet, that person can singly cause the whole Earth to tremble who has achieved the lordship of the Wind. Even this is the attribute of the Wind as declared in the *Sruti*. The Yogin, who has achieved the lordship of Space, can exist brightly in Space in consequence of his having attained to uniformity with that element, and can also disappear at will. By lordship over Water, one can (like Agastya) drink up rivers, lakes, and oceans. By lordship over Fire, the Yogin becomes so effulgent that his form cannot be looked at. He becomes visible only when he extinguishes his consciousness of individuality, —these five elements come within his sway. When the Understanding, which is the soul of the five elements and of the consciousness of individuality,[1] is conquered the Yogin attains to Omnipotence, and perfect Knowledge (or perception freed from doubt and uncertainty with respect to all things, comes to him. In consequence of this, the Manifest becomes merged into the Unmanifest or Supreme Soul from which the world emanates and becomes what is called Manifest.[2] Listen now to me in detail as I expound the science of the Unmanifest. But first of all listen to me about all that is Manifest as expounded in the Sankhya system of philosophy. In both the Yoga and the Sankhya systems, five and twenty topics of knowledge have been treated in nearly the same way. Listen to me as I mention their chief features. That has been said to be Manifest which is possessed of these four attributes, *viz.*, birth, growth, decay, and death. That which is not possessed of these attributes is said to be Unmanifest. Two souls are mentioned in the Vedas and the sciences that are based upon them. The first (which is called Jivatman) is endued with the four attributes already mentioned, and has a longing for the four objects or purposes (*viz.*, Religion, Wealth, Pleasure and Emancipation). This soul is called Manifest, and it is born of the Unmanifest (Supreme Soul). It is both Intelligent and non-Intelligent. I have thus told thee about *Sattwa* (inert matter) and *Kshetrajna* (immaterial spirit). Both kinds of Soul, it is said in the Vedas, become attached to objects of the senses. The doctrine of the Sankhyas is that one should keep oneself aloof or dissociated from objects of the senses. That Yogin who is freed from attachment and pride, who transcends all pairs of opposites, such as pleasure and pain, heat and cold, etc., who never gives way to wrath or hate, who never speaks an untruth, who, though slandered or struck, still shows friendship for the slanderer or the striker, who never thinks of doing ill to others, who restrains the three, *viz.*, speech, acts, and mind, and who behaves uniformly towards all creatures, succeeds in approaching the presence of Brahman. That person who cherishes no desire for earthly objects, who is not unwilling to take what comes, who is dependent on earthly objects to only that extent which is necessary for

[1]The Understanding is called the *soul* of the five elements and of the consciousness of individuality because these six things rest on it or have it for their refuge. The reader will easily understand this from what has been said in the previous Sections.

[2]It is from the Unmanifest or the Supreme Soul that the world or all that is Manifest, springs or emanates. The Yogin, in consequence of his superior knowledge, apprehends all that is Manifest to be but the Unmanifest Supreme Soul.

sustaining life, who is free from cupidity, who has driven off all grief, who has restrained his senses, who goes through all necessary acts, who is regardless of personal appearance and attire, whose senses are all collected (for devotion to the true objects of life), whose purposes are never left unaccomplished,[1] who bears himself with equal friendliness towards all creatures, who regards a clod of earth and a lump of gold with an equal eye, who is equally disposed towards friend and foe, who is possessed of patience, who takes praise and blame equally,[2] who is free from longing with respect to all objects of desire, who practises Brahmacharya, and who is firm and steady in all his vows and observances, who has no malice or envy for any creature in the universe, is a Yogin who according to the Sankhya system succeeds in winning Emancipation. Listen now to the way and the means by which a person may win Emancipation through Yoga (or the system of Patanjali). That person who moves and acts after having transcended the puissance that the practice of Yoga brings about (in the initial stages), succeeds in winning Emancipation.[3] I have thus discoursed to thee on those topics (*viz.*, Emancipation according to the Sankhya system and that according to the Yoga system) which are dissimilar if the speaker be disposed to treat them as such (but which in reality, are one and the same).[4] Thus can one transcend all pairs of opposites. Thus can one attain to Brahma.' "[5]

SECTION CCXXXVII

"Vyasa said, 'Borne up and down in life's ocean, he that is capable of meditation seizes the raft of Knowledge and for achieving his Emancipation adheres to Knowledge itself (without extending his arms hither and thither for catching any other support).'[6]

[1] *Na kritina, i.e., kriti eva.* Nirakriti is regardless of dress and appearance. K.P. Singha wrongly translates both these words.

[2] *i.e.*, who has neither friend nor foe. This means that he regards all creatures with an equal eye, showing particular favour to none, and having no dislike for any. Coldness of heart is not implied, but impartial and equal benevolence for all. Taking praise and blame equally, *i.e.*, never rejoicing at praise nor grieving at blame.

[3] It is said that with the practice of Yoga, during the first stages, certain extraordinary powers come to the Yogin whether he wishes for them or not. In a previous Section it has been said that that Yogin who suffers himself to be led away by these extraordinary acquisitions, goes to hell, *i.e.*, fails to attain to Emancipation beside which heaven itself with the status of Indra is only hell. Hence, he who transcends the puissance that Yoga brings about becomes Emancipate.

[4] *Dhirah* is explained as *dhyanavan. Santi* has reference to Emancipation, for it is Emancipation alone that can give tranquillity or final rest. The commentator points out that in this verse the speaker shows a decided preference for the Sankhya philosophy.

[5] *Vide Gita*, verses 4 and 5, Chapter V.

[6] *Brahmanam* is *arsha* for *Brahmam.*

"Suka said, 'What is that Knowledge? Is it that learning by which, when error is dispelled, the truth becomes discovered? Or, is it that course of duties consisting of acts to be done or achieved, by the aid of which the object sought may be understood or attained? Or, is it that course of duties, called abstention from acts, by which an extention of the Soul is to be sought? Do tell me what it is, so that by its aid, the two, *viz.*, birth and death, may be avoided.'[1]

"Vyasa said, 'That fool who believing that all this exists in consequence of its own nature without, in fact, an existent refuge or foundation, fills by such instruction the aspirations of disciples, dispelling by his dialectical ingenuity the reasons the latter might urge to the contrary, succeeds not in attaining to any truth.[2] They again who firmly believe that all Cause is due to the nature of things, fail to acquire any truth by even listening to (wiser) men or the *Rishis* (who are capable of instructing them).[3] Those men of little intelligence who stop (in their speculations), having adopted either of these doctrines, indeed, those men who regard nature as the cause, never succeed in obtaining any benefit for themselves.[4] This belief in Nature (as the producing and the sustaining Cause), arising as it does from a mind acting under the influence of error, brings about the destruction of the person who cherishes it. Listen now to the truth with respect to these two doctrines that maintain (1) that things exist by their own nature and (2) that they flow (in consequence of their own nature) from others that are different from and that precede them.[5] Wise men apply themselves to agriculture and tillage, and the acquisition of crops (by those means) and of vehicles (for locomotion) and seats and carpets and houses. They attend also to the laying of pleasure-gardens, the construction of commodious mansions, and the preparation of

[1] I follow Nilakantha's gloss in rendering the words *Vidya*, *Pravritti* and *Nivritti*, as used in this verse. By the first, the commentator thinks, is meant that course of instruction in consequence of which error may be dispelled and truth acquired. The usual illustration of the cord and the snake is given. The former may be mistaken for the latter, but when the mistake ceases, correct apprehension follows. Pravritti has been sufficiently indicated in the text in which the words of the gloss has been incorporated. By Nivritti is meant the doctrine of the Sunyavadins and Lokayatikas (evidently the Buddhists) who seek annihilation or extinction as the only true Emancipation. Both the Vernacular translators are wrong. The Burdwan translator, as usual, citing the very words of the gloss, misunderstands them completely.

[2] The construction of the first line is '*yastu achetanah bhavam vina swabhavena* (sarvam bhati iti) *pasyan*, etc., etc., *pushyate* (sa na kinchana labhate).' Bhavan is explained as 'adhishthanasattam.' The commentator is of opinion that the speaker refers in this verse to the Sunyavadins.

[3] The Bombay text reads *Putwatrinamishikamva*.

[4] *Enam* is singular. The commentator thinks it should be taken distributively. In verse 3, the doctrine of the Nihilists (Sunyavadins) has been referred to. In verse 4, that of the Lokayatikas. In both, Nature is spoken of as the cause, with this difference that the former regard the universe to be only an erroneous impression of an existent entity, while the latter regard it as a real entity flowing from and manifesting itself under its own nature. Both doctrines, the speaker says, are false.

[5] Both the Vernacular translators skip over the word *paribhava* in the second line of verse

medicines, for diseases of every kind. It is wisdom (which consists in the application of means) that leads to the fruition of purposes. It is wisdom that wins beneficial results. It is wisdom that enables kings to exercise and enjoy sovereignty although they are possessed of attributes equal to those of persons over whom they rule.[1] It is by wisdom that the high and the low among beings are distinguished. It is by wisdom that the superior and the inferior ones among created objects are understood. It is wisdom or knowledge that is the highest refuge of all things.[2] All the diverse kinds of created things have four kinds of birth. They are viviparous, oviparous, vegetables, and those born of filth. Creatures, again, that are mobile should be known to be superior to those that are immobile. It is consistent with reason that intelligent energy, inasmuch as it differentiates (all non-intelligent matter), should be regarded as superior to (non-intelligent) matter.[3] Mobile creatures, that are innumerable, and of two kinds, *viz.*, those that have many legs and those that have two. The latter, however, are superior to the former. Bipeds, again are of two species, *viz.*, those that live on land and those that are otherwise. Of these, the former are superior to the latter. The superior ones eat diverse kinds of cooked food.[4] Bipeds moving on land are of two kinds *viz.*, middling or intermediate, and those that are foremost. Of these, the middling or intermediate are regarded as superior (to the former) in consequence of their observance of the duties of caste.[5] The middling or intermediate ones are said to be of two kinds, *viz.*, those that are conversant with duties, and those that are otherwise. Of those, the former are superior in consequence of their discrimination in respect of what should be done and what should not. Those conversant with duties are said to be of two kinds, *viz.*, those

6. The commentator correctly explains that *swabhava* in 6 means *swasyaiva bhavah sattakaranam iti, ekah pakshah. Paribhava*, he explains is *paritah swasya itaresham bhavah.* The first refers to the Nihilists, the second to the Lokayatikas; or to verses 3 and 4 respectively

[1]It is by the wisdom that all these results are achieved. Wisdom is the application of means for the accomplishment of ends. Nature, never rears palaces or produces vehicles and the diverse other comforts that man enjoys. He that would rely upon Nature for these would never obtain them however long he might wait. The need for exertion, both mental and physical, and the success which crowns that exertion furnish the best answer, the speaker thinks, to both the Nihilist sand the Lokayatikas. The word *tulyalakshanah* is skipped over by both the Bengali translators.

[2]By *para* is meant the *Chit* or Soul, by *avara*, all else, *i.e.*, non-ego or matter. The words *Prajna*, *Jnana*, and *Vidya* are all as used here, equivalent. The second line of this verse is wrongly rendered by both the Bengali translators, the Burdwan translator, as usual, not understanding the words of the gloss he quotes.

[3]It is difficult to render the word *cheshta* as used here. Ordinarily it implies effort or action. It is plain, however, that here it stands for intelligent energy, implying both mental and physical effort or action, for its function is to distinguish or differentiate.

[4]The *itarani* do not refer to Pisachas as rendered by K.P. Singha, but to birds which are called *Khechare* or denizens of the sky or air. Khechara may include Pisachas, but these are also *Bhuchara* or denizens of the surface of the earth.

[5]The commentator explains that for ascertaining who are *uttama* or foremost, the middling.

that are acquainted with the Vedas and those that are otherwise. Of these the former are superior, for the Vedas are said to dwell in them.[1] Those that are acquainted with the Vedas are said to be of two kinds, *viz.*, those that lecture on the Vedas and those that are otherwise. Of these, the former, who are fully conversant with the Vedas, with the duties and the rites laid down in them, and the fruits of those duties and rites, are superior in consequence of their publishing all those duties and rites. Indeed, all the Vedas with the duties laid down in them are said to flow from them. Preceptors of the Vedas are of two kinds, *viz.*, those that are conversant with the Soul and those that are otherwise. Of these, the former are superior in consequence of their knowledge of what is meant by Birth and Death.[2] As regards duties, they are, again, of two kinds (*viz.*, Pravritti and Nivritti). He who is conversant with duties is said to be omniscient or possessed of universal knowledge. Such a man is a Renouncer. Such a man is firm in the accomplishment of his purposes. Such a man is truthful, pure (both outwardly and inwardly), and possessed of puissance.[3] The gods know him for a Brahmana who is devoted to knowledge of Brahma (and not him who is conversant with only the duties of Pravritti). Such a man is versed also in the Vedas and earnestly devoted to the study of the Soul.[4] They that have true knowledge behold their own Soul as existing both in and out. Such men, O child, are truly regenerate and such men are gods.[5] Upon these rests this world of Beings, in them dwell this whole universe. There is nothing that is equal to their greatness. Transcending birth and death and distinctions and acts of every kind, they are the lords of the four kinds of creatures and are the equals of the Self-born himself.' "[6]

or intermediate ones are first spoken of and their distinctions mentioned in the following verses. Of course, the foremost are foremost, and the intermediate ones can never be superior to them. For all that, intermediate ones are observers of the duties of caste; the foremost ones are not so, they having transcended such distinctions; hence, tentatively, the ignorant or popular opinion is first taken, to the effect that the observers of caste are superior to those who do not observe *Jatidharma*.

[1]This probably means that as the Vedas had not been reduced to writing, their contents rested or dwelt in memories of men versed in them.

[2]To understand what is birth and what is death, and to avoid birth (and, therefore, death), are the highest fruits of knowledge of the Soul. Those that have no knowledge of the Soul have to travel in a round of repeated rebirths.

[3]*i.e.*, of power that comes of Yoga.

[4]The word *para* (the locative form of which is used here) always means that which is high or foremost. It is frequently employed to mean either *Brahma* or the Soul, and as Soul is regarded to be a part of *Brahma*, *para* has but one and the same meaning. The Burdwan translator takes it for 'Scriptures other than the Vedas.' K.P. Singha skips over it. Of course, *savda-Brahma* stands for the Vedas.

[5]To look upon everything in the universe as one's own. Soul is the highest aspiration of a righteous person. It is *yoga* that enables one to attain to this highest ideal of existence. One who realises this is said to be a true Brahmana, a really regenerate person, in fact, a god on Earth. *Adhiyajna* and *Adhidaivata* are words that signify the Soul.

[6]What the distinction is between *anta* and *nidhan* is not obvious. The commentator is

SECTION CCXXXVIII

"Vyasa said, 'These, then, are the obligatory acts ordained for Brahmanas. One possessed of knowledge always attains to success by going through (the prescribed) acts. If no doubt arises in respect of acts, then acts done are sure to lead to success. The doubt to which we refer is this: whether acts are obligatory or whether they are optional.[1] As regards this (doubt about the true character of acts, it should be said that), if acts are ordained for man for inducing knowledge (by which alone Brahma or Emancipation is to be attained, even then) they should be regarded as obligatory (and not optional). I shall now discourse on them by the light of inferences and experience. Listen to me.[2] With respect to acts some men say that Exertion is their cause. Others say that Necessity is their cause. Others, again, maintain that Nature is the cause. Some say that acts are the result of both Exertion and Necessity. Some maintain that acts flow from Time, Exertion, and Nature. Some say that of the three (*viz.*, Exertion, Necessity, and Nature), one only (and not the other two) is the cause. Some are of opinion that all the three combined are the cause.[3] Some persons that are engaged in the performance of acts say, with respect to all objects, that they exist, that they do not exist, that they cannot be said to exist, that they cannot be said not to exist, that it is not that they cannot be said to exist, and lastly, that it is not that they cannot be said not to exist. (These then are the diverse views entertained by men). They, however, that are Yogins, behold Brahma to be the universal cause. The men of the Treta, the Dwapara, and the Kali Yugas are inspired with doubts. The men, however, of the Krita Yuga are devoted to penances, possessed of tranquil souls, and observant of righteousness.[4] In that age all men regard the Richs, the Samans, and the Yajuses as identical not withstanding their apparent diversity. Analysing desire and aversion, they worship only

silent. K.P. Singha translates the verse correctly. The Burdwan translator makes utter nonsense of the words in the second line.

[1]Whether *karma* is *swabhava* or *jnanam* means (as the commentator explains) whether it is obligatory or optional. *Jnanam*, of course, means here *jnana-janakam, i.e.*, leading to knowledge. Knowledge is essential to success or emancipation. If acts become necessary for leading to knowledge, the doubt may then arise that they cease to be obligatory, for knowledge may be supposed to be attainable otherwise than by acts. K.P. Singha translates this verse correctly, the Burdwan translator incorrectly, and, as usual, misunderstands the gloss completely.

[2]The first line of this verse is exceedingly terse. The construction, as explained by the commentator, is *Tatra* (samsaye) *purusham prati Jnanam* (jnanajanakam) *chet* (karma) *syat*, (tarhi) *sa* (eva) *Vedavidhih*. One cannot help admiring Nilakantha for his patience and ingenuity.

[3]*Daiva* is explained by the commentator as *Grahah* or *Kalah*. I think, it is used to signify some kind of blind force whose origin is untraceable. Hence, I render it necessity. *Vritti* in verse 5 is evidently Exertion, for the word implies course of conduct, Avivekam is *samuchchayam* or a combination of all the three.

[4]'Inspired with doubt,' with reference to the declarations of the Srutis. 'Possessed of

penance.[1] Devoted to the practice of penances, steadfast in them, and rigid in their observance, one obtains the fruition of all desires by penances alone. By penance one attains to that by becoming which one creates the universe. By penance one becomes that in consequence of which one becomes the puissant master of all things.[2] That Brahma has been expouned in the declarations of the Vedas. For all that, Brahma is inconceivable by even those that are conversant with those declarations. Once more has Brahma been declared in the Vedanta. Brahma, however, cannot be beheld by means of acts.[3] The sacrifice ordained for Brahmans consists in *japa* (meditation and recitation), that for Kshatriyas consists in the slaughter of (clean) animals for the gratification of the deities; that for Vaisyas consists in the production of crops and the keep of domestic animals; and that for Sudras in menial service of the three other orders. By observing the duties laid down for him and by studying the Vedas and other scrtiptures, one becomes a *Dwija* (regenerate). Whether one does any other act or not, one becomes a Brahmana by becoming the friend of all creatures.[4] In the beginning of Treta, the Vedas and sacrifices and the divisions of caste and the several modes of life existed in their entirety. In consequence, however, of the duration of life being decreased in Dwapara, those are overtaken by decline. In the Dwapara age as also in the Kali, the Vedas are overtaken by perplexity. Towards the close of Kali again, it is doubtful if they ever become even visible to the eye.[5] In that age, the duties of the respective order disappear, and men become afflicted by iniquity. The juicy attributes of kine, of the earth, of water, and (medicinal and edible) herbs, disappear.[6] Through (universal) iniquity the Vedas disappear and with them all the duties inculcated in them

tranquil souls,' *i.e.*, not penetrated by doubts of any kind.

[1]In the Treta and the other Yugas people are seen professing attachment or devotion to one only of the Vedas and not to the others, be it the Richs, the Samans, or the Yajuses. The speaker, dissatisfied with this refers to the Krita age as one in which such difference of faith were not observable. The men of that age regarded all the Vedas equally, and, in fact, as even identical.

[2]*Jiva* or *Chit* becomes puissant and succeeds in creating the universe by means of penance. By penance one attains to *Brahma*, and, therefore, universal puissance. This has been sufficiently explained in the previous Sections.

[3]This is one of the most important verses in this section, for, as the commentator explains, this furnishes the answer to the question proposed in the previous section, *viz.*, 'what is that knowledge?' In the Vedas both acts and knowledge have been spoken of. In the province of acts, *Brahma* has been represented as Indra and the other gods. *Brahma*, therefore, as spoken of there, is '*gahana*, or hidden to (or inconceivable by) even those that are conversant with that province or sphere of the Vedas. In the Vedanta, again, knowledge or *Vidya* has been spoken of as the means by which to attain to *Brahma*. The knowledge or *Vidya*, therefore, which is the subject of the question, is not what is implied by *Pravritti dharma* or by *Nivritti* as used in the previous section.

[4]The second line of this verse corresponds with the second line of verse 87 of Chapter II of *Manusmriti*.

[5]They are seen and not seen is an idiomatic expression for 'becoming invisible.'

[6]*i.e.*, kine do not yield copious and sweet milk; the soil ceases to be fertile; water ceases

as also the duties in respect of the four modes of life. They who remain observant of the duties of their own order become afflicted, and all mobile and immobile objects undergo a change for the worse.[1] As the showers of heaven cause all products of the earth to grow, after the same manner the Vedas, in every age, cause all the angas to grow.[2] Without doubt, Time assumes diverse shapes. It has neither beginning nor end. It is Time which produces all creatures and again devours them. I have already spoken of it to thee. Time is the origin of all creatures; Time is that which makes them grow; Time is that which is their destroyer; and lastly it is time that is their ruler. Subject to pairs of opposites (such as heat and cold, pleasure and pain, etc.), creatures of infinite variety rest on Time according to their own natures (without being otherwise than how they have been ordained by supreme Brahma).'[3]

SECTION CCXXXIX

"Bhishma said, 'Thus addressed (by his sire), Suka, highly applauding these instructions of the great *Rishi*, set himself about asking the following question relating to the import of duties that lead to Emancipation.'

"Suka said, 'By what means doth one possessed of wisdom, conversant with the Vedas, observant of sacrifices, endued with wisdom, and free from malice, succeed in attaining to *Brahma* which is incapable of being apprehended by either direct evidence or inference, and unsusceptible of being indicated by the Vedas? Asked by me, tell me by what means is *Brahma* to be apprehended? Is it by penance, by Brahmacharya, by renunciation of everything, by intelligence, by the aid of the Sankhya philosophy, or by Yoga? By what means may what kind of singleness of purpose be attained by men, with respect to both, *viz.*, the mind and the senses? It behoveth thee to expound all this to me.'[4]

to be sweet; and the medicinal and edible herbs lose their virtues of healing as also their flavour.

[1]The commentator thinks that *Swadharmasthah* is connected with *asramah* in the first line. I prefer the more obvious construction.

[2]*Varshati* means *pushnati*. *Angani* means the observances necessary for the practice of Yoga as also all kinds of rites and vows. The Vedas cause these to grow, and they, in their turn, aid all students of the Vedas in achieving their purposes.

[3]*Prabhavah* is *uttpattih*, or origin; *sthanam* is *poshanam*. Both the Vernacular translators skip over the last word, thinking that *prabhavasthanam*, is one word. The commentator notices them as separate. In the beginning of the second line, *yatra* is understood, *Swabhavena*, is explained by the commentator as *Brahmabhavena, natu vikritena rupena*. I think the explanation is correct, and have adopted it accordingly in the text.

[4]*Yatha* in the first line of verse means, as the commentator explains, *yat prakarakam*.

"Vyasa said, 'No man ever attains to success by means other than the acquisition of knowledge, the practice of penances, the subjugation of the senses, and renunciation of everything.[1] The great entities (five in number) represent the first (or initial) creation of the Self-born. They have been very largely placed in embodied creatures included in the world of life.[2] The bodies of all embodied creatures are derived from earth. The humours are from water. Their eyes are said to be derived from light. Prana, Apana (and the three other vital breaths) have the wind for their refuge. And, lastly, all unoccupied apertures within them (such as the nostrils, the cavities of the ear, etc.) are of Space. In the feet (of living creatures) is Vishnu. In their arms is Indra. Within the stomach is Agni desirous of eating. In the ears are the points of the horizon (or the compass) representing the sense of hearing. In the tongue is speech which is Saraswati.[3] The ears, skin, eyes, tongue and nose forming the fifth, are said to be the sense of knowledge. These exist for the purposes of apprehension of their respective objects. Sound, touch, form, taste and scent forming the fifth, are the objects of the (five) senses. These should always be regarded as separate from (or independant of) the senses. Like the charioteer setting his well-broken steeds along the paths he pleases, the mind sets the senses (along directions it pleases). The mind, in its turn, is employed by the knowledge sitting in the heart.[4] The mind is the lord of all these senses in respect of employing them in their functions and guiding or restraining them. Similarly, the knowledge is the lord of the mind (in employing, and guiding or restraining it).[5] The senses, the objects of the senses, the attributes of those objects represented hy the word nature, knowledge, mind, the vital breaths, and Jiva dwell in the bodies of all embodied creatures.[6] The body within which the knowledge dwells has no real existence. The body, therefore, is not the refuge of the knowledge. Primordial Nature (Prakriti) having the three attributes (of Goodness and Passion and Darkness) is the refuge of the knowledge which exists only in the form of a sound. The Soul also is not the refuge of the knowledge. It is Desire that creates the knowledge. Desire, however, never creates the three

[1]The commentator points out that by these four words the four modes of life are indicated.

[2]The commentator explains that this means that amongst embodied creatures they that are ignorant take those great entities which are really non-ego for either the ego or its possessions.

[3]The commentator explains that the object of this verse is to show that the Yoga view of the Soul being only the enjoyer but not the actor, is not correct. On the other hand, the Sankhya view of the Soul being neither the enjoyer nor the actor, is true. The deities, remaining in the several senses, act and enjoy. It is through ignorance that the Soul ascribes to itself their enjoyments and their actions.

[4]I render *Bhutatma* by knowledge, following the commentator who uses the words *buddhyupadhirjivah* for explaining it.

[5]*Niyama* and *Visarga* are explained by the commentator as 'destruction' and 'creation.' I prefer to take them as meaning 'guiding or restraining,' and 'employing.' Practically, the explanations are identical.

[6]What is meant by the objects of the senses residing within the bodies of living creatures

attributes.[1] The man of wisdom, capable of subduing his senses, beholds the seventeenth, *viz.*, the Soul, as surrounded by six and ten attributes, in his own knowledge by the aid of the mind. The Soul cannot be beheld with the aid of the eye or with that of all the senses. Transcending all, the Soul becomes visible by only the light of the mind's lamp. Divested of the properties of sound and touch and form, without taste and scent, indestructible and without a body (either gross or subtile) and without senses, it is nevertheless beheld within the body. Unmanifest and supreme, it dwells in all mortal bodies. Following the lead of the preceptor and the Vedas, he who beholds it hereafter becomes Brahma's self. They that are possessed of wisdom look with an equal eye upon a Brahmana possessed of knowledge and disciples, a cow, an elephant, a dog, and a Chandala.[2] Transcending all things, the Soul dwells in all creatures mobile and immobile. Indeed, all things are pervaded by it.[3] When a living creature beholds his own Soul in all things, and all things in his own Soul, he is said to attain to Brahma. One occupies that much of the Supreme Soul as is commensurate with what is occupied in one's own soul by Vedic sound.[4] He that can always realise the identity of all things with his own self certainly attains to immortality. The very gods are stupefied in the track of that trackless man who constitutes himself the soul of all creatures, who is engaged in the good of all beings, and who desire

is that (as the commentator explains) their concepts exist in 'the cavity of the heart' (probably, mind) so that when necessary or called for, they appear (before the mind's eye). *Swabhava* is explained as 'attributes' like heat and cold, etc.

[1]This is a very difficult verse. I have rendered it, following Nilakantha's gloss. In verse the speaker lays down what entities dwell in the body. In the rest he expounds the nature of Sattwa which the commentator takes to mean *buddhi* or knowledge. He begins with the statement that *Sattwasya asrayah nasti*. This does not mean that the knowledge has no refuge, for that would be absurd, but it means that the *asraya* of the knowledge, *i.e.*, that in which the knowledge dwells, *viz.*, the body, does not exist, the true doctrine being that the body has no real existence but that it exists like to its image in a dream. The body being non-existent, what then is the real refuge of the knowledge? The speaker answers it by saying *Gunah*, implying that primeval *Prakriti* characterised by the three attributes is that real refuge. Then it is said that *Chetana* (by which is implied the Soul here) is not the refuge of the knowledge for the Soul is dissociated from everything and incapable of transformation of any kind. The question is then mentally started, — May not the Gunas be the qualities of the knowledge (instead of being, as said above, its refuge)? For dispelling this doubt, it is stated that *Sattwa* is the product of *Tejas* (Desire). The Gunas are *not* the product of Tejas. Hence the Gunas, which have a different origin cannot be the properties of *Sattwa*. The Gunas exist independently of Desire. Thus the knowledge, which has Desire for its originating cause, rests on the Gunas or has them for its refuge. In this verse, therefore, the nature of the body, the knowledge, and the Gunas, is expounded. The grammactial construction of the first line is exceedingly terse.

[2]Such men behold *Brahma* in all things. *Abhijanah* is explained by the commentator as *sishyakuladih*. This seems to be the true meaning of the word here.

[3]In rendering this word *tatam* (where it occurs in the *Gita*), it has been shown that to take it as equivalent to 'spread' is incorrect. In such connections, it is evident that it means 'pervaded.'

[4]If I have understood the gloss aright, this is what the first line of 21 means. *Vedatma* is explained as Vedic sound, *i.e.*, the instructions inculcated in the Vedas. The word *atma*

to attain to (*Brahma* which is) the final refuge (of all things).[1] Indeed, the track which is pursued by men of knowledge is as visible as that of birds in the sky or of fish in water. Time of its own power, cooks all entities within itself. No one, however, knows That in which Time, in its turn, is itself cooked.[2] That (of which I speak) does not occur above, or in the middle or below, or in transverse or in any other direction. That is to tangible entity; it is not to be found in any place.[3] All these worlds are within That. There is nothing in these worlds that exists out of that. Even if one goes on ceaselessly with the celerity of a shaft impelled from the bow-string, even if one goes on with the speed of the mind, itself, one would not still reach the end of that which is the cause of all this.[4] That is so gross that there is nothing grosser. His hands and feet extend everywhere. His eyes, head, and face are everywhere. His ears are everywhere in the universe. He exists overwhelming all things. That is minuter than the minutest, that is the heart of all entities. Existing, without doubt, that is still imperceptible. Indestructible and destructible, — these are the dual forms of existence of the (Supreme) Soul. In all mobile and immobile entities the existence it displays is destructible; while the existence it displays in *Chaitanya* is celestial, immortal, and indestructible. Though the lord of all existent beings both mobile and immobile, though inactive and divested of attributes, it enters, nevertheless, the well-known mansion of nine doors and becomes engaged in action.[5] Men of wisdom who are capable of beholding the other shore say that the Unborn (or the Supreme Soul) becomes invested with the attribute of action in consequence of motion, pleasure and pain, variety of form, and the nine well-known possessions.[6] That indestructible Soul which is said to be invested with the attribute of action is nothing else than that indestructible Soul which is said to be inactive. A person of knowledge, by attaining to that indestructible essence, gives up for good both life and birth.' "[7]

in the second clause means simply oneself or a person or individual. The sense then is this. The Vedas teach that all is one's soul. The extent to which one succeeds in realising this is the measure of one's attainment of *Brahma*. If one can realise it fully, one attains to *Brahma* fully. If partially, one's attainment of *Brahma* also is partial.

[1]The track of such a person, it is said, is as invisible as the skies. The commentator explains that the very gods become stupefied in respect of the object which such a man seeks, the object, of course, being *Brahma*.

[2]That, of course, in which Time is cooked, is *Brahma*.

[3]By this the speaker says that *Brahma* is not to be found in any particular spot however holy.

[4]Because *Brahma* is infinite.

[5]'*Niyatah*' is explained by the commentator as *achanchalah*, and *vasi* as without the fault of *upadhi*. '*Hansati*, *i.e.*, *gachchhati ite*,' hence *gatimati*.

[6]The sense is that the Soul residing within the body is identical with the Supreme Soul, and men of wisdom only know it.

[7]The construction is *Hansoktancha yat aksharam tat* (eva) *kutastham aksharam*, meaning that there is no difference between Jivatman and Paramatman. Both are identical.

SECTION CCXL

"Vyasa said, 'O excellent son, asked by thee, I have told thee truly what the answer to thy question should be according to the doctrine of knowledge as expounded in the Sankhya system. Listen now to me as I expound to thee all that should be done (for the same end) according to the Yoga doctrine. The uniting together of Intellect and Mind, and all the Senses, and the all-pervading Soul is said to be Knowledge of the foremost kind. That Knowledge should be acquired (through the preceptor's aid) by one that is of a tranquil disposition, that has mastered his senses, that is capable (by meditation) of turning his gaze on the Soul, that takes a pleasure in (such) meditation, that is endued with intelligence and pure in acts. One should seek to acquire this Knowledge by abandoning those five impediments of Yoga which are known to the wise, *viz.*, desire, wrath, cupidity, fear, and sleep. Wrath is conquered by tranquillity of disposition. Desire is conquered by giving up all purposes. By reflecting with the aid of the understanding upon topics worthy of reflection,[1] one endued with patience succeeds in abandoning sleep. By steady endurance one should restrain one's organs of generation and the stomach (from unworthy or sinful indulgence). One should protect one's hands and feet by (using) one's eyes. One should protect one's eyes and ears by the aid of one's mind, one's mind and speech by one's acts. One should avoid fear by heedfulness, and pride by waiting upon the wise. Subduing procrastination, one should, by these means, subdue these impediments of Yoga. One should pay one's adorations to fire and the Brahmanas, and one should bow one's head to the deities. One should avoid all kinds of inauspicious discourse, and speech that is fraught with malice, and words that are painful to other minds. *Brahma* is the effulgent seed (of everything). It is, again, the essence of that seed whence is all this.[2] *Brahma* became the eye, in the form of this mobile and immobile universe, of all entities that took birth.[3] Meditation, study, gift, truth, modesty, simplicity, forgiveness, purity of body, purity of conduct, subjugation of the senses, these enhance one's energy, which (when enhanced) destroys one's sins. By behaving equally towards all creatures and by living in contentment upon what is acquired easily and without effort, one attains to the fruition of all one's objects and succeeds in obtaining knowledge. Cleansed of all sins, endued with energy, abstemious in diet, with senses under complete control, one should, after having subdued both desire and wrath, seek to attain to *Brahma*,[4] Firmly

[1]Sattwena is explained as 'by intelligence or the knowledge.'

[2]The construction, as explained by the commentator, is *Brahma tejomayam sukram; yasya sukrasya sarvam idam tasyapi Brahma rasah.* The last word means *sarah.*

[3]Both the Vernacular translators have skipped over this line. The meaning is this: *Brahma* opened his eyes for becoming many, as the Srutis declare, and thereupon he became many. This, as the commentator explains, *Ikshana-kartritvena sarvatmakatwam gatam*, by a glance *Brahma* became the Soul of all things mobile and immobile.

[4]The commentator explains that *Brahmanah padam* means *prakritim.* He thinks, there-

uniting the senses and the mind (having drawn them away from all external objects) with gaze fixed inwards, one should, in the still hours of evening or in those before dawn, place one's mind upon the knowledge. If even one of the five senses of a human being be kept unrestrained, all his wisdom may be seen to escape through it like water through an unstopped hole at the bottom of a leathern bag. The mind in the first instance should be sought to be restrained by the Yogin after the manner of a fisherman seeking at the outset to render that one among the fish powerless from which there is the greatest danger to his nets. Having first subdued the mind, the Yogin should then proceed to subdue his ears, then his eyes, then his tongue, and then his nose. Having restrained these, he should fix them on the mind. Then withdrawing the mind from all purposes, he should fix it on the knowledge. Indeed, having restrained the five senses, the Yati should fix them on the mind. When these the mind for their sixth become concentrated in the knowledge, and thus concentrated remain steady and untroubled, then *Brahma* becomes perceptible like a smokeless fire of blazing flames or the Sun of effulgent radiance. Indeed, one then beholds in oneself one's soul like lightning fire in the skies. Everything then appears in it and it appears in everything in consequence of its infinitude. Those high-souled Brahmanas that are possessed of wisdom, that are endued with fortitude, that are possessed of high knowledge, and that are engaged in the good of all creatures, succeed in beholding it. Engaged in the observance of austere vows, the Yogin who conducts himself thus for six months, seated by himself on an isolated spot, succeeds in attaining to an equality with the Indestructible.[1] Annihilation, extension, power to present varied aspects in the same person or body, celestial scents, and sounds, and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind, capability of understanding (by inward light) the meaning of scriptures and every work of genius, companionship of celestial damsels,—acquiring all these by Yoga the Yogin should disregard them and merge them all in the knowledge.[2] Restraining speech and the senses one should practise Yoga during the hours after dusk, the hours before dawn, and at dawn of day, seated on a mountain summit, or at the foot of a goodly tree, or with a tree before him.[3] Restraining all the senses within the heart, one should, with

fore, that the last clause of the second line means 'should seek to subdue *prakriti* which is the *layasthanam* of *mahattattwa.*' I prefer the obvious sense of the words.

[1] *Parimitam Kalam* is explained by the commentator as equivalent to six months as the *srutis* declare.

[2] These two verses set forth the Yoga ideal. By the practice of Yoga all these are capable of being acquired or attained. But then the Yogin who suffers himself to be led away by those valuable possessions is said to fall in hell, for the enjoyment of this kind is nothing but hell compared to the high object for which Yogins should strive. Pramoha, Brahma, and Avarta, are technical terms. Equality with the wind means speed of motion, power to disappear at will, and capacity to move through the skies.

[3] A *chaitya* is a sacred or a large tree which stands firm on its roots and about which all round a platform of earth is raised. *Vrikshagra* means 'in the front of a tree,' probably implying 'under the shade of its spreading branches.'

faculties concentrated, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable possessions. One should never, while practising Yoga, withdraw one's mind from it. One should with devotion betake oneself to those means by which one may succeed in restraining the mind that is very restless. One should never permit oneself to fall away from it. With the senses and the mind withdrawn from everything else, the Yogin (for practice) should betake himself to empty caves of mountains, to temples consecrated to the deities, and to empty houses or apartments, for living there. One should not associate with another in either speech, act, or thought. Disregarding all things, and eating very abstemiously, the Yogin should look with an equal eye upon objects acquired or lost. He should behave after the same manner towards one that praises and one that censures him. He should not seek the good or the evil of one or the other. He should not rejoice at an acquisition or suffer anxiety when he meets with failure or loss. Of uniform behaviour towards all beings, he should imitate the wind.[1] Unto one whose mind is thus turned to itself, who leads a life of purity, and who casts an equal eye upon all things, — indeed, unto one who is ever engaged in Yoga thus for even six months, — Brahma as represented by sound appears very vividly.[2] Beholding all men afflicted with anxiety (on account of earning wealth and comfort), the Yogin should view a clod of earth, a piece of stone, and a lump of gold with an equal eye. Indeed, he should withdraw himself from this path (of earning wealth), cherishing an aversion for it, and never suffer himself to be stupefied. Even if a person happens to belong to the inferior order, even if one happens to be a woman, both of them, by following in the track indicated above, will surely attain to the highest end.[3] He that has subdued his mind beholds in his own self, by the aid of his own knowledge the Uncreate, Ancient, Undeteriorating, and Eternal Brahma, — That, *viz.*, which can not be attained to except by fixed senses,— That which is subtiler than the most subtile, and grosser than the most gross, and which is Emancipation's self.'[4]

"Bhishma continued, 'By ascertaining from the mouths of preceptors and by themselves reflecting with their minds upon these words of the great and

[1]The commentator explains that he should imitate the wind by becoming *asangah*, i.e., unattached to all things. *Aniketah* means without a house or fixed abode.

[2]It is difficult to understand what is meant by *Savda-Brahmativartate*. I follow the commentator. 'Brahma as represented by sound, is, of course, *Pranavah* or *Om*, the mystic monosyllable standing for the trinity.' K.P. Singha, taking *Savda-Brahma* for an accusative, regards it as implying, — 'such a man transcends all Vedic rites.' This is precisely the meaning attached to it by the commentator where it occurs in verse 7 of section 236 *ante*.

[3]The inferior order here referred to is, of course, the Sudra order. The commentator points out that whereas only the three superior orders are regarded to be eligible for the study of Sankhya and for inculcation of such *Srutis* as Tattwamasi (That thou art), here Vyasa lays down that as regards the Yoga path, *all* are eligible to betake themselves to it.

[4]'Fixed senses,' *i.e.*, when the senses are fixed on the mind and the mind on the understanding. *Ajaram* is immutable or unchanging, or that in which there is no change for the worse (or for the better). By subtility is indicated the incapacity of being apprehended, and by *mahattaram* is meant infinity.

high-souled Rishi spoken so properly, persons possessed of wisdom attain to that equality (about which the scriptures say) with Brahman himself, till, indeed, the time when the universal dissolution comes that swallows up all existent beings.' "[1]

SECTION CCXLI

"Suka said, 'The declarations of the Vedas are twofold. They once lay down the command, 'Do all acts.' They also indicate (the reverse, saying), 'Give up acts.' I ask, 'Whither do persons go by the aid of Knowledge and whither by the aid of acts?'[2] I desire to hear this. Do tell me this. Indeed, these declarations about knowledge and acts are dissimilar and even contradictory.'

"Bhishma continued, 'Thus addressed, the son of Parasara said these words unto his son, 'I shall expound to thee the two paths, *viz.*, the destructible and the indestructible, depending respectively upon acts and knowledge. Listen with concentrated attention, O child, to me, as I tell thee the place that is reached by one with the aid of knowledge, and that other place which is reached with the aid of acts. The difference between these two places is as great as the limitless sky. The question that thou hast asked me has given me such pain as an atheistic discourse gives to a man of faith. These are the two paths upon which the Vedas are established; the duties (acts) indicated by *Pravritti*, and those based on *Nivritti* that have been treated of so excellently.[3] By acts, a living creature is destroyed. By knowledge, however, he becomes emancipated. For this reason, Yogins who behold the other side of the ocean of life never betake themselves to acts. Through acts one is forced to take rebirth, after death, with a body composed of the six and ten ingredients. Through knowledge, however, one becomes transformed into that which is Eternal, Unmanifest, and Immutable. One class of persons that are however of little intelligence, applaud acts. In consequence of this they have to assume bodies (one after another) ceaselessly. Those men whose perceptions are keen in respect of duties and who have attained to that high understanding (which leads to knowledge), never applaud acts even as persons that depend for their drinking water upon the supply of streams never applaud wells and tanks. The fruit that one obtains of acts consists of pleasure and pain, of existence and non-existence. By knowledge, one attains to that

[1]The *anu anudrisya* is explained as *Guruvachanamanu*. Thus seems to be the true meaning, otherwise *avekshya* would be pleonastic, *abhutagatim* is *bhutasamplavaparyantam*, *i.e.*, till the destruction of all beings. *Imam* is *sastraprasiddham*.

[2]The Vedas proclaim the efficacy of both acts and knowledge. Acts are not laid down for those that have knowledge.

[3]*Subhashita* is explained by the commentator as *ayam tu paramo dharma yat yogena atmadarsanam*.

whither there is no occasion for grief; whither one becomes freed from both birth and death; whither one is not subject to decrepitude; whither one transcends the state of conscious existence.[1] whither is *Brahma* which is Supreme, Unmanifest, immutable, ever-existent, imperceptible, above the reach of pain, immortal, and transcending destruction; whither all become freed from the influence of all pairs of opposites (like pleasure and pain, etc.), as also of wish or purpose.[2] Reaching that stage, they cast equal eyes on everything, become universal friends and devoted to the good of all creatures. There is a wide gulf, O son, between one devoted to knowledge and one devoted to acts. Know that the man of knowledge, without undergoing destruction, remains existent for ever like the moon on the last day of the dark fortnight existing in a subtle (but undestroyed) form. The great *Rishi* (Yajnavalkya in Vrihadaranayaka) has said this more elaborately. As regards the man devoted to acts, his nature may be inferred from beholding the new-born moon which appears like a bent thread in the firmament.[3] Know, O son, that the person of acts takes rebirth with a body with eleven entities, for its ingredients, that are the results of modification, and with a subtile form that represents a total of six and ten.[4] The deity who takes refuge in that (material) form, like a drop of water on a lotus leaf, should be known as *Kshetrajna* (Soul), which is Eternal, and which succeeds by Yoga in transcending both the mind and the knowledge.[5] Tamas, Rajas, and Sattwa are the attributes of the knowledge. The knowledge is the attribute of the individual soul residing within the body. The individual soul, in its turn, comes from the Supreme Soul.[6] The body with the soul is said to be the attribute of *jiva*. It is *jiva* that acts and cause all bodies to live. He who has created the seven worlds is said by those that are acquainted with what is *Kshetra* (and what is Kshetrajna) to be above *jiva*.' "

SECTION CCXLII

"Suka said, 'I have now understood that there are two kinds of creation, *viz.*,

[1]*Na vartate* does not mean *annihilated* but, as the commentator explains, *aham asmi iti na jana atmanam.*

[2]*Manasena karmana* is explained by the commentator as *sankalpena.*

[3]The meaning is this: the man of acts is like the new-born moon, *i.e.*, subject to growth and decay.

[4]This has been explained in a previous section.

[5]The soul resides in the body without partaking of any of the attributes of the body. It is, therefore, likened to a drop of water on a lotus leaf, which, though on the leaf, is not yet attached to it, in so much that it may go off without at all soaking or drenching any part of the leaf. *Yogajitatmakam* is *yogena jito niruddha atma chittam yena tam*, as explained by the commentator.

[6]Literally, '*Tamas* and *Rajas* and *Sattwa* have the attribute of Jiva for their essence.' The particular attribute of Jiva here referred to is the *Jnanamaya kosha. Jiva*, again, is an

one commencing with *Kshara* (which is universal), and which is from the (universal) Soul. The other, consisting of the senses with their objects, is traceable to the puissance of the knowledge. This last transcends the other and is regarded to be the foremost.[1] I desire, however, to once more hear of that course of righteousness which runs in this world, regulated by the virtue of Time and according to which all good men frame their conduct.[2] In the Vedas there are both kinds of declarations, *viz.*, do acts and avoid acts. How shall I succeed in ascertaining the propriety of this or that? It behoveth thee to expound this clearly.[3] Having obtained, through thy instructions, a thorough knowledge of the course of conduct of human beings, having purified myself by the practice of only righteousness, and having cleansed my understanding, I shall, after casting off my body, behold the indestructible Soul.'[4]

"Vyasa said, 'The course of conduct that was first established by Brahma himself was duly observed by the wise and pious persons of old, *viz.*, the great *Rishis* of ancient times. The great *Rishis* conquer all the worlds by the practice of Brahmacharya. Seeking all things that are good for himself by fixing the mind on the knowledge,[5] practising severe austerities by residing in the forest and subsisting on fruits and roots, by treading on sacred spots, by practising universal benevolence, and by going on his rounds of mendicancy at the proper time to the huts of forest recluses when these become smokeless and the sound of the husking rod is hushed, a person succeeds in attaining to *Brahma*.[6] Abstaining from flattery and from bowing thy heads to others, and avoiding both good and evil, live thou in the forest by thyself,

accident of the Soul. The Soul comes from the Supreme Soul. Thus the chain of existence is traced to the Supreme Soul. In verse 20 again it is said that the body, which by itself is inanimate, when it exists with the Soul, is an accident of Jiva as uninvested with attributes.

[1]I follow Nilakantha substantially in his interpretation of this verse. Two kinds of creation are here referred to as those of which Vyasa has spoken in the previous Sections. The first is *Ksharat prabhriti yah sargah*, meaning that creation which consists of the four and twenty entities commencing with *Kshara* or *Prakriti*. The other creation, consisting of the senses with their objects, represents *buddhaiswarya* or the puissance of the *buddhi*, these being all *buddhikalpitah*. This second creation is also *atisargah* which means, according to the commentator, *utkrishtah* and which is also *pradhanah* or foremost, the reason being *bandhakatwam* or its power to bind all individuals. I take *atisargah* to mean 'derivative creation,' the second kind of creation being derived from or based upon the other, or (as I have put it in the text) transcends or overlies the other.

[2]It is explained in previous sections how the course of righteousness is regulated by the character of the particular Yuga that sets in.

[3]Vyasa has already explained the character of the two apparently hostile declarations. The meaning of Suka's question, therefore, is that if two declarations are only apparently hostile, — if, as explained in the *Gita*, they are identical, — how is that identity to be clearly ascertained? The fact is, Suka wishes his sire to explain the topic more clearly.

[4]"The course of conduct of human beings,' *i.e.*, the distinctions between right and wrong. *Vimuktatma* is taken by the commentator to imply *tyaktadehah*. The second line may also mean 'having cast off (by *Yoga*) the consciousness of body, I shall behold my own Soul.'

[5]I do not follow the commentator in his interpretation of this line.

[6]'When the huts become smokeless,' *i.e.*, when the cooking and the eating of the inmates are over. 'When the sound of the husking rod is hushed,' *i.e.*, when the pestle for cleaning

appeasing hunger by any means that comes by the way.'

"Suka said, 'The declarations of the Vedas (already referred to in respect of acts) are, in the opinion of the vulgar, contradictory. Whether this is authoritative or that is so, when there is this conflict, how can they be said to be scriptural?[1] I desire to hear this: how can both be regarded as authoritative? How, indeed, can Emancipation be obtained without violating the ordinance about the obligatory character of acts?'

"Bhishma continued, 'Thus addressed, the son of Gandhavati, *viz.*, the *Rishi*, applauding these words of his son possessed of immeasurable energy, replied unto him, saying the following.'

"Vyasa said, 'One that is a Brahmacharin, one that leads a life of domesticity, one that is a forest recluse, and one that leads a life of (religious) mendicancy, all reach the same high end by duly observing the duties of their respective modes of life. Or, if one and the same person, freed from desire and aversion, practises (one after another) all these four modes of life according to the ordinances that have been laid down, he is certainly fitted (by such conduct) to understand *Brahma*. The four modes of life constitute a ladder or flight of steps. That flight is attached to Brahma. By ascending that flight one succeeds in reaching the region of Brahma. For the fourth part of his life, the Brahmacharin, conversant with the distinctions of duty and freed from malice, should live with his preceptor or his preceptor's son. While residing in the preceptor's house, he should go to bed after the preceptor has gone to his, and rise therefrom before the preceptor rises from his.[2] All such acts again as should be done by the disciple, as also those which should be done by a menial servant, should be accomplished by him. Finishing these he should humbly take his stand by the side of the preceptor. Skilled in every kind of work, he should conduct himself like a menial servant, doing every act for his preceptor. Having accomplished all acts (without leaving any portion undone), he should study, sitting at the feet of his preceptor, with eager desire to learn. He should always behave with simplicity, avoid evil speech, and take lessons only when his preceptor invites him for it.[3] Become pure in body and mind, and acquiring cleverness and other virtues, he

rice no longer works, and consequently when the inmates are not likely to be able to give much to the mendicant.

[1]There is an apparent conflict between the two declarations. If both are authoritative, they cannot be regarded to be scriptural declarations in consequence of their conflict. If one is so and the other not so, the scriptural character of the latter at least is lost. The scriptures cannot but be certain and free from fault. How then (the question proceeds) is the scriptural character of both to be maintained?

[2]The Burdwan translator makes a ridiculous blunder in rendering *Jaghanyasayi*, which he takes to mean 'sleeping on a wretched bed.' *Jaghanya* implies, here as elsewhere, subsequence in point of time.

[3]Both the Vernacular translators have misunderstood the last part of the second line. It does not mean that the disciple should approach the preceptor when summoned, implying that he should be prompt to answer the summons, but that he should not disturb his preceptor by clamouring for lessons or instruction. He should go to his preceptor for taking lessons only when his preceptor summons him for it.

should now and then speak what is agreeable. Subduing his senses, he should look at his preceptor without eyes of longing curiosity.[1] He should never eat before his preceptor has eaten; never drink before his preceptor has drunk; never sit down before his preceptor has sat down; and never go to bed before his preceptor has gone to bed. He should gently touch his preceptor's feet with upturned palms, the right foot with the right and the left with the left. Reverentially saluting the preceptor, he should say unto him, 'O illustrious one, teach me. I shall accomplish this (work), O illustrious one! This (other work) I have already accomplished. O regenerate one, I am ready to accomplish whatever else thy reverend self may be pleased to command.' Having said all this, and having duly offered himself unto him (thus), he should accomplish whatever acts of his preceptor wait for accomplishment, and having completed them inform the preceptor once more of their completion. Whatever scents or tastes the Brahmacharin may abstain from while actually leading a life of Brahmacharya may be used by him after his return from the preceptor's abode. This is consistent with the ordinance. Whatever observances have been elaborately laid down for Brahmacharins (in the scriptures) should all be regularly practised by him. He should, again, be always near his preceptor (ready within call). Having contributed to his preceptor's gratification in this way to the best of his powers, the disciple should, from that mode of life, pass into the others (one after another) and practise the duties of each. Having (thus) passed a fourth part of his life in the study of the Vedas, and observance of vows and fasts, and having given the preceptor the (final) fee, the disciple should, according to the ordinance,take his leave and return home (for entering into a life of domesticity).[2] Then, having taken spouses, obtaining them in the ways indicated in the ordinances, and having carefully established the domestic fire, he should, observant all the while of vows and fasts, become a house-holder and pass the second period of life.' "

SECTION CCXLIII

"Vyasa said, 'Observant of meritorious vows, the householder, for the second period of life, should dwell in his house, having taken spouses according to the ways indicated in the ordinance and having established a fire (of his own). As regards the domestic mode of life, four kinds of conduct have been laid down by the learned. The first consists of keeping a store of grain sufficient

[1]Meaning, he should cast submissive or humble glances instead of staring boldly or rudely.

[2]Learning was never sold in this country in ancient times. The final fee is not a return for the services of the preceptor but a token of gratitude from the pupil. Its value depended upon the ability of the disciple, though there are stories in the scriptures of disciples coming to grief on account of their persistent forwardness in pressing the acceptance of this fee. *Vide* the story of Galava in the Udyoga Parva.

to last for three years. The second consists of keeping a store to last for one year. The third consists of providing for the day without thinking of the morrow. The fourth consists of collecting grain after the manner of the pigeon.[1] Of these, each succeeding one is superior in point of merit to that which precedes it, according to what has been laid down in the scriptures.[2] A householder observing the first kind of conduct may practise all the six well-known duties (*viz.*, sacrifice on his own account, sacrifice on that of others, teaching, learning, making gifts, and accepting gifts). He who observes the second kind of conduct should practise three only, of these duties (*viz.*, learning, giving, and taking). He who observes the third kind of conduct should practise only two of the duties of domesticity (*viz.*, learning and giving). The householder practising the fourth kind of domesticity should observe only one duty (*viz.*, learning the scriptures). The duties of the householder are all said to be exceedingly meritorious. The householder should never cook any food for only his own use; nor should be slaughter animals (for food) except in sacrifices.[3] If it be an animal which the householder desires to kill (for food), or if it be a tree which he wishes to cut down (for fuel), he should do either act according to the ritual laid down in the *Yajuses* for that much is due to both animate and inanimate existences. The householder should never sleep during the day, or during the first part of the night, or during the last part thereof. He should never eat twice between morning and evening, and should never summon his wife to bed except in her season. In his house, no Brahmana should be suffered to remain unfed or unworshipped. He should always worship such guests as are presenters of sacrificial offerings, as are cleansed by Vedic lore and observance of excellent vows, as are high-born and conversant with the scriptures, as are observers of the duties of their own order, as are self-restrained, mindful of all religious acts, and devoted to penances. The scriptures ordain that what is offered to the deities and the *Pitris* in sacrifices and religious rites is meant for the service of guests like these. In this mode of life the scriptures ordain that a share of the food (that is cooked) should be given unto every creature (irrespective of his birth or character), unto one, that is, who for the sake of show keeps his nails and beard, unto one who from pride displays what his own (religious) practices are, unto one who has improperly abandoned his sacred fire, and even unto one who has injured his preceptor. One leading a domestic mode of life should give (food) unto Brahmacharins and Sannyasins. The householder should every day become an eater of *vighasa*, and should

[1]The fourth kind of conduct, called *kapoti* is also called *unchha*. It consists of collecting such seeds of grain as have fallen down from the ears and as have been abandoned by the reapers.

[2]Thus the second is more meritorious than the first, the third than the second, and the fourth than the third. The fourth or last, therefore, is the first in point of merit.

[3]It is said that the householder who cooks must give a share of the cooked food to a *Brahmacharin* or *Yati* or any one who comes as a guest. If he does not do it but eats the whole of what has been cooked, he is regarded as eating what belongs to a Brahmana. This, of course, is a high sin.

every day eat *amrita*. Mixed with clarified butter, the remains of the food that is offered in sacrifices constitute *amrita*. That householder who eats after having fed (all relatives and) servants is said to eat *vighasa*. The food that remains after the servants have been fed is called *vighasa*, and that which is left after the presentation of sacrificial offerings is called *amrita*. One leading a domestic mode of life should be content with his own wedded wife. He should be self-restrained. He should avoid malice and subdue his senses. He should never quarrel with his *Ritwik*, *Purohita*, and preceptor, with his maternal uncle, guests and dependants, with the aged and the young in years, with those that are afflicted with diseases, with those that practise as physicians, with kinsmen, relatives, and friends, with his parents, with women that belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants. By avoiding disputes with these, the householder becomes cleansed of all sins. By conquering such disputes, he succeeds in conquering all the regions of felicity (in the world hereafter). There is no doubt in this.[1] The preceptor (if duly reverenced) is able to lead one to the regions of Brahman. The father (if reverenced) can lead to the regions of Prajapati. The guest is puissant enough to lead to the region of Indra. The *Ritwij* has power in respect of the regions of the deities. Female relatives of the paternal line have lordship in respect of the regions of the Apsaras, and kinsmen (by blood), in respect of the region of the Viswedevas. Relatives by marriage and collateral kinsmen have power in respect of the several quarters of the horizon (*viz.*, north, etc.), and the mother and the maternal uncle have power over the earth. The old, the young, the afflicted the wasted have power over the sky.[2] The eldest brother is like unto the sire himself (to all his younger brothers). The wife and the son are one's own body. One's menial servants are one's own shadow. The daughter is an object of great affection. For these reason, a house-holder endued with learning, observant of duties, and possessed of endurance, should bear, without warmth or anxiety of heart every kind of annoyance and even censure from the last named relatives. No righteous household should do any act, urged by considerations of wealth. There are three courses of duty in respect of a life of domesticity. Of these, that which comes next (in the order of enumeration) is more meritorious than the preceding one.[3] As regards the four (principal) modes of life also, the same rule of merit applies, *viz.*, the one that comes after is superior to the one preceding it. Accordingly, domesticity is superior to Brahmacharya, forest life is superior to domesticity, and a life of mendicancy or complete renunciation is superior to a forest life.

[1]The commentator supposes that these relatives and kinsmen are named because of the great likelihood there is of disputes arising with them on account of shares of inheritance.

[2]The sense is this: these various persons, if duly reverenced by the householder, are able to send the latter to the places indicated or make him comfortable in those places.

[3]*Vide* verses 2 and 3 of this Section. Of the four courses, the first or *Kusaladhanya*, is left out here. The three others, of course, are the *Kumbhadhanya*, the *Aswastana* (otherwise called *Unchhasila*), and the *Kapoti*. The Burdwan translator makes a blunder in enumerating the three kinds of domesticity here referred to.

One desirous of prosperity should accomplish all those duties and rites that have been ordained in the scriptures in respect of those modes. That kingdom grows in prosperity where these highly deserving persons live, *viz.*, those that lead a life of domesticity according to the Kumbhadhanya method, they that lead it according to the Unchha method, and they that lead it according to the Kapoti method.[1] That man who cheerfully leads a life of domesticity in the observance of those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations of descendants below. A householder, duly observing the duties of domesticity, obtains an end that yields felicity equal to what occurs in the regions attained by great kings and emperors. Even this is the end that has been ordained for those who have subdued their senses. For all high-souled householders heaven has been ordained. That heaven is equipped with delightful cars for each (moving at the will of the rider). Even that is the delightful heaven indicated in the Vedas. For all householders of restrained souls, the regions of heaven constitute the high reward. The Self-born Brahman ordained that the domestic mode of life should be the productive cause of heaven. And since it has been so ordained, a person, by gradually attaining to the second mode of life, obtains happiness and respect in heaven. After this comes that high and superior mode of life, called the third, for those that are desirous of casting off their bodies. Superior to that of householders, that is the life of forest recluses, — of those, that is, who waste their bodies (by diverse kinds of austerities) into skeletons overlaid with dried skins. Listen as I discourse to thee upon it.' "

SECTION CCXLIV

"Bhishma said, "Though hast been told what the duties of domesticity are as ordained by the wise. Listen now, O Yudhishthira, to what those duties are that have been next spoken of. Gradually abandoning the domestic mode, one should enter the third mode which is excellent. It is the mode in which wives afflict themselves by means of austerities. It is the mode practised by those that live as forest recluses. Blessed be thou, O son, listen to the duties observed by those that lead this mode of life in which occur the practices of all men and all modes of life. Listen, indeed, to the duties of those that are denizens of sacred spots and that have resorted to this mode after proper deliveration!'

"Vyasa said, 'When the householder beholds wrinkles on his body and white hair on his head, and children of his children, he should then retire into the forest. The third part of his life he should pass in the observance of the

[1]The Burdwan version of this verse is incorrect.

Vanaprastha mode. He should attend to those fires to which he had attended as a householder. Desirous of sacrificing, he should adore the deities (according to the rituals ordained). Observant of vows and abstemious in diet, he should eat only once, the time thereof being the sixth part of the day. He should be always heedful. Attending to his fires, he should keep some kine, waiting upon them dutifully.[1] He should attend to all the rituals of a sacrifice. He should live upon rice growing indigenously, upon wheat growing under similar circumstances, upon grain of other kinds, growing wildly (and belonging to none). He should eat what remains after feeding guests. In this the third mode of life, he should present offerings of clarified butter in the five well-known Sacrifices.[2] Four kinds of courses of conduct have been laid down for observance in the Vanaprastha mode of life. Some collect only what is needed for the day. Some collect stores to last for a month. Some store grain and other necessaries sufficient to last for twelve years. Forest recluses may act in these ways for worshipping guests and performing sacrifices. They should during the season of the rains, expose themselves to rain and betake themselves to water during the autumn. During the summer they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be abstemious in diet.[3] They sit and sleep on the bare earth. They stand on only their toes. They content themselves with the bare earth and with small mats of grass (owning no other furniture for seat or bed). They perform their ablutions morning, noon, and evening (preparatory to sacrifices). Some amongst them use only teeth for cleaning grain. Others use only stones for that purpose.[4] Some amongst them drink, only during the lighted fortnight, the gruel of wheat (or other grain) boiled very lightly.[5] There are many who drink similar gruel only during the dark fortnight. Some eat what only comes by the way (without seeking to obtain it). Some adopting rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly observing the method followed by the Vaikhanasas. These and other diverse observances are adopted by those men of wisdom and piety. The fourth is (the mode called Renunciation) based upon the Upanishads. The duties laid down for it may be observed in all the modes of life equally. This mode differing from the others comes *after* domesticity and forest life. In this very Yuga, O son,

[1]The cow is a sacred animal and there is merit in feeding and properly tending a cow. Forest recluses kept kine for merit as also for *homa* or sacrifice with the *ghee* obtained from them. The story of Vasishtha's cow is well-known.

[2]These five are *Agnihotra*, *Darsapurnamasi*, *Chaturmasya*, *Pasu* sacrifice and *Soma* sacrifice.

[3]The Burdwan translator misunderstands the words *abhravakasah*. It is a well-known word occuring in almost every lexicon. Wilson explains it correctly.

[4]*i.e.*, They do not use a regular husking or cleaning apparatus for cleaning the grain they use as food.

[5]So that very small portion of the grain comes out for drink or mixes with the water.

many learned Brahmanas conversant with the truths of all things, have been known to observe this mode. Agastya, the seven *Rishis* (*viz.*, Atri, Angiras, Pulastya, Pulaha, Vasishtha, Narada, and Kratu), Madhucchandas, Aghamarshana, Sankriti Sudivatandi who lived withersoever he pleased and was content to take what came (without ever seeking for anything).[1] Ahovirya Kavya, Tandya, the learned Medhatithi, Karmanirvaka of mighty energy, and Sunyapala who had exerted himself greatly (for acquiring ascetic puissance) were the authors of this course of duties, and themselves observing them have all proceeded to heaven. Many great *Rishis,* O son, who had the puissance to behold immediately the fruits of their ascetic merit,[2] those numerous ascetics who are known by the name of Yayavaras, many *Rishis* of very austere penances and possessed of accurate knowledge in respect of distinctions of duty, and many other Brahmanas too numerous to mention, adopted the forest mode of life. The Vaikhanasas, the Valikhilyas, the Saikatas, all of whom were devoted to austere penances,[3] who were steadfast in virtue, who had subdued their senses, and who used to behold the fruits of their penances immediately, adopted this mode of life and finally ascended to heaven. Freed from fear and not counted among the stars and planets, these have become visible in the firmament as luminous bodies.[4] When the fourth or last part of life is reached, and when one is weakened by decrepitude and afflicted by disease, one should abandon the forest mode of life (for the fourth mode called Renunciation). Performing a sacrifice that is capable of being completed in a single day and in which the *Dakshina* should be everything of which he may be possessed, he should himself perform his own *Sraddha.* Withdrawn from every other object, he should devote himself to his own self, taking pleasure in himself, and resting also on his own self.[5] He should establish all his sacrificial fires (thenceforth) upon his own self, and give up all kinds of ties and attachments. (In case he fails to attain to complete Renunciation) he should always perform such sacrifices and rites as are completed in a single day.[6] When, however, from performance of the (ordinary) sacrifices of sacrificers, the Sacrifice in Self proceeds, then (may he discontinue all ordinary sacrifices, and) unto the three fires duly sacrifice in

[1] *i.e.*, who had no fixed residence and who never sought with any effort for the necessaries of life. The Burdwan translator takes both *yathavasah* and *akritacramah* for two independent names of *Rishis* instead of taking them as adjectives of *Sudivatandi.*

[2] *i.e.*, whose wishes were immediately crowned with success, in respect of both blessings and curses, etc.

[3] *Niranandah* is explained as *krichcchrachandrayanadiparatwat.*

[4] *Anakstrah* is explained by the commentator as 'different from stars and planets but still freed from darkness' and, therefore, effulgent or luminous. *Anadhrishyah* is fearless.

[5] *Atmayaji* is explained as one who performs his own *sraddha* or obsequial rites. The Sandhi in the next word is *arsha; atmakrida* is one who does not take pleasure in wife or children but whose source of pleasure is his own self: Similarly, *atmasraya* is one who without depending upon kings or others takes refuge in himself.

[6] Such sacrifice, for example, as those called *Brahma-yajna,* etc.

his own Self for the sake of his Emancipation.[1] Without finding fault with his food he should eat five or six mouthfuls, offering them duly unto five vital airs uttering (every time the well-known) *mantras* of the Yajurveda.[2] Engaged in the observance of austerities while leading the life of a forest recluse, one should shave off one's hair and bristles and pare off one's nails, and having cleansed oneself by acts, pass into the fourth and last mode of life that is fraught with great holiness.[3] That regenerate person who enters the fourth mode of life, giving pledges of assurance unto all creatures, succeeds in earning many regions of blazing effulgence hereafter and ultimately attains to the Infinite.[4] Of excellent disposition and conduct, with sins all washed off, the person who is conversant with his own self never desires to do any act for either this or the other world. Freed from wrath and from error, without anxiety and without friendship, such a person lives in this world like one totally uninterested in its concerns. One (in the observance of Sannyasa) should not feel reluctant in discharging the duties included in *Yama* and those also that walk behind them (and are included in *niyama*). Such a one should with energy live according to the ordinances in respect of his own mode, and throw away Vedic study and the sacred thread that is indicative of the order of his birth. Devoted to righteousness and with his senses under complete control, such a one, possessed of knowledge of .self, attains undoubtedly to the end for which he strives.[5] After the third is the fourth

[1] *Yajinam yajna* is the sacrifice of ordinary sacrifices, *i.e.*, the usual sacrifices consisting of tangible offerings unto the deities, and performed with the aid of Vedic *mantras*. The ablative implies cause. *Atmani ijya* is sacrifice in Self, *i.e.*, *Yoga*. The meaning of the first line, therefore, is when through performance of ordinary sacrifices and rites, the mind becomes pure and the sacrificer is enabled to practise yoga. Unto the three fires he should duly sacrifice on his own self, means, of course, that without any longer adoring his fires by visible rites and actual recitation of *mantras*, he should, for the sake of emancipation, worship in his own self or seek the extinction of mind and knowledge in *Yoga*.

[2] To this day every orthodox Brahmana or Kshtriya or Vaisya never eats without offering at the outset five small mouthfuls unto the five vital breaths, *viz.*, *Prana*, *Apana*, *Samana* *Udana*, and *Vyana*.

[3] *Vapya* or *Vapayitwa* means causing or obtaining a shave. The Burdwan translator makes a blunder by supposing it to mean *parivyapta*. The Sannyasa mode of life, as well-known, can never be entered without a previous shave. K.P. Singha gives the correct version.

[4] It is difficult to render the word *abhaya* into English. 'To give *abhaya* to all creatures' is to pledge oneself to a life of total harmlessness, or to practise universal compassion or benevolence. Abstention from every kind of injury is the great duty of the fourth mode of life.

[5] The duties included in *yama* (as explained by the commentator) are universal benevolence, truthfulness, faith, Brahmacharya, and freedom from attachment. Those that are included in *niyama* are purity (of body and mind), contentment, study of the Vedas, meditation on the Supreme, etc. *Swasastra sutra* means the *sutras* of his own *sastras*— *i.e.*, the duties laid down in respect of that Sannyasa which he has adopted; the chief of which is enquiry after the Soul or Self: *Bhutimanta* implies Vedic recitation and the sacred thread. He who has taken to Sannyasa should display energy in these, *i.e.*, persistently enquire after the Soul and throw away all caste-marks, and other indications. 'The desirable end' is of course, gradual Emancipation of that obtained at once. Following the commentator, K.P. Singha gives the correct version. The Burdwan version, containing the very words of the gloss, is based upon a complete misconception of their meaning.

mode of life. It is very superior, and fraught with numerous high virtues. It transcends in point of merit the three other modes of life. It is said to occupy the highest place. Listen to me as I discourse upon the duties that belong to that mode which is pre-eminent and which is the high refuge of all !' "

SECTION CCXLV

"Suka said, 'While living in the due observance of the duties of the foremost of life, how should one, who seeks to attain to That which is the highest object of knowledge, set one's soul on Yoga according to the best of one's power?'

"Vyasa said, 'Having acquired (purity of conduct and body) by the practice of the first two modes of life, *viz.*, Brahmacharya and domesticity, one should, after that, set one's soul on Yoga in the third mode of life. Listen now with concentrated attention to what should be done for attaining to the highest object of acquisition![1] Having subdued all faults of the mind and of heart by easy means in the practice of the first three modes of life (*viz.*, pupilage, domesticity, and seclusion) one should pass into the most excellent and the most eminent of all the modes, *viz.*, Sannyasa or Renunciation. Do thou then pass thy days, having acquired that purity. Listen also to me. One should, alone and without anybody to assist him or bear him company, practise Yoga for attaining to success (in respect of one's highest object of acquisition). One who practises Yoga without companionship, who beholds everything as a repetition of his own self, and who never discards anything (in consequence of all things being pervaded by the Universal Soul), never falls away from Emancipation. Without keeping the sacrificial fires and without a fixed habitation, such a person should enter a village for only begging his food. He should provide himself for the day without storing for the morrow. He should betake himself to penances, with heart fixed on the Supreme.[2] Eating little and that even under proper regulations, he should not eat more than once a day. The other indications of a (religious) mendicant are the human skull, shelter under trees, rags for wearing, solitude unbroken by the companionship of any one, and indifference to all creatures.[3] That

[1]The commentator correctly explains that by the first line of this verse, Vyasa answers his son's question. The two modes referred to are the first and the second, and *not* the second and the third as K.P. Singha in his vernacular version wrongly states. Having answered the question, the speaker (in the second line) proceeds to indicate the simple or straight path for reaching the highest object of men's endeavour, *viz.*, *Paramartham* or *Brahma*.

[2]*Bhava-samahitah* is explained as *chitta-samadhanavan*.

[3]The skull is to be used as a drinking vessel. *Kuchela*, which I render 'rags', is supposed by the commentator to signify reddish or brown cloth which has, from age, lost its colour.

person into whom words enter like affrighted elephants into a well, and from whom they never come back to the speaker, is fit to lead this mode of life which has Emancipation for its object.[1] The mendicant (or Renouncer) should never take note of the evil acts of any person. He should never hear what is said in dispraise of others. Especially should he avoid speaking evil of a Brahmana. He should always say only what is agreeable to the Brahmanas. When anything is said in dispraise (of himself), he should (without answering) remain perfectly silent. Such silence, indeed, is the medical treatment prescribed for him. That person in consequence of whose single self the place he occupies becomes like the eastern sky, and who can make a spot teeming with thousands of men and things appear to himself perfectly solitary or unoccupied, is regarded by the deities to be a true *Brahmana*.[2] Him the gods know for a Brahmana who clothes himself with whatever comes by the way, who subsists upon whatever he gets, and who sleeps on whatever spot he finds. Him the gods know for a Brahmana who is afraid of company as of a snake; of the full measure of gratification (from sweet viands and drinks) as of hell; and of women as of a corpse.[3] Him the gods know for a Brahmana who is never glad when honoured and never angry when insulted, and who has given assurances of compassion unto all creatures. One in the observance of the last mode of life should not view death with joy. Nor should he view life with joy. He should only wait for his hour like a servant waiting for the behest (of his master). He should purify his heart of all faults. He should purify his speech of all faults. He should cleanse himself of all sins. As he has no foes, what fear can assail him? He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from error of every kind. As the footprints of all other creatures that move upon legs are engulfed within those of elephants, after the same manner all ranks and conditions are absorbed within Yoga[4]. After the same manner, every other duty and observance is supposed to be

[1]Elephants, when hurled into a well, become utterly helpless and unable to come out. That person, therefore, into whom words enter like elephants into a well, is he who answers not the evil speeches of others. What is said here is that only a person of such forbearance should betake himself to mendicancy or Sannyasa.

[2]I have given a closely literal version of this verse. The commentator explains that first line refers to the person who deems himself to be everything and everything to be himself. The second line refers to the same individual who, by Yoga, can withdraw his senses and the mind and consequently make the most populous place appear as totally solitary or unoccupied. This is the Yoga process called *Pratyahara* and is described in section 233 ante. The Burdwan translator gives an incorrect version. K.P. Singha follows the commentator.

[3]*Suhitya*, whence *sauhitya*, means no satiety but the full measure of gratification from eating. The speaker wishes to lay down that a mendicant or renouncer should never take food to the full measure of gratification. He should eat without completely appeasing his hunger.

[4]I follow the commentator in his exposition of *kaunjara* which he derives as *kun* (earth or the body which is made of earth) *jaravati iti kunjarah*, *i.e.*, a Yogin in Samadhi. The sense seems to be that the fruits of Yoga include or absorb the fruits of every other act. The rank and status of Indra himself is absorbed within what is attained to by Yoga. There is no kind of felicity that is not engulfed in the felicity of Emancipation, which Yoga alone can confer.

engulfed within the one duty of abstention from injury (to all creatures).[1] He lives an everlasting life of felicity who avoids injuring other creatures. One who abstains from injury, who casts an equal eye upon all creatures, who is devoted to truth, who is endued with fortitude, who has his senses under control, and who grants protection to all beings, attains to an end that is beyond compare. The condition called death succeeds not in transcending such a person who is content with self-knowledge, who is free from fear, and who is divested of desire and expectancy. On the other hand, such a person succeeds in transcending death. Him the gods know for a Brahmana who is freed from attachments of every kind, who is observant of penances, who lives like space which while holding everything is yet unattached to any thing, who has nothing which he calls his own, who leads a life of solitude, and whose is tranquillity of soul. The gods know him for a Brahmana whose life is for the practice of righteousness, whose righteousness is for the good of them that wait dutifully upon him, and whose days and nights exist only for the acquisition of merit.[2] The gods know him for a Brahmana who is freed from desire, who never exerts himself for doing such acts as are done by worldly men, who never bends his head unto any one, who never flatters another, and who is free from attachments of every kind). All creatures are pleased with happiness and filled with fear at the prospect of grief. The man of faith, therefore, who should feel distressed at the prospect of filling other creatures with grief, must abstain entirely from acts of every kind.[3] The gift of assurances of harmlessness unto all creatures transcends in point of merit all other gifts. He who, at the outset, forswears the religion of injury, succeeds in attaining to Emancipation (in which or) whence is the assurance of harmlessness unto all creatures.[4] That man who does not pour into his open mouth even the five or six mouthfuls that are laid down for the forest recluse, is said to be the navel of the world, and the refuge of the universe. The head and other limbs, as also the acts good and bad, become possessed by Fire. Such a man, who sacrifices in his own self, makes a liberation of his senses and mind into the fire that dwells within the limited space of his own

[1]The commentator thinks that by the 'one duty of abstention from injury' is implied the fourth mode of life or Sannyasa. What is said, therefore, is that the observance of the single duty of harmlessness includes that of every other duty; or, what amounts to the same thing, the fourth mode of life is singly capable of giving merit which all the others may give together.

[2]*Haryartham* means 'for the sake of *Hari*.' *i.e.*, one who takes away merit, implying a disciple or attendant. Some texts read *Ratyrtham*, meaning 'for the happiness (of others).'

[3]Because all acts are fraught with injury to others. Whether 'acts' betaken in its general sense or in the particular sense of 'religious acts,' their character is such.

[4]Both the vernacular translators have completely misunderstood the second line of this Verse. The commentator correctly explains that *Tikshnam tanum* means the religion of injury, *i.e.*, the religion of sacrifices and acts. 'So' for 'sa' is *arsha;* as also *anantyam* for *anantyam* which , of course, implies *moksham* or Emancipation. The commentator correctly supplies *yatah* after *apnoti* and shows that *prajabhyah* is equivalent to *prajanam*. The last clause of the second line, therefore, means *sa moksham apnoti, yatah prajabhyah* (or prajanam) *abhayam*. The dative, *not* ablative as the vernacular translators take it, is not bad grammar, although the genitive is more agreeable with usage.

heart. In consequence again of his pouring such a libation into such a fire within his own self, the universe with all creatures including the very gods, becomes gratified.[1] They who apprehend the *Jiva*-soul that is endued with effulgence, that is enveloped in three cases, that has three attributes for its characteristics, to be *Iswara* partaking of that which is foremost, *viz.*, the nature of the Supreme Soul, becomes object of great regard in all the worlds. The very gods with all human beings speak highly of their merits. He who succeeds in beholding in the soul that resides in his own body all the Vedas, space and the other objects of perception, the rituals that occur in scriptures, all those entities that are comprehensible in sound only and the superior nature of the Supreme Soul, is sought to be worshipped by the very deities as the foremost of all beings. He who sees in the soul that resides within his body, that foremost of beings which is not attached to the earth, which is immeasurable in even the (measureless) firmament, which is made of gold, which is born of the egg and resides within the egg, which is equipped with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light, is sought to be worshipped by the very deities as the foremost of all beings.[2] The very deities worship him in whose understanding is set the wheel of Time, which is constantly resolving, which knows no decay, which swallows up the period of existence of every creature, which has the six seasons for its naves, which is equipped with two and ten radii consisting of the two and ten months, which has excellent joint, and towards whose gaping mouth proceeds this universe (ready to be devoured).[3] The Supreme Soul is the capacious unconsciousness of dreamless slumber. That Unconsciousness is the body of the universe. It pervadeth all created things. *Jiva,* occupying a portion of that capacious unconsciousness gratifies the deities. These last, being gratified, gratify the open mouth of that unconsciousness.[4] Endued with effulgence as also with the principle of eternity,

[1]A tentative version is offered here, following the actual words used in the original.

[2]All these expressions apply to the Supreme Soul. Immeasurable in the firmament implies that the Supreme Being is vaster than the firmament 'Made of gold' means, as the commentator explains, Chit having knowledge only for its attribute.' 'Born of the egg,' *i.e.*, belonging to the universe. 'Within the egg' means 'capable of being apprehended in the heart.' 'Equipped with many feathers,' *i.e.*, having many limbs each of which is presided over by a particular deity. The two wings are absence of attachment or complete dissociation from everything, and joy and gladness and aptitude for enjoyment. 'Rendered effulgent by many rays of light,' *i.e.*, transformed into a living and active agent by means of eyes, ears, etc.

[3]The sense is that he who understands the wheel of Time is a person worthy of universal regard. The excellent joints of that wheel are the *parva* days, *viz.*, those sacred lunations on which religious rites are performed.

[4]I give a little version of verse 33, following the commentator as regards the meaning of *samprasadam*. The sense, however, of the verse is this: *Brahma*, in the previous sections, has often been spoken of as *Sushupti* or the unconsciousness of dreamless slumber. The universe flows from *Brahma*. Unconsciousness, therefore, is the cause or origin or body of the universe. That unconsciousness, therefore, pervades all things, *viz.*, gross and subtile. *Jiva*, finding a place within that unconsciousness existing in the form of gross and subtile, gratifies the deities, *prana* and the senses. These, thus gratified by *jiva*, at last gratify the open mouth of the original unconsciousness that waits to receive or swallow them. All these verses are based upon the figurative ideas that find expression in the Upanishads.

Jiva is without a beginning. It acquires (by following particular paths) infinite regions of eternal happiness. He of whom no creature is afraid, has never to fear any creature. He who never does anything censurable and who never censures another, is said to be a truly regenerate person. Such a man succeeds in beholding the Supreme Soul. He whose ignorance has been dispelled and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others (but attains to complete Emancipation). A person in the observance of the fourth mode of life wanders on the earth like one unconnected with everything. Such a one is freed from wrath and error. Such a one regards a clod of earth and lump of gold with an equal eye. Such a man never stores anything for his use. Such a one has no friends and foes. Such a one is utterly regardless of praise or blame, and of the agreeable and the disagreeable.' "

SECTION CCXLVI

"Vyasa said, 'The *Jiva*-soul is endued with all those entities that are modifications of Prakriti. These do not know the Soul but the Soul knows them all. Like a good driver proceeding with the aid of strong, well-broken, and high-mettled steeds along the paths he selects, the Soul acts with the aid of these, called the senses, having the mind for their sixth. The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The understanding is superior to the mind. The Soul, also called *Mahat*, is superior to the understanding. Superior to *Mahat* is the Unmanifest (or Prakriti). Superior to the Unmanifest is *Brahma*. There is nothing Superior to *Brahma*. That is the highest limit of excellence and the highest goal. The Supreme Soul is concealed in every creature. It is not displayed for ordinary men to behold. Only Yogins with subtile vision behold the Supreme Soul with the aid of their keen and subtile understanding. Merging the senses having the mind for their sixth and all the objects of the senses into the inner Soul by the aid of the Understanding, and reflecting upon the three states of consciousness, *viz.*, the object thought, the act of thinking, and the thinker, and abstaining by contemplation from every kind of enjoyment, equipping his mind with the knowledge that he is *Brahma's* self, laying aside at the same time all consciousness of puissance, and thereby making his soul perfectly tranquil, the Yogin obtains that to which immortality inheres. That person, however, who happens to be the slave of all his senses and whose ideas of right and wrong have been confounded, already liable as he is to death, actually meets with death by such surrender of self to (the passions).[1] Destroying

[1] *Smriti* is memory. One whose *smriti*, is lost means one whose conceptions of right and wrong are confounded. *Atmanah sampradanena* is 'by the surrender of oneself' to one's own passions or *Kamadibhyah* as the commentator explains.

all desires, one should merge the gross Understanding into one's subtile Understanding. Having thus merged the gross into the subtile Understanding, one is sure to become a second Kalanjara mountain.[1] By purifying his heart, the Yogin transcends both righteousness and its reverse. By purifying his heart and by living in his own true nature, he attains to the highest happiness.[2] The indication of that purity of heart (of which I speak) is that one who has attained to experiences that state of unconsciousness (with respect of all one's surroundings) which one experiences in dreamless slumber. The Yogin who has attained to that state lives like the steady flame of a lamp that burns in a place where the atmosphere is perfectly still. Becoming abstemious in diet, and having cleansed his heart, that Yogin who applies his Soul to the Soul succeeds in beholding the Soul in the Soul.[3] This discourse, O son, intended for thy instruction, is the essence of all the Vedas. The truths herein disclosed are incapable of being understood by the aid of inference alone or by that of mere study of the scriptures. One must understand it oneself by the aid of faith. By churning the wealth that is contained in all religious works and in all discourses based on truth, as also the ten thousand *Richs,* this nectar hath been raised. As butter from curds and fire from wood, even hath this been raised for the sake of my son,—this that constituteth the knowledge of all truly wise men. This discourse, O son, fraught with solid instruction, is intended for delivery unto *Snatakas.*[4] It should never be imparted to one that is not of tranquil soul, or one that is not self-restrained, or one that hath not undergone penances. It should not be communicated to one that is not conversant with the Vedas, or one that doth not humbly wait upon one's preceptor, or one that is not free from malice, or one that is not possessed of sincerity and candour, or one that is of reckless behaviour. It should never be communicated to one whose intellect hath been consumed by the science of disputation, or one that is vile or low. Unto that person, however, who is possessed of fame, or who deserveth applause (for his virtues), or who is of tranquil soul, or possessed of ascetic merit, unto a Brahmana who is such, unto one's son or dutiful disciple, this discourse containing the

[1] *Chittam* is explained by the commentator as the gross understanding, and *Sattwa* is the subtile understanding. The understanding that is concerned with the images brought by the mind or the senses is called gross; while that which is concerned with ideas about *Brahma* is called subtile. *Kalanjara* is explained by the commentator either as standing for the mountain of that name, *i.e.*, irremovable as the mountain so called; or, as one who destroys the effect of Time, *i.e.*, one who subdues Time instead of being subdued by that universal conqueror.

[2] The purification here referred to consists in transcending the consciousness of duality. Righteousness should be avoided because of its incapacity to lead to Emancipation which is much higher than heaven. *Atmani sthitwa* means living in one's real or true nature, *i.e.*, merging everything into the Soul. This is attained when the consciousness of duality is transcended.

[3] Atmanam in the first line is the Jiva-soul, and *atmani* is the Supreme Soul. In the second line also, the same distinction is observed between the two words.

[4] Brahmanas, who having completed the study of the Vedas have betaken themselves to the domestic mode of life, are so called. Here, probably, the reference is to persons having faith in the Vedas and of pure conduct.

very essence of duties should be communicated, but on no account should it be communicated to others. If any person makes a gift of the whole earth with all her treasures, unto one conversant with truth, the latter would still regard the gift of this knowledge to be very much superior to that gift. I shall now discourse to thee on a subject that is a greater mystery than this, a subject that is connected with the Soul, that transcends the ordinary understandings of human beings, that has been beheld by the foremost of *Rishis*, that has been treated in the Upanishads, and that forms the topic of thy inquiry. Tell me what, after this is in thy mind? Tell me in what thou has still any doubt? Listen, for here I am, O son, seated before thee! Upon what indeed, shall I once more speak to thee?' "

SECTION CCXLVII

"Suka said, 'O illustrious one, O foremost of *Rishis*, once again discourse to me on *Adhyatma* more elaborately. Tell me what, indeed, is *Adhyatma* and whence does it come?'[1]

"Vyasa said, 'That, O son, which is regarded as *Adhyatma* with reference to human beings, I shall now mention to thee, and listen to the explanation I give (of *Adhyatma*). Earth, water, light, wind, and space, are the great entities that form the component parts of all creatures, and, though really one, are yet regarded different like the waves of the ocean (which though identical with respect to their constituent substance are yet counted as different from one another). Like a tortoise stretching out its limbs and withdrawing them again, the great entities (already named), by dwelling in numberless small forms, undergo transformations (called creation and destruction). All this universe of mobile and immobile objects hath for its component parts these five entities. Everything, in respect of its creation and destruction, is referable to this fivefold entity. These five entities occur in all existent things. The Creator of all things, however, hath made an unequal distribution of those entities (by placing them in different things in different proportions) for serving different ends.'[2]

"Suka said, 'How may one succeed in understanding that unequal distribution (of the five great entities of which thou speakest) in the diverse things of the universe? Which amongst them are the senses and which the attributes? How may this be understood?'

[1] *Adhyatma* is topic bearing on the Soul. Here it signifies the seven and twenty usual topics of philosophical discourse, *viz.*, the five organs of action, the five organs of knowledge, the mind and three others called Chitta, etc., the five vital breaths, the five elementary substances, Desire, Acts, and *Avidya*.

[2] The second clause of the second line is explained by the commentator as *yasmin karmani nimitte sati yat anupasyati*.

"Vyasa said, 'I shall explain thee this duly one after another. Listen with concentrated attention to the subject as I expound how what I have said actually happens. Sound, the sense of hearing, and all the cavities within the body,—these three—have space for their origin. The vital breaths, the action of the limbs and touch form the attributes of the wind. Form, eyes, and the digestive fire within the stomach, are originated by light. Taste, tongue, and all the humours,—these three,—are from water. Scent, nose, and the body,—these three,—are the attributes of earth. These, then, as I have expounded to thee, are the transformations of the five (great) entities with senses. Touch is said to be the attribute of the wind; taste of water; form of light. Sound is said to have its origin in space, and scent is said to be the property of earth. Mind, Understanding, and Nature,—these three, — spring from their own previous states, and attaining (at each rebirth) to a position higher than the attributes (which form their respective objects), do not transcend those attributes.[1] As the tortoise stretches out its limbs and withdraws them once again within itself, even so the Understanding creates the senses and once again withdraws them into itself.[2] The consciousness of personal identity that arises in respect of that which is above the soles of the feet and below the crown of the head, is principally due to the action of the Understanding.[3] It is the understanding that is transformed into the (five) attributes (of form, scent, etc.). It is understanding also that is transformed into the (five) senses with the mind for the sixth. When the Understanding is absent, where are the attributes?[4] In man there are five senses. The mind is called the sixth (sense). The Understanding is called the seventh. The Soul is the eighth. The eyes (and the other senses) are for only receiving impressions of form (and scent, etc.). The mind exists for doubting (the accuracy of those impressions). The Under-

[1]The grammatical construction is *Gunebhyah paramagatah gunan na ativartante*. The meaning is this: Mind, Understanding, and Nature (or individual disposition of man or animal or vegetable, etc) are all due to their own previous states. Nature in particular being the result of the desires of a past state of existence. Such being their origin, they too are due to the five entities named. As regards their functions, it is said that having reached to that which is *Gunebhyah parama*, i.e., *Srotradikaryam swarupam*, they do not transcend the *gunas* themselves; or in other words having become endued with the faculty or power of seizing particular attributes (such as scent, form, etc)., they actually seize or apprehend them.

[2]In other words, the senses and the mind are nothing but the understanding displayed in a particular shape or form. The principal function of the mind is to cherish and discard impressions. The understanding is *nischayatmika* or engaged in arriving at certainty of conclusions.

[3]Everything above the soles of the feet and below the crown of the head, is, of course, the whole body or self or the person. *Asmin kritye* is, *aham iti yat darsanam tasmin karaniye*. There can be no doubt that the commentator correctly explains the meaning.

[4]*Neniyate* is as the commentator explains, an instance of *karmakartari prayogah*. Hence, the meaning is that both the attributes of form etc., and the senses with mind which apprehend those attributes, are the understanding itself, so that when the understanding is not, these also are not. The object of this verse is to establish the identity of the understanding with the senses, the mind, and the attribute with the senses and the mind apprehend. Both the vernacular versions are inaccurate.

standing settles those doubts. The Soul is said only to witness every operation without mingling with them. Rajas, Tamas, and Sattwa,—these three,—arise from their own counterparts. These exist equal in all creatures (*viz.*, the deities and human beings, etc.). These are called attributes and should be known by the actions they induce.[1] As regards those actions all such states in which one becomes conscious of oneself as united with cheerfulness or joy and which are tranquil and pure, should be known as due to the attribute of Sattwa. All such states in either the body or the mind, as are united with sorrow, should be regarded as due to the influence of the attribute called Rajas. All such states again as exist with stupefication (of the senses, the mind or the understanding) whose cause is unascertainable, and which are incomprehensible (by either reasons or inward light), should be known as ascribable to the action of Tamas. Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or arising otherwise, are all effects of the attribute of Sattwa. Pride, untruthfulness of speech, cupidity, stupefication, vindictiveness, whether arising from any known cause or otherwise, are indications of the quality of Rajas. Stupefaction of judgment, heedlessness, sleep, lethargy, and indolence, from whatever cause these may arise, are to be known as indications of the quality of Tamas.' "[2]

SECTION CCXLVIII

"Vyasa said, 'The mind creates (within itself) numerous ideas (of objects or existent things). The Understanding settles which is which. The heart discriminates which is agreeable and which is disagreeable. These are the three forces that impel to acts. The objects of the senses are superior to the senses. The mind is superior to those objects. The understanding is superior to mind. The Soul is regarded as superior to Understanding. (As regards the ordinary purposes of man) the Understanding is his Soul. When the understanding, of its own motion, forms ideas (of objects) within itself, it then comes to be called Mind.[3] In consequence of the senses being different from one another (both in respect of their objects and the manner of their operation), the Understanding (which is one and the same) present different aspect in conse-

[1]The three attributes of *Rajas*, *Tamas*, and *Sattwa* do not spring from any different thing but from their own counterparts existing in a previous state of existence or life. They arise from their respective states as they existed with the *Chitta* or understanding in a previous life. Hence *Chitta*, and the objects of the senses and the senses also arising from it, are all affected by these three Gunas.

[2]The last word in the first line is not *prabodhita* but *aprabodhita*.

[3]In the original, the word *atman* is used in various senses. Sometimes it stands for the Jiva-soul, sometimes for the Supreme Soul, sometimes for essence or the principal portion of anything, sometimes for one's own self, and sometimes even for the person or body. It is not difficult to distinguish in which sense the word is used in what place.

quence of its different modifications. When it hears, it becomes the organ of hearing, and when it touches, it becomes the organ of touch. Similarly, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste, and when it smells, it becomes the organ of scent. It is the Understanding that appears under different guises (for different functions) by modification. It is the modifications of the Understanding that are called the senses. Over them is placed as their presiding chief (or overseer) the invisible Soul. Residing in the body, the Understanding exists in the three states (of Sattwa, Rajas, and, Tamas). Sometimes it obtains cheerfulness, sometimes it gives way to grief; and sometimes its condition becomes such that it is united with neither cheerfulness nor grief. The Understanding, however, whose chief function (as already said) is to create entities, transcends those three states even as the ocean, that lord of rivers, prevails against the mighty currents of the rivers that fall into it.[1] When the Understanding desires for anything, it comes to be called by the name of Mind. The senses again, though (apparently different) should all be taken as included within the Understanding. The senses, which are engaged in bearing impressions of form, scent etc., should all be subdued.[2] When a particular sense becomes subservient to the Understanding, the latter though in reality not different (from that sense), enters the Mind in the form of existent things. Even this is what happens with the senses one after another (separately and not simultaneously) with reference to the ideas that are said to be apprehended by them.[3] All the three states that exist (*viz.*, Sattwa, Rajas, and Tamas), inhere to these three (*viz.*, Mind, Understanding, and Consciousness) and like the spokes of a car-wheel acting in consequence of their attachment to the circumference of the wheel, they follow the different objects (that exist in Mind, Understanding, and Consciousness).[4] The mind must make a lamp

[1] *Vela* is tide or current. The Understanding, although it exists with the three states of Sattwa, Rajas, and Tamas, can yet transcend them by Yoga. The ordinary and extraordinary states of the understanding are spoken of in this verse.

[2] The Bengal texts make this a verse of one line. In the Bombay text, verse 9 is made a triplet, so that this line is included in it. *Medhyani* is explained as *medha, rupadi jnanam, tatra tani.*

[3] If I have understood this verse correctly, the theory of perception laid down is a sort of idealism which has not, perhaps, its counterpart in European metaphysics. The senses are first said to be only modifications of the understanding. The mind also is only a modification of the same. A particular sense, say the eye, becomes subservient to the understanding at a particular moment. As soon as this happens, the understanding, though in reality it is only the eye, becomes united with the eye, and entering the mind raises an image there, the consequence of which is that that image is said to be seen. External world there is, of course, as independent of mind and understanding. That which is called a tree is only an idea or image created in the mind by the understanding with the aid of the sense of vision.

[4] The speaker here combats the theory that the qualities of *Sattwa, Rajas,* and *Tamas* inhere to the objects themselves of the senses. His own view is that they inhere to the Mind, the Understanding, and Consciousness. The qualities may be seen to exist with objects, but in reality they follow objects in consequence of their permanent connection with the mind, the understanding, and consciousness which have agency in the production of objects. The commentator cites the instance of a wife's beautiful and symmetrical limbs. These excite pleasure in the husband, envy in a co-wife, and desire (mixed with pain at its not being

of the senses for dispelling the darkness that shuts out the knowledge of the Supreme Soul. This knowledge that is acquired by Yogins with the aid of all especial agency of Yoga, is acquired without any especial efforts by men that abstain from worldly objects.[1] The universe is of this nature (*viz.*, it is only a creation of the understanding). The man of knowledge, therefore, is never stupefied (by attachment to things of this world). Such a man never grieves, never rejoices, and is free from envy (at seeing another possessing a larger share of earthly objects). The Soul is incapable of being seen with the aid of the senses whose nature is to wander among all (earthly) objects of desire. Even righteous men, whose senses are pure, fail to behold the soul with their aid, what then should be said of the vicious whose senses are impure? When, however, a person, with the aid of his mind, tightly holds their reins, it is then that his Soul discovers itself like an object (unseen in darkness) appearing to the view in consequence of the light of a lamp. Indeed, as all things become visible when the darkness that envelopes them is dispelled, even the soul becomes visible when the darkness that covers it is removed.[2] As an aquatic fowl, though moving on the water, is never drenched by that element, after the same manner the Yogin of freed soul is never soiled by the imperfections of the three attributes (of Sattwa, Rajas, and Tamas). After the same manner, the man of wisdom, by even enjoying all earthly objects without being attached to any of them, is never soiled by faults of any kind that arise in the case of others from such enjoyment. He who avoids acts after having done them duly,[3] and takes delight in the one really existent entity, *viz.*, the Soul, who has constituted himself the soul of all created beings, and who succeeds in keeping himself aloof from the three attributes, obtains an understanding and senses that are created by the Soul. The qualities are incapable of apprehending the Soul. The Soul, however, apprehends them always. The Soul is the witness that beholds the qualities and duly calls them up into being. Behold, this is the difference between the understanding and the Soul both of which are exceedingly subtile. One of them creates the qualities. The other never creates them. Though they are different from each other by nature, yet they are always united. The fish living in the water is different from the element in which it lives. But as the fish and the water forming its home are always united, after the same manner Sattwa and Kshetrajna exists in a state of union. The gnat born within a rotten fig is really not the fig but different

gratified) in a weak-hearted gazer. All the while the limbs remain unchanged. Then again, the husband is not always pleased with them, nor is the co-wife always filled with envy at their sight, nor is the gazer always agitated. Like the spokes of a wheel which are attached to the circumference and which move with circumference, the qualities of Sattwa, etc., attached to the mind, understanding and consciousness, move along with them, *i.e.*, follow those objects in the production of which the mind, etc., are causes.

[1]This version of verse is offered tentatively. I give the substance without following the exact order of the original. Compare this verse with 42 of section 194 *ante*.

[2]As soon as the darkness of the understanding is dispelled and true knowledge succeeds, the Soul becomes visible.

[3]*i.e.*, who adopts the Sannyasa or the last mode of life after having duly gone through the preceding modes.

from it. Nevertheless, as the gnat and the fig are seen to be united with each other, even so are Sattwa and Kshetrajna. As the blade in a clump of grass, though distinct from the clump, nevertheless exists in a state of union with it, even so these two, though different from each other, each existing in its own self, are to be seen in a state of constant union.' "

SECTION CCXLIX

"Vyasa said, 'The objects by which one is surrounded are created by the understanding. The Soul, without being connected with them, stands aloof, presiding over them. It is the understanding that creates all objects. The three primary qualities are continually being transformed (for the production of objects). The Kshetrajna or Soul, endued with puissance, presides, over them all, without, however, mingling with them.[1] The objects which the understanding creates partake of its own nature. Indeed, as the spider creates threads (which partakes of its own material substance), the objects created by the understanding partake of the nature of the understanding. Some maintain that the qualities, when driven away by Yoga or knowledge, do not cease to exist. They say this because when once gone, the indications only of their return are not perceptible. (But that is no evidence of their actual destruction). Others say that when dispelled by knowledge, they are at once destroyed never to return.[2] Reflecting upon these two opinions properly, one should strive one's best according to the way one thinks proper. It is by this way that one should attain to eminence and take refuge in one's own Soul alone.[3] The Soul is without beginning and without end. Comprehending his Soul properly man should move and act, without giving way to wrath, without indulging in joy, and always free from envy. Cutting by this means the knot that is in one's heart, the knot whose existence is due to the operation of the faculties of the understanding, which is hard (to open or cut), but which nevertheless is capable of being destroyed by knowledge, one should live happily, without giving way to grief (for anything that happens), and with one's doubts dispelled. Know that they who mingle in the affairs of this world are as distressed in body and mind as persons ignorant of the art of swimm-

[1] *Gunan* in the first line means *Vishayan*, in the second line it means *Sattwadin*, *Vikriyatah* is *vikram bhajamanan*. How the understanding creates objects has been explained in previous sections.

[2] *Na nivartante* is explained by the commentator as *na ghatadivat nasyanti kintu rajjuragadiva badha eva*, etc., and he concludes by saying that according to this theory *niranvayanasa eva gunanam*, or, in other words, that the Gunas are not so destroyed by knowledge that they do not return.

[3] According to the speaker then, there is not much practical difference between the two opinions here adverted to, and one's course of conduct will not be much affected by either of the theories that one may, after reflection, adopt.

ing when they slip from the land and fall into a large and deep river. The man of learning, however, being conversant with the truth, is never distressed, for he feels like one walking over solid land. Indeed, he who apprehends his Soul to be such, *viz.*, as presenting only the character of *Chit* which has knowledge alone for its indication, is never distressed. Indeed, a person, by thus comprehending the origin and end of all creatures, and by thus apprehending their inequalities or distinctions, succeeds in attaining to high felicity. This knowledge is the possession of a Brahmana in especial by virtue of his birth. Knowledge of the Soul, and felicity like that which has been adverted to, are each fully sufficient to lead to emancipation.[1] By acquiring such knowledge one really becomes learned. What else is the indication of a person of knowledge? Having acquired such knowledge, they that are wise among men regard themselves crowned with success and become emancipated.[2] Those things that become sources of fear unto men destitute of knowledge do not become sources of fear unto those that are endued with knowledge. There is no end higher than the eternal end which is obtained by a person possessed of knowledge. One beholds with aversion all earthly objects of enjoyment which are, of course, fraught with faults of every kind. Another, beholding others betake themselves with pleasure to such objects, is filled with sorrow. As regards this matter, however, they that are conversant with both objects, behold, *viz.*, that which is fictitious and that which is not so, never indulge in sorrow and are truly happy.[3] That which a man does without expectation of fruits destroys his acts of a former life. The acts, however, of such a person both of this and his previous life cannot lead to Emancipation. On the other hand, such destruction of former acts and such acts of this life cannot lead to what is disagreeable (*viz.*, hell), even if the man of wisdom engages in acts.' "[4]

SECTION CCL

"Suka said, 'Let thy reverence tell me of that which is the foremost of all duties, indeed, of that duty above which no higher one exists in this world.'

"Vyasa said, 'I shall now tell thee of duties having a very ancient origin and laid down by the *Rishis,* duties that are distinguished above all others.

[1] *Janmasamartham* is explained as certain to be acquired by virtue of birth or of the practice of the duties laid down for one's own order. *Parayanam* is *moksha-prapakam.*

[2] The Bengal reading *buddhah* is preferable to the Bombay reading *Suddhah* which would be pleonastic in view of what follows in the second line.

[3] *Lokam* is explained as *lokyate iti lokah,* i.e., objects of enjoyment such as wife, etc., *aturam,* is afflicted with faults or defects. *Ubhayam kritakritam* is as the commentator explains, *sokasokarupam* or *aropitam* and *anaropitam.*

[4] Many of the verses of this and the previous section correspond with those of section 194 *ante.* Many verbal changes, however, are noticeable. In consequences of those changes, the meaning sometimes becomes lightly and sometimes materially different.

Listen to me with undivided attention. The senses that are maddening should carefully be restrained by the understanding like a sire restraining his own inexperienced children liable to fall into diverse evil habits. The withdrawal of the mind and the senses from all unworthy objects and their due concentration (upon worthy objects) is the highest penance. That is the foremost of all duties. Indeed, that is said to be the highest duty. Directing, by the aid of the understanding, the senses having the mind for their sixth, and without, indeed, thinking of worldly objects which have the virtue of inspiring innumerable kinds of thought, one should live contented with one's own self. When the senses and the mind, withdrawn from the pastures among which they usually run loose, come back for residing in their proper abode, it is then that thou wilt behold in thy own self the Eternal and Supreme Soul.[1] Those high-souled Brahmanas that are possessed of wisdom succeed in beholding that Supreme and Universal Soul which is like unto a blazing fire in effulgence. As a large tree endued with numerous branches and possessed of many flowers and fruits does not know in which part it has flowers and in which it has fruits, after the same manner the Soul as modified by birth and other attributes, does not know whence it has come and whither it is to go. There is, however, an inner Soul, which beholds (knows) everything.[2] One sees the Soul oneself with the aid of the lighted lamp of knowledge. Beholding, therefore, thyself with thy own self, cease to regard thy body as thyself and attain thou to omniscience. Cleansed of all sins, like unto a snake that has cast off its slough, one attains to high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body (in a subsequent birth). Its current spreading in diverse directions, frightful is this river of life bearing the world onward in its course. The five senses are its crocodiles. The mind and its purposes are the shores. Cupidity and stupefaction of judgment are the grass and straw that float on it, covering its bosom. Lust and wrath are the fierce reptiles that live in it. Truth forms the *tirtha* by its miry banks. Falsehood forms its surges, anger its mire. Taking its rise from the Unmanifest, rapid is its current, and incapable of being crossed by persons of uncleansed souls. Do thou, with the aid of the understanding cross that river having desires for its alligators. The world and its concerns constitute the ocean towards which that river runs. Genus and species constitute its unfathomable depth that none can understand. One's birth, O child, is the source from which that stream takes its rise. Speech constitutes its eddies. Difficult to cross, only men of learning and

[1] *Gocharaebhyah*, literally, pastures, is used here to signify all external and internal objects upon which the senses and the mind are employed. Their proper home or abode is said to be *Brahma*.

[2] The absence of anything like precision in the language employed in such verses frequently causes confusion. The word *atma* as used in the first line is very indefinite. The commentator thinks it implies *achetanabuddhi*, *i.e.*, the perishable understanding. I prefer, however, to take it as employed in the sense of *Chit* as modified by birth. It comes, I think, to the same thing in the end. The 'inner Soul' is, perhaps, the Soul or *Chit* as unmodified by birth and attributes.

wisdom and understanding succeed in crossing it. Crossing it, thou wilt succeed in freeing thyself from every attachment, acquiring a tranquil heart, knowing the Soul, and becoming pure in every respect. Relying them on a purged and elevated understanding, thou wilt succeed in becoming *Brahma's* self. Having dissociated thyself from every worldly attachment, having acquired a purified Soul and transcending every kind of sin, look thou upon the world like a person looking from the mountain top upon creatures creeping below on the earth's surface. Without giving way to wrath or joy, and without forming any cruel wish, thou wilt succeed in beholding the origin and the destruction of all created objects. They that are endued with wisdom regard such an act to be the foremost of all things. Indeed, this act of crossing the river of life is regarded by the foremost of righteous persons, by ascetics conversant with the truth, to be the highest of all acts that one can accomplish. This knowledge of the all-pervading Soul is intended to be imparted to one's son. It should be inculcated unto one that is of restrained senses, that is honest in behaviour, and that is docile or submissive. This knowledge of the Soul, of which I have just now spoken to thee, O child, and the evidence of whose truth is furnished by the Soul itself, is a mystery, — indeed, the greatest of all mysteries, and the very highest knowledge that one can attain. *Brahma* hath no sex,—male, female, or neuter. It is neither sorrow nor happiness. It hath for its essence the past, the future, and the present. Whatever one's sex, male or female, the person that attains to the knowledge of *Brahma* hath never to undergo rebirth. This duty (of Yoga) hath been inculcated for attaining to exemption from rebirth.[1] These words that I have used for answering thy question lead to Emancipation in the same way as the diverse other opinions advanced by diverse other sages that have treated of this subject. I have expounded the topic to thee after the manner in which it should be expounded. Those opinions sometimes become productive of fruit and sometimes not. (The words, however, that I have used are of a different kind, for these are sure to lead to success).[2] For this reason, O good child, a preceptor, when asked by a contented, meritorious, and self-restrained son or disciple, should, with a delighted heart, inculcate, according to their true import, these instructions that I have inculcated for the benefit of thee, my son!' "

SECTION CCLI

"Vyasa said, 'One should not show any affection for scents and tastes and

[1] *Abhavapratipattyartham* is explained by the commentator as 'for the attainment of the unborn or the soul.'

[2] The commentator explains the first line thus: *yatha sarvani matani tatha etani vachansi me.* He takes the words: *yatha tatha kathitani maya* as implying that 'I have treated of the topic *yathatathyena.*'

other kinds of enjoyment. Nor should one accept ornaments and other articles contributing to the enjoyment of the senses of scent and taste. One should not covet honour and achievements and fame. Even this is the behaviour of a Brahmana possessed of vision.[1] He that hath studied all the Vedas, having waited dutifully on his preceptor and observed the vow of Brahmacharya, he that knows all the Richs, Yajuses, and Samans, is not a regenerate person.[2] One that behaves towards all creatures as if one is their kinsman, and one that is acquainted with *Brahma*, is said to be conversant with all the Vedas. One that is divested of desire (being contented with knowledge of the Soul), never dies. It is by such a behaviour and such a frame of mind that one becomes a truly regenerate person.[3] Having performed only various kinds of religious rites and diverse sacrifices completed with gift of *Dakshina*, one does not acquire the status of a Brahmana if he is devoid of compassion and hath not given up desire.[4] When one ceases to fear all creatures and when all creatures cease to fear one, when one never desires for anything nor cherishes aversion for anything, then he is said to attain to the status of *Brahma*. When one abstains from injuring all creatures in thought, speech, and act, then he is said to acquire the status of *Brahma*. There is only one kind of bondage in this world, *viz.*, the bondage of desire, and no other. One that is freed from the bondage of desire attains to the status of *Brahma*. Freed from desire like the Moon emerged from murky clouds, the man of wisdom, purged of all stains, lives in patient expectation of his time. That person into whose mind all sorts of desire enter like diverse streams falling into the ocean without being able to enhance its limits by their discharge, succeeds in obtaining tranquillity, but not he who cherishes desire for all earthly objects. Such a person becomes happy in consequence of the fruition of all his wishes, and not he who cherishes desire for earthly objects The latter, even if he attains to heaven, has to fall away from it.[5] The Vedas have truth for their recondite object. Truth hath the subjugation of the senses for its recondite object. The subjugation of the senses hath charity for its recondite object. Charity hath penance for its recondite object. Penance hath renunciation for its recondite object. Renunciation hath happiness for its recondite object. Happiness hath heaven for its recondite object. Heaven hath tranquillity for its recondite object.[6] For the sake of content-

[1]The commentator explains that *tasya tasya* has reference to *gandhadeh*. *Pracharah* means *vyavahara*. *Pasyatah* is *Vidushah*.

[2]*i.e.*, one that only knows the Vedas and has observed the vow of Brahmacharya is not a superior Brahmana. To become so requires something more.

[3]I follow the commentator closely in rendering this verse. *Sarvavit* is taken in the sense of *Brahmavit*. *Akamah* is one contented with knowledge of Self. Such a man, the *Srutis* declare, never dies or perishes. The two negatives in the last clause nullify each other. The Burdwan translator, with the gloss before him, for he cites copiously from it, misunderstands the negatives. K.P. Singha is correct.

[4]*Avidhanat* is explained as *dayanaishkamyayorananusaranat*.

[5]*Kamakantah* is explained as *kamaih kantah*, *i.e.*, *manoharah*.

[6]Heaven is *Brahma* invested with attributes. Tranquillity of soul is *Brahma* uninvested with attributes. *Upanishat* is explained as *rahasyam*. This I render 'recondite object'.

ment thou shouldst wish to obtain a serene understanding which is a precious possession, being indicative of Emancipation, and which, scorching grief and all purposes or doubts together with thirst, destroys them completely in the end.[1] One possessed of those six attributes, *viz.*, contentment, grieflessness, freedom from attachment, peacefulness, cheerfulness, and freedom from envy, is sure to become full or complete.[2] They that, transcending all consciousness of body, know the Soul which resides within the body and which is understood by only persons of wisdom with the aid of the six entities (already mentioned, *viz.*, the Vedas and truth, etc.) when endowed with only the attribute of Sattwa, and with the aid also of the other three (*viz.*, instruction, meditation and Yoga), succeed in attaining to Emancipation.[3] The man of wisdom, by understanding the Soul which presides within the body, which is divested of the attributes of birth and death, which exists in its own nature, which being uninvested with attributes requires no act of purification, and which is identical with *Brahma,* enjoys beatitude that knows no termination. The gratification that the man of wisdom obtains by restraining his mind from wandering in all directions and fixing it wholly on the Soul is such that its like cannot be attained by one through any other means. He is said to be truly conversant with the Vedas who is conversant with that which gratifies one whose stomach is empty, which pleases one who is indigent, and which invigorates one whose limbs are dry. Suspending his senses that have been duly restrained from unworthy indulgence, he who lives engaged in Yoga meditation, is said to be a Brahmana. Such a person is said to be distinguished above others. Such a person is said to derive his joys from the Soul. With reference to one who lives after having weakened desire and devoting himself to the highest topic of existence, it should be said that his happiness is continuously enhanced like the lunar disc (in the lighted fortnight).[4] Like the

The sense of the verse is that each of the things mentioned is useless without that which comes next; and as tranquillity or *Brahma* uninvested with attributes is the ultimate end, the Vedas and truth, etc., are valuable only because they lead to tranquillity.

[1]Both the Vernacular translators have rendered this verse wrongly. In the first place, *ichcchasi* is equivalent to *ichccheta. Santoshat* is 'for the sake of *santosha. Sattwam* is *buddhiprasadam. Manas* is explained as *sankalpa* or *samsaya.* The grammatical order is *sokamanasoh santapya kledanam.* The commentator adds *santapamiti namulantam,* i.e., formed by the suffix *namul.*

[2]*Samagrah* is literally 'full or complete,' implying that such a man becomes *jnana-triptah.* Only five attributes are mentioned in this verse but *santosha* mentioned in verse 13 should be taken to make up six.

[3]Both the vernacular translators have rendered this verse incorrectly. In the first place *shadbhih* has reference to the six things mentioned in verse 11 and 12 above. These six again should be *satwagunopetaih, i.e.*, destitute of the attributes of *Rajas* and *Tamas.* Unless freed from those two, even the six, of themselves, will not lead to knowledge of the Soul. *Tribhih* has reference to *Sravana, manana,* and *nididhyasana. Ihastham* is 'residing within the body.' *Pretya* implies transcending consciousness of body or *jivati eva dehe dehabhimanadutthaya. Tam gunam* is *muktalakshanam.* The sense, in simple words, is this : transcending all consciousness of body they that succeed in knowing the Soul which resides within the body become emancipated. The first line of the verse simply points out *how* the Soul may be known.

[4]*Anweti* is explained as *vardhate.*

Sun dispelling darkness, felicity dispels the sorrows of that Yogin who transcends both the gross and the subtile elements, as also *Mahat* and the Unmanifest.[1] Decrepitude and death cannot assail that Brahmana who has got beyond the sphere of acts, who has transcended the destruction of the *Gunas* themselves, and who is no longer attached to worldly objects.[2] Indeed, when the Yogin, freed from everything, lives in a state transcending both attachment and aversion, he is said to transcend even in this life his senses and all their objects. That Yogin, who having transcended Prakriti attains to the Highest Cause, becomes freed from the obligation of a return to the world in consequence of his having attained to that which is the highest.' "[3]

SECTION CCLII

"Vyasa said, 'Unto a disciple that wishes to enquire after Emancipation after having transcended all pairs of opposites and accomplished the concerns of both profit and religion, an accomplished preceptor should first recount all that has been said in the foregoing section, which is elaborate, on the topic of *Adhyatma*.[4] Space, wind, light, water and earth counted as the fifth, and *bhava* and *abhava* and time, exist in all living creatures having the five for their constituent ingredients.[5] Space is unoccupied interval. The organs of hearing consist of space. One conversant with the science of entities endued with form should know that space has sound for its attribute. The feet (that assist at locomotion) have wind for their essence. The vital breaths are made of wind. The sense of touch (skin) has wind for its essence, and touch is the attribute of wind. Heat, the digestive fire in the stomach, light that discovers all things, the warmth that is in the body, and eye counted as the fifth, are all of light which has form of diverse colours for its attribute. Liquefied dis-

[1]The reading I adopt is *saviseshani*, and *not aviseshani* although the latter is not incorrect. In treatises on *yoga*, *viseshah* imply the gross elements and the eleven senses including the mind. *Aviseshah* imply the five subtile elements (tanmatrani) and *buddhi*. By *Gunan* is meant *Mahat* and *Avyakta* or *Prakriti*. If *aviseshani* be taken, the reference to the subtile elements would imply that the grosser once have already been transcended.

[2]*Atikrantaguna-kshayam*, *i.e.*, one who has transcended disregards the very puissance that the destruction of the *gunas* is said to bring about.

[3]*Karyyatam* is Prakriti which alone is active, Purusha being inactive. *Paramam karanam* is, of course, *Brahma* uninvested with attributes.

[4]*Dwandwani* is governed by *anushthitah*. *Mahat* here is elaborate. The speaker, having first discussed the subject elaborately, intends to speak of it in brief in this Section.

[5]*Panchasu* is explained by the commentator as *Panchatmakeshu*. Hence, he properly points out that *bhava* and *abhava* and *kala* are included by the speaker within *bhutas* or primary elements. *Bhava* implies the four entities called *karma*, *samanya*, *visesha* and *samavaya*. By *abhava* is meant a negative state with respect to attributes not possessed by a thing. We cannot think of a thing without thinking of it as uninvested with certain attributes whatever other attributes it may possess.

charges, solubility, and all kinds of liquid matter are of water. Blood, marrow, and all else (in the body) that is cool, should be known to have water for their essence. The tongue is the sense of taste, and taste is regarded as the attribute of water. All solid substances are of earth, as also bones, teeth, nails, beard, the bristles on the body, hair, nerves, sinews, and skin. The nose is called the sense of scent. The object of that sense, *viz.*, scent, should be known as the attribute of earth. Each subsequent element possesses the attribute or attributes of the preceding one besides its own.[1] In all living creatures again are the (three) supplementary entities (*viz.*, avidya, kama, and karma).[2] The Rishis thus declared the five elements and the effects and attributes flowing from or belonging to them. The mind forms the ninth in the calculation, and the understanding is regarded as the tenth. The Soul, which is infinite, is called the eleventh. It is regarded as this all and as the highest. The mind has doubt for its essence. The understanding discriminates and causes certainty. The Soul (which, as already said, is infinite), becomes known as *Jiva* invested with body (or jivatman) through consequences derived from acts.[3] That man who looketh upon the entire assemblage of living creatures to be unstained, though endued with all these entities having time for their essence, has never to recur to acts affected by error.' "[4]

SECTION CCLIII

"Vyasa said, 'Those that are conversant with the scriptures behold, with the aid of acts laid down in the scriptures, the Soul which is clothed in a subtile body and is exceedingly subtile and which is dissociated from the gross body

[1]Enlarged, the constructions of the original becomes thus: '*uttareshu* (bhuteshu) (purva-bhuta) *gunah* (santi).'

[2]*Uttarah* imply the three entities known by the names of *Avidya* (Ignorance), *Kama* (desire), and *Karma* (acts). This part of the verse is skipped over by the vernacular translators.

[3]*i.e.*, the soul when invested with Avidya and desire becomes a living creature and engages in acts. It is through consequences then that are derived from acts that the infinite Soul (or Chit) becomes Jivatman.

[4]This is a very difficult verse and no wonder that both the vernacular versions are defective. K.P. Singha gives the substance, skipping over many of the words. The Burdwan translator, though citing largely from the gloss, misunderstands both verse and gloss completely. The grammatical construction is this: *Ebhih sarvaih kalatmakaih bhavaih anwitam sarvam yah akalushiam pasyati* (*sah*) *samoham karma nanuvartate. Sarvam* here refers to *pranijatam* or the entire assemblage of living creatures. *Kalatmakaih bhavaih* is *punyapapadi samskaratmabhih. Bhavaih* is taken by the commentator as equivalent to *bhavanabhih.* I prefer to take it in the sense of entity. He who looks upon these as *akalusham, i.e.*, as unstained Chit (that is, he who has a knowledge of the Soul), becomes freed from *samoham karma, i.e.*, succeeds in becoming *nishkamah* in consequence of his acquaintance with *atmatattwa.*

in which it resides.[1] As the rays of the Sun that course in dense masses through every part of the firmament are incapable of being seen by the naked eye though their existence is capable of being inferred by reason, after the same manner, existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision.[2] As the effulgent disc of the Sun is beheld in the water in a counter-image, after the same manner the Yogin beholds within gross bodies the existent self in its counter-image.[3] All those souls again that are encased in subtile forms after being freed from the gross bodies in which they resided, are perceptible to Yogins who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogins behold those invisible beings. Whether asleep or awake, during the day as in the night, and during the night as in day time, they who apply themselves to Yoga after casting off all the creations of the understanding and the *Rajas* born of acts, as also the very puissance that Yoga begets, succeed in keeping their *linga* form under complete control.[4] The *Jiva* that dwells in such Yogins, always endued with the seven subtile entities (*viz.*, Mahat, consciousness, and the five tanmatras of the five elemental entities), roves in all regions of bliss, freed from decrepitude and death. I say 'always', and 'freed from death' only in accordance with the common form of speech, for in reality, that *linga* form is terminable.[5] That man, however, who (without having been able to transcend them) is under the influence of his mind and understanding, discriminates, even in his dreams, his own body from that of another and experiences (even then) both pleasure and pain.[6] Yes, in even his dreams he enjoys happiness and

[1]'Conversant with the scriptures,' *i.e.*, Yogin; 'acts laid down in the scriptures' are the practices connected with Yoga. *Saririnam*, the commentator takes, implies the Soul as invested with a subtile body; of course, *Saririn* as distinguished from *Sariram* generally means the Soul or the owner of the *Sariram* without reference to the body. Hence, the word cannot be taken as referring to the Soul as uninvested with the *lingasarira*.

[2]I follow the commentator in his exposition of this verse. *Sahitah* is *nividah; drisyamanah* is explained as 'though unseen by the eye is yet realised through instruction and by the aid of reason.'

[3]*Tapah* is *rasmi-mandalam*. *Prati-rupam* is *pratyupa-dhi*. *Sattwam* is *sattwapradhana-lingam*. The sense, in simple words, seems to be that the Yogin beholds within his own body and those of others the Souls or Chits residing there as invested in subtile forms.

[4]Both *atmachintitam* and *karmajam rajas* are governed by *Jahatam*. The first means all that is: *kalpitah* in self' *i.e.*, the creations of the understanding or the mind, implying, of course, the objects of the senses or the external world. The second means *kamadi vyasanam*, *i.e.*, the calamities constituted by desire, etc. *Pradhanadwaidhamuktah* is one who is freed from identity with Pradhana or the Universal cause; hence, the puissance that Yoga brings about. Such Yogins have their subtile forms under complete control under all conditions and at all times. They can enter at will into other forms. *Sattwatma* is *linga-dehah*.

[5]*Satatam* qualifies *anwitah*. *Nityam* qualifies *charishnuh*. *Sadanityah* is explained by the commentator as in reality terminable, though the words *always* etc., have been used. The plain meaning of the verse is that Yogins, in their linga body, rove everywhere, not excluding the most blissful regions in heaven itself.

[6]The meaning is this: like Yogins, ordinary men even have the *linga-sariram*. In dreams, the gross body is inactive. Only the subtile body acts and feels. The Burdwan translator misunderstands this verse completely.

suffers misery; and yielding to wrath and cupidity, meets with calamities of various kinds. In his dreams he acquires great wealth and feels highly gratified: accomplishes meritorious acts, and (sees and hears, etc.) as he does in his wakeful hours. Wonderful it is to note that *jiva,* which has to lie within the uterus and amid much internal heat, and which has to pass a period of full ten months in that place, is not digested and reduced to destruction like food within the stomach. Men overwhelmed by the qualities of Rajas and Tamas never succeed in beholding within the gross body: the Jiva-soul which is a portion of the Supreme Soul of transcendent effulgence and which lies within the heart of every creature. They who betake themselves to the science of Yoga for the purpose of obtaining (a knowledge) of that Soul transcending the inanimate and gross body, the imperceptible *linga* body, and the *karana* body that is not destroyed on the occasion of even the universal destruction.[1] Amongst the duties that have been laid down for the different modes of life including the fourth mode (or Sannyasa), these to which I have adverted, which have *yoga* for their foremost, and which imply a cessation of every operation of the Mind and the understanding, have been laid down by Sandilya (in the Chandogya Upanishad).[2] Having comprehended the seven subtile entities (*viz.,* the senses, the objects of the mind, Mind, Understanding, Mahat, Unmanifest or Prakriti, and Purusha), having comprehended also the Supreme cause of the universe with the six attributes (*viz.,* omniscience, contentment, unlimited comprehension, independence, eternal wakefulness, and omnipotence), and lastly having understood that the universe is only a modification of Avidya endued with the three qualities, one succeeds in beholding (guided by the scriptures), high Brahma.' "[3]

SECTION CCLIV

"Vyasa said, 'There is a wonderful tree, called Desire, in the heart of a man. It is born of the seed called Error. Wrath and pride constitute its large trunk. The wish for action is the basin around its foot (for holding the water that is to nourish it). Ignorance is the root of that tree, and heedlessness is the water

[1] *Atikramanti* is understood at the end of the verse. *Vajropamani* is explained by the commentator as 'so undying that they are not destroyed at even the universal destruction; hence, of course, the *karana* bodies.' The *karana* bodies are the potentialities, existing in the *tanmatra* of the elemental substances, of forming diverse kinds of linga bodies in consequence of the acts of *Jiva* in previous periods of existence.

[2] *Etat* is: *maduktam vakyam; yogam* implies *yogapradhanam. Samadhau samam* has reference to 'yogam.' What are the speaker wishes to say in this verse is that *dhyana* is not laid down for *Sannyasins* alone but it is laid down for all others as well.

[3] *Pradhanam* is *Avidya* or Ignorance. *Viniyoga* is *Viparinama.* The particle *anu* is always interpreted as 'following' the scriptures or some special branch of knowledge that treats of the subject spoken of.

that gives it sustenance. Envy constitutes its leaves. The evil acts of past lives supply it with vigour. Loss of judgment and anxiety are its twigs; grief forms its large branches; and fear is its sprout. Thirst (after diverse objects) that is (apparently) agreeable forms the creepers that twine round it on every side. Excessively greedy men, bound in chains of iron, sitting around that fruit-yielding tree, pay their adorations to it, in expectation of obtaining its fruit.[1] He who, subduing those chains, cutteth down that tree and seeks to cast off both sorrow and joy, succeeds in attaining to the end of both.[2] That foolish man who nourishes this tree by indulgence in the objects of the senses is destroyed by those very objects in which he indulges after the manner of a poisonous pill destroying the patient to whom it is administered.[3] A dexterous person, however, by the aid of Yoga, forcibly teareth up and cutteth with the sword of *samadhi*, the far-reaching root of this tree.[4] One who knows that the end of all acts undertaken from only the desire of fruit is rebirth or chains that bind, succeeds in transcending all sorrow. The body is said to be a city. The understanding is said to be its mistress. The mind dwelling within the body is the minister of that mistress whose chief function is to decide. The senses are the citizen that are employed by the mind (upon the service of the mistress). For cherishing those citizens the mind displays a strong inclination for acts of diverse kinds. In the matter of those acts, two great faults are observable, *viz.*, Tamas and Rajas.[5] Upon the fruits of those acts rest those citizens along with the chiefs of the city (*viz.*, Mind, Understanding, and Consciousness).[6] The two faults (already spoken of) live upon the fruits of those acts that are accomplished by forbidden means. This being the case, the understanding, which of itself is unconquerable (by either Rajas or Tamas), descends to a state of equality with the mind (by becoming as much tainted as the mind that serves it). Then again the senses, agitated by

[1]The correct reading is *ayasaih* meaning 'made of iron,' and *not* 'ayasaih.' K.P. Singha adheres to the incorrect reading. The chains of iron here are either the diverse longings cherished by worldly men, or, perhaps, the bodies with which men are invested.

[2]The dual genitive *duhkhayoh* is used because worldly *sukha* also is regarded as *duhkha*. 'Tyajamannah' is equivalent to 'tyaktum ichccha.' It is an instance of *hetau sanach*.

[3]*Yena* is explained as *Stryadina hetuna*. '*Sah*' is: *Stryadih*: *Samrohati* is: *Vardhayati*. 'Tam is: *Vardhakam*.

[4]'Uddhriyate' is literally 'tears up.' The use of the word 'asina' suggests also 'cutting.' The root of the tree, of course, is *Avidya* or Ignorance.

[5]K.P. Singha wrongly translates the first line. The Burdwan translator quotes the gloss without understanding it. The first half of the first line, literally rendered, is 'the senses are the mind-citizens,' meaning, as the commentator rightly explains, that they are citizens under the lead of the mind. 'Tadartham' means 'for the sake of the senses,' *i.e.*, for cherishing them.' *Prakritih* is *mahati kriya pravrittih*, *Tadartham* is *kriyaphalam*, *i.e.*, happiness or misery. The meaning, in brief, is this: the body is a city. The understanding is its mistress. The mind is her principal servitor. The senses are the citizens under the lead of the mind. In order to cherish the senses the mind engages in acts productive of visible and invisible fruits *i.e.*, sacrifices and gifts, and the acquisition of houses and gardens, etc. Those acts are liable to two faults, *viz.*, Rajas and Tamas. The senses (both in this life and the succeeding ones) depend upon the fruits (happiness or misery) of those acts.

[6]The meaning is this: the senses, the mind, the understanding, etc., are all due to acts. These, therefore, are said to rest upon acts and draw their sustenance therefrom.

the stained mind, lose their own stability. Those objects again for whose acquisition the understanding strives (regarding them to be beneficial) become productive of grief and ultimately meet with destruction. Those objects, after destruction, are recollected by the mind, and accordingly they afflict the mind even after they are lost. The understanding is afflicted at the same time, for the mind is said to be different from the understanding only when the mind is considered in respect of its chief function of receiving impressions about whose certainty it is no judge. In reality, however, the mind is identical with the understanding.[1] The Rajas (productive of only sorrow and evil of every kind) that is in the understanding then overwhelms the Soul itself that lies over the Rajas-stained understanding like an image upon a mirror.[2] It is the mind that first unites in friendship with Rajas. Having united itself, it seizes the soul, the understanding, and the senses (like a false minister seizing the king and the citizens after having conspired with a foe) and makes them over to Rajas (with which it has united itself).' "

SECTION CCLV

"Bhishma said, 'Do thou, O son, O sinless one, listen once more, with feelings of great pride, to the words that fell from the lips of the Island-born *Rishi* on the subject of the enumeration of the entities. Like unto a blazing fire (for having transcended all ignorance), the great *Rishi* said these words unto his son who resembled a fire wrapped in smoke.[3] Instructed by what he said, I also, O son, shall again expound to thee that certain knowledge (which dispels ignorance). The properties possessed by earth are immobility, weight, hardness, productiveness, scent, density, capacity to absorb scents of all kinds, cohesion, habitableness (in respect of vegetables and animals), and that attribute of the mind which is called patience of the capacity to bear. The properties of water are coolness, taste, moisture, liquidity, softness, agreeableness, tongue, fluidity, capacity to be congealed, and power to melt many earthly products.[4] The properties of fire are irresistible energy, inflammability, heat, capacity to soften, light, sorrow, disease, speed, fury, and invariably upward motion. The properties of the wind are touch that is neither hot nor cool, capacity to assist the organ of speech, independence

[1]I expand the first line of 14 for giving the meaning clearly.

[2]The sense is that the understanding, being stained or afflicted, the Soul also becomes stained or afflicted. *Enam* is *atmanam*. *Vidhritam* is 'placed like an image upon a mirror.'

[3]Because the son had not yet obtained the light of full knowledge.

[4]It is curious to note how carelessly this verse is rendered in the Burdwan version. In the Bengal texts there is a misprint, *viz.*, *tatha* for *rasah*. The Burdwan translator does not notice it, but gives just eight qualities instead of ten. Capacity to be congealed is to be inferred from *cha*. K.P. Singha is correct.

(in respect of motion), strength, celerity, power to assist all kinds of emission or discharge, power to raise other objects, breaths inhaled and exhaled, life (as the attribute of Chit) and birth (including death). The properties of space are sound, extension, capacity of being enclosed, absence of refuge for resting upon absence of all necessity for such refuge, status of being unmanifest, capacity for modification, incapacity for producing resistance, material cause for producing the sense of hearing, and the unoccupied portions of the human body. These are the fifty properties, as declared, that constitute, the essence of the five elementary entities.[1] Patience, reasoning or disputation, remembrance, forgetfulness or error, imagination, endurance, propensity towards good, propensity towards evil, and restlessness,—these are the properties of the mind. Destruction of both good and evil thoughts (*i.e.*, dreamless slumber), perseverance, concentration, decision, and ascertainment of all things resting upon direct evidence, constitute the five properties of the understanding.'

"Yudhishthira said, 'How can the understanding be said to have five properties? How again, can the five senses be spoken of as properties (of the five elementary entities)? Expound to me, O grandsire, all this that seems to be very abstruse.'

"Bhishma said, 'The understanding is said to possess altogether sixty properties, for the understanding includes the five elements.[2] All those properties exist in a state of union with the Soul. The Vedas declare, O son, that the elements, their (fifty) properties (together with the mind and the understanding and their nine and five properties) are all created by Him who is above all deterioration. These (one and seventy) entities, therefore, are not eternal (like the Soul). The theories contradicting the Revelation that have in the previous Vedas, O son, been placed before thee (about the origin of the Universe and its other incidents) are all defective in the eye of reason. Carefully attending, however, in this world to all that I have said unto thee about the Supreme *Brahma,* do thou, after attaining to the puissance that the knowledge of *Brahma* offers, seek to win tranquillity of heart.' "[3]

[1]The Rishis, it is evident, regarded an entity not as an unknown substance in which certain known properties inhered, but as the sum total of those properties themselves. So far as the human mind is concerned, there is no warrant for the proposition that matter is an unknown substance in which extension, and divisibility etc., inhere; on the other hand, matter, as it appears to us, is only extension, divisibility, etc., existing in a combined state.

[2]The elements are five in number. Their properties number fifty. The five especial properties of the understanding should be added to those five and fifty. The total, therefore, of the properties of the understanding comes up to sixty.

[3]This is a difficult verse. *Anagatam* is *agama-viruddham.* The grammatical construction, as explained by the commentator, is this: *tat* (tasmin or purvaslokokokte vishaya vat) *anagatam tava uktam tat chintakalilam.* (Twam tu) *samprati iha* (loke) *tat* (maduktam) *bhutarthatattwamsarvam avapya bhuta-prabhavat santabuddhi bhava. Bhutarthah* is *Brahma,* and *bhutaprabhavat* is *Brahmaiswaryat.* (This is an instance of the ablative with 'lyap' understood). What Bhishma wishes Yudhishthira to do is not so much to attend to the various theories about the origin of the universe but to carefully attend to the method of attaining to *Brahma.* To be of tranquil heart, of course, implies the possession of a *parvrittika buddhi.*

SECTION CCLVI

"Yudhishthira said, 'These lords of earth that lie on the earth's surface amid their respective hosts, these princes endued with great might, are now reft of animation. Every one of these mighty monarchs was possessed of strength equal to that of ten thousand elephants. Alas! these have all been slain by men possessed of equal prowess and might. I do not behold any one else (in the world) that could slay any of these men in battle.[1] All of them were endued with great prowess, great energy, and great strength. Possessed also of great wisdom, they are now lying on the bare ground, deprived of life. With respect to all these men that are deprived of life, the word that is used is that they are *dead*. Of terrible prowess, all these kings are said to be dead. On this subject a doubt has arisen in my mind. Whence is animation and whence is death? Who is it that dies? (Is it the gross body, the subtile body, or the Soul, that dies)? Whence is death? For what reason also doth death take away (living creatures)? O grandsire, tell me this, O thou that resemblest a celestial!'

"Bhishma said, 'In days of old, in the Krita age, O son, there was a king of the name of Anukampaka. His cars and elephants and horses and men having been reduced in number, he was brought under the sway of his foes in battle. His son named Hari, who resembled Narayana himself in strength, was in that battle slain by his foes along with all his followers and troops. Afflicted with grief on account of the death of his son, and himself brought under the sway of foes, the king devoted himself thence to a life of tranquillity. One day, while wandering without a purpose he met the sage Narada on the earth. The monarch told Narada all that had happened, *viz.*, the death of his son in battle and his own capture by his enemies. Having heard his words, Narada, possessed of wealth of penances, then recited to him the following narrative for dispelling his grief on account of the death of his son.'

"Narada said, 'Listen now, O monarch, to the following narrative of rather lengthy details as these had occurred. I myself heard it formerly, O king! Endued with great energy, the Grandsire, at the time of the creation of the universe, created a large number of living beings. These multiplied greatly, and none of them met with death. There was no part of the universe that was not overcrowded with living creatures, O thou of unfading glory! Indeed, O king, the three worlds seemed to swell with living beings, and became as it were breathless. Then, O monarch, the thought arose in the Grandsire's mind as to how he should destroy that overgrown population. Reflecting on the subject, the Self-born, however, could not decide what the means should be by which the destruction of life was to be brought about.

[1] *i.e.*, they could be slain by only their equals who were engaged with them, meaning that all those warriors were very superior men. They could not possibly be slain by others than those with whom they fought.

Thereupon, O king, Brahman gave way to wrath, and in consequence of his wrath a fire issued out of his body. With that fire born of his wrath, the Grandsire burnt all the quarters of the universe, O monarch. Indeed, that conflagration born of the Divine lord's anger, O king, burnt heaven and earth and the firmament and the whole universe with all its mobile and immobile beings. Truly, when the Grandsire thus gave way to wrath, all mobile and immobile beings began to be consumed by the irresistible energy of that passion. Then the divine and auspicious Sthanu, that slayer of hostile heroes, that lord of the Vedas and the scriptures, filled with compassion, sought to gratify Brahman. When Sthanu came to Brahman from motives of benevolence, the great God burning with energy, addressed him, saying, 'Thou deservest boons at my hands. What desire of thine shall I accomplish? I shall do thee good by accomplishing whatever is in thy breast.' "

SECTION CCLVII

"Sthanu said, 'Know, O lord, that my solicitations to thee are on behalf of the created beings of the universe. These beings have been created by thee. Do not be angry with them, O grandsire! By the fire born of thy energy, O illustrious one, all the created beings are being consumed. Beholding them placed in such a plight, I am penetrated with compassion. Do not be angry with them, O lord of the universe.'

"The lord of all created beings said, 'I am not angry, nor it is my wish that all the created beings should cease to exist. It is only for lightening the burthen of the earth that destruction is desirable. The goddess Earth, afflicted with the weight of creatures, solicited me, O Mahadeva, for destroying them, especially as She seemed to sink under their burthen into the water. When after exercising my intelligence for even a long while I could not hit upon the means by which to accomplish the destruction of this overgrown population, it was then that wrath took possession of my breast.'

"Sthanu said, 'Do not give way to wrath, O lord of the deities, with respect to this matter about the destruction of living creatures. Be gratified. Let not these mobile and immobile beings be destroyed. All tanks, all kinds of grass and herbs, all immobile beings, and all mobile creatures also of the four varieties, are being consumed. The whole universe is about to be denuded of beings. Be gratified, O divine lord! O thou of righteous heart, even this is the boon that I solicit at thy hands. If destroyed, these creatures would not come back. Therefore, let this energy of thine be neutralised by thy own energy. Actuated by compassion for all created beings find some means so that, O Grandsire, these living creatures may not burn. Oh, let not these living creatures perish with even their descendants thus destroyed. Thou hast appointed me as the presider over the consciousness of all living creatures,

O lord of all the lords of the universe. All this mobile and immobile universe of life, O lord of the universe, hath sprung from thee. Pacifying thee, O god of gods, I beg of thee that living creatures may repeatedly come back into the world, undergoing repeated deaths.'

"Narada continued, 'Hearing these words of Sthanu, the divine Brahman of restrained speech and mind himself suppressed that energy of his within his own heart. Suppressing that fire that had been devastating the universe, the illustrious Brahman, adored of all, and possessed of illimitable puissance, then arranged for both birth and death in respect of all living creatures. After the Selfborn had withdrawn and suppressed that fire, there came out, from all the outlets of his body, a lady attired in robes of black and red, with black eyes, black palms, wearing a pair of excellent ear-rings, and adorned with celestial ornaments. Having sprung from Brahman's body, the lady took her station on his right. The two foremost of deities thereupon looked at her. Then, O king, the puissant Selfborn, the original cause of all the worlds, saluted her and said, 'O Death, slay these creatures of the universe. Filled with anger and resolved to bring about the destruction of created beings, I have called thee.[1] Do thou, therefore, commence to destroy all creatures foolish or learned. O lady, slay all created beings without making exception in anybody's favour. At my command thou wilt win great prosperity.' Thus addressed, the goddess, Death, adorned with a garland of lotuses, began to reflect sorrowfully and shed copious tears. Without allowing her tears, however, to fall down, she held them, O king, in her joined palms. She then besought the Self-born, impelled by the desire of doing good to mankind.' "

SECTION CCLVIII

"Narada said, 'The large-eyed lady, controlling her grief by an effort of her own, addressed the Grandsire, with joined hands and bending in an attribute of humility like a creeper. And she said, 'How, O foremost of speakers, shall a lady like me that has sprung from thee proceed to accomplish such a terrible feat,—a feat, that is, which is sure to inspire all living creatures with dread? I fear to do aught that is iniquitous. Do thou appoint such work for me as is righteous. Thou seest that I am frightened. Oh, cast a compassionate glance upon me. I shall not be able to cut off living creatures, — infants, youths, and aged ones, — who have done me no injury. O lord of all creatures, I bow to thee, be gratified with me. I shall not be able to cut off dear sons and loved friends and brothers and mothers and fathers. If these die (through my act), their surviving relatives will surely curse me. I am filled with fear

[1]In the case of gods and *Rishis*, thinking and summoning are the same.

at the prospect of this.[1] The tears of the sorrow-stricken survivors will burn me for eternity. I am very much afraid of them (whose relatives I shall have to cut off). I seek thy protection. All sinful creatures (slain by me) will have to sink into the infernal regions. I seek to gratify thee, O boon-giving god! Extend to me thy grace, O puissant lord! I seek the gratification of this wish, O Grandsire, of all the worlds. O foremost of all the gods, I seek, through thy grace, even this object, *viz.*, permission to undergo severe austerities.'

"The Grandsire said, 'O Death, thou hast been intended by me for the destruction of all creatures. Go, and set thyself to the task of slaying all. Do not reflect (upon the propriety or otherwise of this act). This must certainly be. It cannot be otherwise. O sinless one, O lady of faultless limbs, do thou accomplish the behest I have uttered.' Thus addressed, O thou of mighty arms, the lady called Death, O conqueror of hostile cities, spoke not a word, but humbly stood there with her eyes upturned towards the puissant Lord of all creatures. Brahman addressed her repeatedly, but the lady seemed to be herself deprived of life. Beholding her thus, the god of gods, that lord of lords, became silent. Indeed, the Self-born, by an effort of his will, became gratified. Smiling, the lord of all the worlds then cast his eyes on the universe. It has been heard by us that when that unconquered and illustrious lord subdued his wrath, the lady (called Death) went away from his side. Leaving Brahman's side without having promised to accomplish the destruction of living creatures, Death quickly proceeded, O king, to the sacred spot known by the name of Dhenuka. There the goddess practised the severest austerities for five and ten billions of years, all the while standing upon one foot.[2] After she practised such exceedingly severe austerities in that place, Brahman of great energy once more said unto her, 'Do thou accomplish my behest, O Death!' Disregarding this command, the lady once more practised penances standing upon one foot for twenty billions of years, O giver of honours! And once more, O son, she led a life in the woods with the deer for another long period consisting of ten thousand billions of years.[3] And once, O foremost of men, she passed twice ten thousand years, living upon air only as her sustenance. Once again, O monarch, she observed the excellent vow of silence for eight thousand years, passing the whole time in water. Then that maiden, O best of kings, went to the river Kausiki. There she began to pass her days in the observance of another vow, living the while upon only water and air. After this, O monarch, the blessed maiden proceeded to the Ganges and thence to the mountains of Meru. Moved by the desire of doing good to all living creatures, she stood perfectly motionless there like a piece of wood. Proceeding thence to the summit of Himavat where the deities had performed their great sacrifice, she stood there for

[1]The commentator explains that the accusatives in the first line of verse 5 governed by *hareyam* in the previous verse.

[2]A *Padmaka* consists of ten digits, *i.e.*, a thousand millions or a billion according to the French method of calculation.

[3]To lead a life in the woods with the deer and after the manner of the deer confers great merit. *Vide* the story of Yayati's daughter Madhavi in the Udyoga Parvam *ante*.

another hundred billions of years, supporting her weight upon only the toes of her feet with the object of gratifying the Grandsire with such an act of austerity. Wending thither, the Creator and Destroyer of the universe again addressed her saying, 'Upon what art thou engaged, O daughter? Accomplish those words of mine.' Addressing the divine Grandsire, the maiden once more said, 'I am unable to cut off living creatures, O god! I seek to gratify thee (so that I may be excused of this behest).' Frightened at the prospect of demerit she prayed the Grandsire for being excused of obedience to his command, the Grandsire silenced her, and once more addressed her, saying, 'No demerit will accrue, O Death! Do thou, O auspicious maiden, set thyself to the task of destroying living creatures. That which I have uttered, O amiable girl, cannot certainly be falsified. Eternal righteousness shall now take refuge in thee. Myself and all the deities shall always be employed in seeking thy good. This other wish that is in thy heart I grant thee. Living creatures shall be afflicted by disease, and (dying) shall cast the blame on thee. Thou shalt become a male in all male beings, a female in all female beings, and a eunuch in all those that are of the third sex.[1] Thus addressed by Brahman, O king, the maiden at last said, with joined hands unto that high-souled and undeteriorating lord of all the deities, these words, 'I am unable to obey thy command.' The great God, without relenting, again, said unto her, 'O Death, do thou kill men. I shall so ordain that thou shalt not incur any demerit by doing this, O auspicious lady! Those tear drops that I see fallen from thy eyes, and that thou still holdest in thy joined hands, shall take the form of terrible diseases and even they shall destroy men when their hours come. When the end comes of living creatures, thou shalt despatch Desire and Wrath together against them. Immeasurable merit shall be thine. Thou shalt not incur iniquity, being thyself perfectly equal in thy behaviour.[2] By doing this thou wilt only observe righteousness instead of sinking thyself into iniquity. Do thou, therefore, set thy heart upon the task at hand, and addressing Desire and Wrath begin to slay all living creatures.' Thus addressed, that lady, called by the name of Death, became afraid of Brahman's curse and answered him, saying, 'Yes!' From that time she began to despatch Desire and Wrath as the last hours of living creatures and through their agency to put a stop to their life-breaths. Those tears that Death had shed are the diseases by which the bodies of men become afflicted. At the destruction, therefore, of living creatures, one should not, understanding, with the aid of the intelligence (to what cause such destruction is due), give way to grief. As the senses of all creatures disappear when the latter become plunged into dreamless sleep and return once more when they awake, after the same manner all human beings, upon the dissolution of their bodies, have to go into the other world and return thence to this, O lion among kings! The element called wind, that is endued with terrible energy and mighty prowess

[1]The commentator explains that this means that Death would attain to the status of all-pervading *Brahma*. Even this is the boon that the Self-born grants her for protecting her against iniquity and allaying her fears.

[2]*i.e.*, being freed from wrath and aversion.

and deafening roars, operates as the life in all living creatures. That wind, when the bodies of living creatures are destroyed, escaping from the old becomes engaged in diverse functions in diverse new bodies. For this reason, the wind is called the lord of the senses and is distinguished above the other elements constituting the gross body. The gods, without exception, (when their merits cease), have to take birth as mortal creatures on earth. Similarly, all mortal creatures also (when they acquire sufficient merit), succeed in attaining to the status of gods. Therefore, O lion among kings, do not grieve for thy son. Thy son has attained to heaven and is enjoying great happiness there! It was thus, O monarch, that Death was created by the Self-born and it is in this way that she cuts off duly all living creatures when their hours come. The tears she had shed become diseases, which, when their last hours come, snatch away all beings endued with life.' "

SECTION CCLIX

"Yudhishthira said, 'All men that inhabit this earth are filled with doubts in respect of the nature of righteousness. Who is this that is called Righteousness? Whence also does Righteousness come? Tell me this, O Grandsire! Is Righteousness for service in this world or is it for service in the next world? Or, is it for service both here and hereafter? Tell me this, O grandsire!'

"Bhishma said, 'The practices of the good, the *Smritis,* and the Vedas, are the three indications (sources) of righteousness. Besides these, the learned have declared that the purpose (for which an act is accomplished) is the fourth indication of righteousness.[1] The *Rishis* of old have declared what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been laid down for the conduct of the affairs of the world. In both the worlds, that is, here and hereafter, righteousness produces happiness as its fruits. A sinful person unable to acquire merit by subtile ways, becomes stained with sin only. Some are of opinion that sinful persons can never be cleansed of their sins. In seasons of distress, a person by even speaking an untruth acquires the merit of speaking the truth, even as a person who accomplishes an unrighteous act acquires by that very means the merit of having done a righteous act. Conduct is the refuge of righteousness. Thou shouldst know what righteousness is, aided by conduct.[2] (It is the

[1]Vasishtha's work commences with the query — What is dharmah? The first answer is 'anything consistent with the *Srutis* and the *Smritis*.' Then comes *Sishtacharah* or the conduct of those called *Sishta* or the good.

[2]However casuists may argue and moralists pretend, a lie like that of Sir Henry Lee for saving his prince from the hands of Cromwell (vide *Woodstock*), or like that of the goldsmith's son, even when he was dying, for saving the prince Chevalier from the hands of his would-be captors, is excusable in the estimation of many and even meritorious according to some.

nature of man that he neither sees nor proclaims his own faults but notices and proclaims those of others). The very thief, stealing what belongs to others, spends the produce of his theft in acts of apparent virtue. During a time of anarchy, the thief takes great pleasure in appropriating what belongs to others. When others, however, rob him of what he has acquired by robbery, he then wishes forthwith for a king (for invoking punishment on the head of the offenders). At even such a time, when his indignation for offended rights of property is at its highest, he secretly covets the wealth of those that are contended with their own. Fearlessly and without a doubt in his mind (when he is himself the victim of a robbery) he repairs to the king's palace with a mind cleansed of every sin. Within even his own heart he does not see the stain of any evil act.[1] To speak the truth is meritorious. There is nothing higher than truth. Everything is upheld by truth, and everything rests upon truth. Even the sinful and ferocious, swearing to keep the truth amongst themselves, dismiss all grounds of quarrel and uniting with one another set themselves to their (sinful) tasks, depending upon truth. If they behaved falsely towards one another, they would then be destroyed without doubt. One should not take what belongs to others. That is an eternal obligation. Powerful men regard it as one that has been introduced by the weak. When, however, the destiny of these men becomes adverse, this injunction then meets with their approval. Then again they that surpass others in strength or prowess do not necessarily become happy.[2] Therefore, do not ever set thy heart on any act that is wrong. One behaving in this way hath no fear of dishonest men or thieves or the king. Not having done any injury to any one, such a man lives fearlessly and with a pure heart. A thief fears everybody, like a deer driven from the woods into the midst of an inhabited village. He thinks other people to be as sinful as himself. One that is of pure heart is always filled with cheerfulness and hath no fear from any direction. Such a person never sees his own misconduct in others.[3] Persons engaged in doing good to all creatures have said that the practice of charity is another high duty. They that are possessed of wealth think that this duty has been laid down by those that are indigent. When, however, those wealthy men meet with poverty in consequence of some turn of fortune, the practice of charity then recommends itself to them. Men that are

The world again is agreed that if an adulterer be called into the witness box, perjury would be a venal offence compared with the meanness of betraying the honour of a confiding woman. Hence, the exclusion of such a witness (according to almost every system of law) in trials for adultery. The *Rishis* wrote for men and not angels. The conduct referred to is that of the good and pious.

[1]In explaining verse 7, the commentator uses the words that I have enclosed within parenthesis. According to him, verse 9 hath reference to the robbed thief while he goes to the king for invoking justice.

[2]There is another reason why one should not give way to intoxication of might and should not set at naught the eternal injunction against taking what belongs to another K.P. Singha incorrectly translates this line.

[3]Implying that such a man is always alive to his own faults. He never thinks that others are guilty of an offence which he, in a moment of temptation, may have committed.

exceedingly wealthy do not necessarily meet with happiness.[1] Knowing how painful it is to himself, a person should never do that to others which he dislikes when done to him by others.[2] What can one who becomes the lover of another man's wife say to another man (guilty of the same transgression)? It is seen, however, that even such a one, when he sees his lady with another lover, becomes unable to forgive the act.[3] How can one who, to draw breath himself think of preventing another by a murderous act, from doing the same? Whatever wishes one entertains with respect to one's ownself, one should certainly cherish with respect to another. With the surplus wealth one may happen to own one should relieve the wants of the indigent. It is for this reason that the Creator ordained the practice of increasing one's wealth (by trade or laying it out at interest).[4] One should walk alone that path by proceeding along which one may hope to meet with the deities; or, at such times when wealth is gained, adherence to the duties of sacrifice and gift is laudable.[5] The sages have said that the accomplishment of the objects by means of agreeable (pacific) means is righteousness. See, O Yudhishthira, that even this is the criterion that has been kept in view in declaring the indications of righteousness and iniquity.[6] In days of old the Creator ordained righteousness endowing it with the power of holding the world together. The conduct of the good, that is fraught with excellence, is subjected to (numerous) restraints for acquiring righteousness which depends upon many delicate considerations. The indications of righteousness have now been recounted to thee, O foremost one of Kuru's race! Do not, therefore, at any time set thy understanding upon any act that is wrong.' "

SECTION CCLX

"Yudhishthira said, 'Thou sayest that righteousness or duty depends upon delicate considerations, that is indicated by the conduct of those that are called good, that it is fraught with restraints (from numerous acts), and that its indications are also contained in the Vedas. It seems to me, however, that I have a certain inward light in consequence of which I can discriminate between

[1]K.P. Singha wrongly translates this line.

[2]The construction is not at all difficult; yet both the vernacular translators have misunderstood it, the Burdwan version being thoroughly unintelligible. This is only another form of the well-known saying — 'do to others as you would that they should do to you.'

[3]The Burdwan translator gives an incorrect version of the second line: *yad* is equivalent to *yadi*: *anyasya* stands for *anyam*. The genitive inflection is used for the accusative. *Tatah* stands for *tasmin* implying *aupapatye vishaye*. *Kuryat* is *driggochari-kuryat*.

[4]The surplus should not be coveted for its own sake but for such use.

[5]The second line is incorrectly rendered by K.P. Singha.

[6]*Priyabhyupagatam* is *priyena praptam* and not *hinsaya*.

right and wrong by inferences.[1] Numerous questions that I had intended to ask thee have all been answered by thee. There is one question, however, that I shall presently ask. It is not prompted, O king, by desire of empty disputation. All these embodied creatures, it seems, take birth, exist, and leave their bodies, of their own nature. Duty and its reverse, therefore, cannot be ascertained, O Bharata, by study of the scriptures alone.[2] The duties of a person who is well off are of one kind. Those of a person who has fallen into distress are of another kind. How can duty respecting seasons of distress be ascertained by reading the scriptures alone?[3] The acts of the good, thou hast said, constitute righteousness (or duty). The good, however, are to be ascertained by their acts. The definition, therefore, has for its foundation, a begging of the question, with the result that what is meant by conduct of the good remains unsettled. It is seen that some ordinary person commits unrighteousness while apparently achieving righteousness. Some extraordinary persons again may be seen who achieve righteousness by committing acts that are apparently unrighteous.[4] Then, again, the proof (of what I say) has been furnished by even those that are well conversant with the scriptures themselves, for it has been heard by us that the ordinances of the Vedas disappear gradually in every successive age. The duties in the Krita age are of one kind. Those in the Treta are of another kind, and those in the Dwapara are again different. The duties in the Kali age, again, are entirely of another kind. It seems, therefore, that duties have been laid down for the respective ages according to the powers of human beings in the respective ages. When, therefore, all the declarations in the Vedas do not apply equally to all the ages, the saying that the declarations of the Vedas are true is only a popular form of speech indulged in for popular satisfaction. From the *Srutis* have originated the *Smritis* whose scope again is very wide. If the Vedas be authority for everything, then authority would attach to the *Smritis* also for the latter are

[1]I am not sure that I have understood the original correctly. Nilakantha says that the sense intended to be conveyed is that Yudhishthira finds fault with Bhishma's previous course on the indications of righteousness.

[2]The argument, as explained by the commentator is this: Bhishma has said that righteousness and its reverse arise from one's acts producing happiness or misery to others, and that they both affect one's future life in respect to the happiness and misery enjoyed or endured therein. But living creatures, says Yudhishthira, are seen to take their births, exist, and die, of their own nature. Nature, therefore, seems to be the efficient cause of birth, existence, and death, and not the declarations in the Srutis, consistent though those declarations be with considerations of felicity or the reverse. The study of the Vedas, therefore, cannot alone lead to a knowledge of righteousness and its reverse.

[3]Distress may be of infinite variety. Derogation also from duty may, therefore, be of infinite variety. It is impossible to note these derogations (justifiable in view of the degree of distress felt) in any code of morals, however comprehensive.

[4]The commentator cites the example of Sudras listening to forbidden scriptures in expectation of merit. They commit sin by such acts. Then again high Brahmanas like Agastya, by cursing the denizens of the Dandaka forest, achieved great merit. In persons universally called ordinary or even low, indications are observable of good behaviour, and in those acknowledged to be good and respectable, acts may be noticed that are not good. That therefore, which is called the conduct of the good is extremely unascertainable.

based on the former. When, however, the *Srutis* and the *Smritis* contradict each other, how can either be authoritative? Then again, it is seen that when some wicked persons of great might cause certain portions of certain courses of righteous acts to be stopped, these are destroyed for ever.[1] Whether we know it or know it not, whether we are able to ascertain it or not to ascertain it, the course of duty is finer than the edge of a razor and grosser than even a mountain. Righteousness (in the form of sacrifices and other religious acts) at first appears in the form of the romantic edifices of vapour seen in the distant sky. When, however, it is examined by the learned, it disappears and becomes invisible.[2] Like the small ponds at which the cattle drink or the shallow aqueducts along cultivated fields that dry up very soon, the eternal practices inculcated in the *Smritis*, falling into discontinuance, at last disappear totally (in the Kali age). Amongst men that are not good some are seen to become hypocrites (in respect of the acquisition of righteousness) by suffering themselves to be urged by desire. Some become so, urged by the wishes of others. Others, numbering many, tread in the same path, influenced by diverse other motives of a similar character.[3] It cannot be denied that such acts (though accomplished by persons under the influence of evil passions) are righteous. Fools, again, say that righteousness is an empty sound among those called good. They ridicule such persons and regard them as men destitute of reason. Many great men, again, turning back (from the duties of their own order) betake themselves to the duties of the kingly order. No such conduct, therefore, is to be seen (as observed by any man),which is fraught with universal benevolence.[4] By a certain course of conduct one becomes really meritorious. That very course of conduct obstructs another in the acquisition of merit. Another, by practising at his pleasure that conduct, it is seen, remains unchanged.[5] Thus that conduct by which one becomes meritorious impedes another in the acquisition of merit. One may thus see

[1]The commentator cites the instance of the stoppage of the Horse-sacrifice in consequence of the interference of Indra with Janamejaya while the latter was bent upon celebrating one for the acquisition of merit.

[2]The vapoury edifices and forms seen in the distant sky are called *Gandharva-nagara* from the peculiar belief that they are cities or towns inhabited by the Gandharvas, a class of beings superior to men. They appear to the view only to disappear very soon. What the speaker wishes to say is that sacrifices and religious acts at first appear romantic and delightful in consequence of the fruits they hold forth, *viz.*, heaven and felicity. But when they are examined by the light of philosophy, they disappear or shrink into nothingness, for as acts, they are transitory and their consequences too are of the same character.

[3]The object of this verse is to show that it is extremely difficult to ascertain who the good are whose conduct should be taken as the standard of righteousness.

[4]The commentator cites the instance of Drona and others of that class. These men must be regarded as Mahajanas and Sadhus, but how can their conduct be regarded as righteous? What Yudhishthira means to say is that the standards of righteousness or that by which a good man may be known, is difficult of ascertainment.

[5]The example of Viswamitra, Jamadagnya, and Vasishtha are cited by the commentator. The first won pre-eminence by his mastery over weapons. The second lost his character as a Brahmana by the profession of arms. The third lost nothing although he punished Viswamitra's insolence by using even carnal weapons.

that all courses of conduct are seen to lose singleness of purpose and character. It seems, therefore, that only that which the learned of ancient times called righteousness is righteousness to this day: and through that course of conduct (which the learned so settled) the distinctions and limitations (that govern the world) have become eternal.' "[1]

SECTION CCLXI

"Bhishma said, 'In this connection is cited the old narrative of the conversation of Tuladhara with Jajali on the topic of righteousness. There was once a Brahmana of the name of Jajali who lived in a certain forest, practising the ways of a forest-recluse.[2] Of austere penances, he proceeded on a certain occasion towards the sea-shore, and having arrived there began to practise the most severe penances. Observing many vows and restraints, his food regulated by many rules of fast, his body clad in rags and skins, bearing matted locks on his head his entire person smeared with filth and clay, that Brahmana possessed of intelligence passed many years there, suspending speech (and engaged in Yoga meditation). Possessed of great energy, that regenerate ascetic, O monarch, while living within the waters (of the sea), roamed through all the worlds with the speed of the mind, desirous of seeing all things.[3] Having beheld the whole earth bounded by the ocean and adorned with rivers and lakes and woods, the ascetic one day, while sitting under the water, began to think in this strain, 'In this world of mobile and immobile creatures there is none equal to me. Who can roam with me among the stars and planets in the firmament and dwell again within the waters.' Unseen by the *Rakshasas* while he repeated this to himself, the Pisachas said unto him, 'It behoves thee not to say so. There is a man, named Tuladhara, possessed of great fame and engaged in the business of buying and selling. Even he, O best of regenerate persons, is not worthy of saying such words as thou sayest.' Thus addressed by those beings, Jajali of austere penances replied unto them, saying, 'I shall see that famous Tuladhara who is possessed of such wisdom.' When the *Rishi* said those words, those superhuman beings raised him from the sea, and said unto him, 'O best of

[1]What Yudhishthira says here is that righteousness or virtue or duty does not depend upon the *Srutis* or the *Smritis*, nor upon considerations of happiness or misery. On the other hand, righteousness is arbitrary in respect of its standard, that being called righteous which was called so by the learned of ancient times. As regards happiness or misery, its cause is eternal nature.

[2]'In this connection,' *i.e.*, the subject of the true cause to which is to be ascribed the dispensation of happiness or its reverse.

[3]His gross body was within the water. Nevertheless, by Yoga power, he was able to rove over the world in his subtile body and beheld everything he wished to see.

regenerate persons, go thou along this road.' Thus addressed by those beings, Jajali proceeded onwards with a cheerless heart. Arrived at Varanasi he met Tuladhara whom he addressed saying the following words.'

"Yudhishthira said, 'What, O sire, are those difficult feats that Jajali had performed before in consequence of which he had acquired such high success? It behoveth thee to describe them to me.'

"Bhishma said, 'Jajali had become engaged in penances of the severest austerities. He used to perform ablutions morning and evening. Carefully tending his fires, he was devoted to the study of the Vedas. Well-conversant with the duties laid down for forest recluses, Jajali (in consequence of his practices) seemed to blaze with effulgence.[1] He continued to live in the woods, engaged all the while in penances. But he never regarded himself as one that had acquired any merit by his acts. In the season of the rains he slept under the open sky. In autumn he sat in water. In summer he exposed himself to the sun and the wind. Still he never regarded himself as one that had acquired any merit through such acts. He used to sleep on diverse kinds of painful beds and also on the bare earth. Once on a time, that ascetic, while standing under the sky in the rainy season, received on his head repeated downpours from the clouds. He had to pass through the woods repeatedly. What with exposure to the rains and what with the filth they caught, the locks of that sinless Rishi became entangled and intertwined with one another. On one occasion, that great ascetic, abstaining entirely from food and living upon air only, stood in the forest like a post of wood. Unmoved at heart, he stood there, without once stirring an inch. While he stood there like a wooden post, perfectly immovable, O Bharata, a pair of Kulinga birds, O king, built their nest on his head. Filled with compassion, the great *Rishi* suffered that feathery couple in building their nest among his matted locks with shreds of grass. And as the ascetic stood there like a post of wood, the two birds lived with confidence on his head happily. The rains passed away and autumn came. The couple, urged by desire, approached each other according to the law of the Creator, and in complete confidence laid their eggs, O king, on the head of that *Rishi*. Of rigid vows and possessed of energy, the ascetic knew it. Knowing what the birds had done, Jajali moved not. Firmly resolved to acquire merit, no act that involved the slightest injury to others could recommend itself to him. The feathery couple going away and moving every day from and to his head, happily and confidently lived there, O puissant king! When in the progress of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jajali moved not in the least. Firm in the observance of his vows, the righteous-souled *Rishi* continued to hold and protect those eggs by standing on that very spot perfectly motionless and rapt in Yoga meditation. In course of time the young ones grew and became equipped with wings. The *Muni* knew that the young *Kulingas* had attained to that stage of development. That foremost of intelligent men, steady in the observance of vows, one day beheld those

[1] *Criya* is explained by the commentator as implying the possession of Vedic lore.

young ones and became filled with pleasure. The parent-birds, seeing their young ones equipped with wings, became very happy and continued to dwell in the *Rishi's* head with them in perfect safety. The learned Jajali saw that when the young birds became equipped with wings they took to the air every evening and returned to his head without having proceeded far. He still stood motionless on that spot. Sometimes, after he saw that, left by their parents, they went out by themselves and returned again by themselves. Jajali still moved not. A little while after, the young birds going away in the morning passed the whole day out of his sight, but came back in the evening for dwelling in the nest. Sometimes, after that, leaving their nest for five days at a stretch, they returned on the sixth day. Jajali still moved not. Subsequently, when their strength became fully developed they left him and returned not at all even after many days. At last, on one occasion, leaving him, they came not even after a month. Then, O king, Jajali left that spot. When they had thus gone away for good, Jajali wondered much, and thought that he had achieved ascetic success. Then pride entered his heart. Firm in the observance of vows, the great ascetic, seeing the birds thus leave him after having been reared on his head, thought highly of himself, and became filled with delight. He, then, bathed in a stream and poured libations on the sacred fire, and paid his adorations to the rising Sun indeed, having thus caused those *chataka* birds to grow on his head, Jajali, that foremost of ascetics, began to slap his armpits and proclaim loudly through the sky, '*I have won great merit.*' Then an invisible voice arose in the sky and Jajali heard these words, 'Thou art not equal, O Jajali, to Tuladhara in point of righteousness. Possessed of great wisdom, that Tuladhara lives at Baranasi. Even he is not fit to say what thou sayest, O regenerate one.' Hearing these words, Jajali became filled with wrath, and desirous of meeting Tuladhara, O monarch, began to roam over the whole earth, observing the vow of silence and passing the night at that spot where evening overtook him.[1] After a considerable time he reached the city of Baranasi, and saw Tuladhara engaged in selling miscellaneous articles.[2] As soon as the shop-keeper Tuladhara beheld the Brahmana arrived at his place, he cheerfully stood up and worshipped the guest with proper salutations.[3]

"Tuladhara said, 'Without doubt, O Brahmana, it is known to me that thou hast come to *me*. Listen, however, O foremost of regenerate persons, to what I say. Living on a low land near the sea-shore thou underwentest very austere penances. But thou hadst no consciousness of having achieved righteousness or merit. When thou didst at last attain to ascetic success, certain birds were born on thy head. Thou tookest great care of the little creatures. When at last those birds became equipped with wings and when they began to leave thy head for going hither and thither in search of food,

[1]This was a new vow that Jajali began to observe, the vow, *viz.*, of travelling over the entire earth, sleeping there where evening overtook him.

[2]A Beniya's shop is a miscellaneous depot. It contains chiefly spices and drugs, but there is no article for domestic use that may not be found in such a shop.

[3]*Bhandajivanah* is one who lays out capital and lives upon its profits.

it was then that, in consequence of having thus assisted at the birth of those *Chatakas,* thou begannest to feel the impulse of pride, O Brahmana, thinking thou hadst achieved great merit.[1] Then, O foremost of regenerate persons, thou heardest in the sky a voice that referred to me. The words thou didst hear filled thee with wrath, and as the consequence thereof thou art here. Tell me, what wish of thine I shall accomplish, O best of Brahmanas !' "

SECTION CCLXII

"Bhishma said, 'Thus addressed by the intelligent Tuladhara on that occasion, Jajali of great intelligence, that foremost of ascetics, said these words unto him.'

"Jajali said, 'Thou sellest all kinds of juices and scents, O son of a trader, as also (barks and leaves of) large trees and herbs and their fruits and roots. How hast thou succeeded in acquiring a certitude or stability of understanding? Whence hath this knowledge come to thee? O thou of great intelligence, tell me all this in detail.'

"Bhishma continued, 'Thus addressed by that Brahmana possessed of great fame, Tuladhara of the Vaisya order, well-acquainted with the truths touching the interpretations of morality and contented with knowledge, discoursed to Jajali who had undergone severe penances, upon the ways of morality.'[2]

"Tuladhara said, 'O Jajali, I know morality, which is eternal, with all its mysteries. It is nothing else than that ancient morality which is known to all, and which consists of universal friendliness, and is fraught with beneficence to all creatures.[3] That mode of living which is founded upon a total harmlessness towards all creatures or (in case of actual necessity) upon a minimum of such harm, is the highest morality. I live according to that mode, O Jajali! This my house hath been built with wood and grass cut by other people's hands. Lac dye, the roots of Nymphaea lotus, filaments of the lotus, diverse kinds of good scents[4] and many kinds of liquids, O regenerate

[1] *Charin* is *sancharanam* for food.

[2] In some of the Bengal texts, verse consists of 3 lines. The 3rd line, however, is omitted in the Bombay edition.

[3] The commentator observes that in the second line the speaker explains what morality with its mysteries is.

[4] *Padmaka* or *Padma-kashta* is the rootstock of Nymphoea lotus. A kind of medicinal wood also is indicated by it, which is brought from Malwa and Southern India. To this day, it enters into the composition of many drugs used by Hindu Physicians. *Tunga* is either the filaments of the lotus, or the tree called *Punnaga* which is identified with the Calophyllum inophyllum of the Linnean genera. The Bombay reading *parichchinnaih* for *parachchinnaih* does not seem to be correct.

Rishi, with the exception of wines, I purchase from other people's hand and sell without cheating. He, O Jajali, is said to know what morality or righteousness is, who is always the friend of all creatures and who is always engaged in the good of all creatures, in thought, word, and deed. I never solicit any one. I never quarrel with any one, I never cherish aversion for any one. I never cherish desire for anything. I cast equal eyes upon all things and all creatures. Behold, O Jajali, this is my vow! My scales are perfectly even, O Jajali, with respect to all creatures.[1] I neither praise nor blame the acts of others, viewing this variety in the world, O foremost of Brahmanas, to be like the variety observable in the sky.[2] Know, O Jajali, that I cast equal eye upon all creatures. O foremost of intelligent men, I see no difference between a clod of earth, a piece of stone, and a lump of gold. As the blind, the deaf, and they that are destitute of reason, are perfectly consoled for the loss of their senses, after the same manner am I consoled, by their example (for the enjoyments I abstain from).[3] As they that are overtaken by decrepitude, they that are afflicted by disease, and they that are weakened and emaciated, have no relish for enjoyments of any kind, after the same manner have I ceased to feel any relish for wealth or pleasure or enjoyments. When a person fears nothing and himself is not feared, when he cherishes no desire and hath no aversion for anything, he is then said to attain to *Brahma*. When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then is he said to attain to *Brahma*. There is no past, no future. There is no morality or righteousness. He who is not an object of fear with any creature succeeds in attaining to a state in which there is no fear.[4] On the other hand, that person who for harshness of speech and severity of temper, is a source of trouble unto all creatures even as death itself, certainly attains to a state which abounds with fear. I follow the practices of high-souled and benevolent men of advanced years who with their children and children's children live in the due observance of the ordinance laid down in the scriptures.[5] The eternal practices (laid down in the Vedas) are entirely given up by one who suffers himself to be stupefied by some errors that he may have noticed in the conduct of those that are admittedly good and wise. One, however, that is endued with learning, or one that has subdued one's senses, or one that is

[1]In the Bengal editions, verse consists of one line. In the Bombay text, it is included with the 10th verse which is made a triplet. The meaning is that weighing creatures I regard all of them as equal. In my scales a Brahmana does not weigh heavier than a Chandala, or an elephant heavier than a dog or cat.

[2]The sense is this: there is variety in this world. It is, however, like the variety of aspects which the sky shows. It is the same Godhead that manifests itself in diverse forms even as it is the same sky that puts forth various aspects in consequence of the appearance and disappearance of clouds.

[3]*Devairapihita-dwarah* means persons whose doors (senses) have been closed by the deities, *i.e.*, men with senses that are defective or lost.

[4]That state is *Brahma*, and there is no fear of return from it. Hence, it is called *abhayam padam*.

[5]The commentator explains that the mention of *putra-pautrinam* indicates that *kulachara* or family practices (if not very cruel) are authoritative.

possessed of strength of mind, succeeds in attaining to Emancipation, guided by that very conduct.[1] That wise man who, having restrained his senses, practiseth, with a heart cleansed from all desire of injuring others, the conduct that is followed by those called good, is sure, O Jajali, to acquire the merit of righteousness (and Emancipation which is its fruits). In this world, as in a river, a piece of wood that is being borne away by the current as it pleases, is seen to come into contact (for some time) with another piece that is being similarly borne away. There, on the current, other pieces of wood that had been joined together, are seen again to separate from one another. Grass, sticks, and cowdung cakes are seen to be united together. This union is due to accident and not to purpose or design.[2] He of whom no creature is frightened in the least is himself, O ascetic, never frightened by any creature. He, on the other hand, O learned man, of whom every creature is frightened as of a wolf, becomes himself filled with fear as aquatic animals when forced to leap on the shore from fear of the roaring *Vadava* fire.[3] This practice of universal harmlessness hath arisen even thus. One may follow it by every means in one's power. He who has followers and he who has wealth may seek to adopt it. It is sure to lead also to prosperity and heaven.[4] Inconsequence of their ability to dispel the fears of others, men possessed of wealth and followers are regarded as foremost by the learned. They that are for ordinary happiness practise this duty of universal harmlessness for the sake of fame; while they that are trully skilled, practise the same for the sake of attaining to *Brahma*.[5] Whatever fruits one enjoys by penances, by sacrifices, by practising liberality, by speaking the truth, and by paying court to wisdom, may all be had by practising the duty of harmlessness. That person who gives unto all creatures the assurance of harmlessness obtains the merit of all sacrifices and at last wins fearlessness for himself as his reward. There is no duty superior to the duty of

[1]The correct reading seems to be *vimuchyate*. — The sense is this: there is an eternal course of righteousness as laid down in the Vedas. That which is called the conduct of the good may sometimes be stained by some errors. Fools, led by this, give up righteousness itself. On the other hand, wise men, avoiding those errors, take what is good and are saved. An old saying is cited by the commentator to the effect that when all is threatened, a wise man gives up half for saving the remainder. A fool, however, gives up the whole when only half is threatened with destruction.

[2]The word *iha* in verse is the only indication of the speaker's desire to allude to the union of relatives in this world.

[3]K.P. Singha quietly omits the second half of the second line. The Burdwan translator, as usual, blunders in rendering it. The fact is, *krosatah* is not an adjective of *vrikat*, but stands for the roaring Vadava fire. The commentator distinctly mentions *drishtante Vadavagnih*.

[4]Both the Vernacular translators have misunderstood this verse.

[5]*Alpahrillekhah* is explained by the commentator as *alpam vahyasukham hridilekheva pratishthitam yesham;* hence, men who seek ordinary felicity, *viz.*, that which has a termination. The *patavah* are of course, the truly wise, *i.e.*, those that seek felicity that is unending. *Kritsna* is *Brahma; tadartham abhayadanamitinirnaya yesham*, i.e., the truly wise practice it for the sake of *Brahma*. It is almost impossible to understand verses such as these without the aid of the commentator.

abstention from injuring other creatures. He of whom, O great ascetic, no creature is frightened in the least, obtains for himself fearlessness of all creatures. He of whom everybody is frightened as one is of a snake ensconced within one's (sleeping) chamber, never acquires any merit in this world or in the next. The very gods, in their search after it, become stupefied in the track of that person who transcends all states, the person, *viz.*, who constitutes himself the soul of all creatures and who looketh upon all creatures as identical with his own self.[1] Of all gifts, the assurance of harmlessness to all creatures is the highest (in point of merit). I tell thee truly, believe me, O Jajali! One who betakes himself to acts at first wins prosperity, but then (upon the exhaustion of his merit) he once more encounters adversity. Beholding the destruction of (the merits of) acts, the wise do not applaud acts. There is no duty, O Jajali, that is not prompted by some motive (of happiness). Duty, however, is very subtile. Duties have been laid down in the Vedas for the sake of both *Brahma* and heaven.[2] The subject of duties hath many secrets and mysteries. It is so subtile that it is not easy to understand it fully. Amongst diverse conflicting ordinances, some succeed in comprehending duty by observing the acts of the good.[3] Why dost thou not consume them that emasculate bulls and bore their noses and cause them to bear heavy burthens and bind them and put them under diverse kinds of restraint, and that eat the flesh of living creatures after slaying them? Men are seen to own men as slaves, and by beating, by binding, and by otherwise subjecting them to restraints, cause them to labour day and night. These people are not ignorant of the pain that results from beating and fastening in chains.[4] In every creature that is endued with the five senses live all the deities. Surya, Chandramas, the god of wind, Brahman, Prana, Kratu, and Yama (these dwell in living creatures). There are men that live by trafficking in living creatures! When they earn a living by such a sinful course, what scruples need they feel in selling dead carcases? The goat is Agni. The sheep is Varuna. The horse is Surya. Earth is the deity Virat. The cow and the calf are Soma. The man who sells these can never obtain success. But what fault can attach to the sale of oil, or of Ghrita, or honey, or drugs, O regenerate one? There are many animals that grow up in ease and comfort in places free from gnats and biting insects. Knowing that they are loved

[1] *Padaishinah* has reference to *Devah*. The sandhi in *Devapi* is arsha. The deities become stupefied in his *track*, *i.e.*, fail to see or find it out, for such a man is *apadah*, *i.e.*, transcends the highest regions of felicity, such as even the region of Brahman, because of their non-eternity. Such a man attains to *Brahma*, which is infinite and eternal.

[2] *Bhuta* is explained by the commentator as *Brahma*, and *Bhavya*, as heaven or the regions of felicity in the next world. In the Vedas both kinds of duties occur, such as Samah, etc., for *Brahma*, and sacrifices, &c., for heaven.

[3] The commentator cites some conflicting ordinances about the slaughter of kine. The subject of duty, is thus confused, contradictory declarations being noticeable in the Vedas.

[4] *Badha* here means striking or beating. If taken in the sense of 'death' the meaning would be putting some to death so that others may be frightened. These verses are a noble protest against the institution of slavery.

dearly by their mothers, men persecute them in diverse ways, and lead them into miry spots abounding with biting insects. Many draft animals are oppressed with heavy burthens. Others, again, are made to languish in consequence of treatment not sanctioned by the scriptures. I think that such acts of injury done to animals are in no way distinguished from foeticide. People regard the profession of agriculture to be sinless. That profession, however, is certainly fraught with cruelty. The iron-faced plough wounds the soil and many creatures that live in the soil. Cast thy eyes, O Jajali, on those bullocks yoked to the plough. Kine are called in the Srutis the Unslayable. That man perpetrates a great sin who slays a bull or a cow.[1] In days of yore, many Rishis with restrained senses addressed Nahusha, saying, 'Thou hast, O king, slain a cow which is declared in the scriptures to be like unto one's mother. Thou hast also slain a bull, which is declared to be like unto the Creator himself.[2] Thou hast perpetrated an evil act, O Nahusha, and we have been exceedingly pained at it.' For cleansing Nahusha, however, they divided that sin into a hundred and one parts and converting the fragments into diseases cast them among all creatures.[3] Thus, O Jajali, did those highly-blessed *Rishis* cast that sin on all living creatures, and addressing Nahusha who had been guilty of foeticide, said, 'We shall not be able to pour libations in thy sacrifice.' Thus said those high-souled Rishis and Yatis conversant with the truths of all things, having ascertained by their ascetic power that king Nahusha had not been intentionally guilty of that sin.[4] These, O Jajali, are some of the wicked and dreadful practices that are current in this world. Thou practisest them because they are practised by all men from ancient times, and not because they agree with the dictates of thy cleansed understanding. One should practise what one considers to be one's duty, guided by reasons, instead of blindly following the practices of the world. Listen now, O Jajali, as to what my behaviour is towards him that injures and him that praises me. I regard both of them in the same light. I have none whom I like and none whom I dislike. The wise applauded such a course of conduct as consistent with duty or religion. Even this course of conduct, which is consistent with reasons, is followed by Yatis. The righteous always observe it with eyes possessed of improved vision.' "

[1]Some texts read *Prishadhro-gamlavanniva*, meaning *Prishadhara* perpetrated a great sin by killing a cow (mistaking it for a tiger, as the story goes).

[2]The cow is called the mother because of the use to which she is subservient. Her milk nourishes every infant as much as the mother's bosom. The bull, again, is *Prajapati*, because like *Prajapati* he creates offspring and assists man in the production of food.

[3]Nahusha had killed a cow and a bull for honouring the *Rishis*. The latter, however, expressed their dissatisfaction at the act, and cleansed him of the sin in the manner indicated in the text. The commentator cites the instance of how Indra was cleansed of the sin of Brahmanicide. The *Rishis*, in compassion, distributed the sin among all beings of the feminine sex. That sin manifests itself in their periodical flows and the consequent impurity.

[4]The commentator explains that the *Rishis* addressed Nahusha in that style even when they knew that he had not intentionally slain the cow and the bull. The object of the speaker is to show the enormity of the act when done intentionally.

SECTION CCLXIII

"Jajali said, 'This course of duty that thou, O holder of scales, preachest, closes the door of heaven against all creatures and puts a stop to the very means of their subsistence. From agriculture comes food. That food offers subsistence even to thee. With the aid of animals and of crops and herbs, human beings, O trader, are enabled to support their existence. From animals and food sacrifices flow. Thy doctrines smack of atheism. This world will come to an end if the means by which life is supported have to be abandoned.'

"Tuladhara said, 'I shall now speak on the object of the means of sustenance. I am not, O Brahmana, an atheist. I do not blame Sacrifices. The man, however, is very rare that is truly conversant with Sacrifice. I bow to that Sacrifice which is ordained for Brahmanas. I bow also to them that are conversant with that Sacrifice. Alas, the Brahmanas, having given up the Sacrifice that is ordained for them, have betaken themselves to the performance of Sacrifices that are for Kshatriyas.[1] Many persons of faith, O regenerate one, that are covetous and fond of wealth, without having understood the true meaning of the declarations of the Srutis, and proclaiming things that are really false but that have the show of truth, have introduced many kinds of Sacrifices, saying, 'This should be given away in this Sacrifice. This other thing should be given away in this other Sacrifice. The first of this is very laudable.' The consequence, however, of all this, O Jajali, is that theft and many evil acts spring up.[2] It should be known that only that sacrificial offering which was acquired by righteous means can gratify the gods. There are abundant indications in the scriptures that the worship of the deities may be accomplished with vows, with libations poured on the fire, with recitations or chanting of the Vedas, and with plants and herbs. From their religious acts unrighteous persons get wicked offspring. From covetous men are born children that are covetous, and from those that are contented spring children that are contented. If the sacrificer and the priest suffer themselves to be moved by desire of fruit (in respect of the Sacrifices they perform or assist in), their children take the stain. If, on the other hand, they do not yield to desire of fruit, the children born to them become of the same kind. From Sacrifices spring progeny like clear water from the firmament. The libations poured on the sacrificial fire rise up to the Sun. From the Sun springs rain. From rain springs food. From food are born living creatures. In former days, men righteously devoted to Sacrifices used to obtain therefrom the fruition of all their wishes. The earth yielded crops without tillage. The blessing uttered

[1]The fact is, all Sacrifices, in which injury is done to animal and vegetable life are Sacrifices for Kshatriyas. The only Sacrifice that Brahmanas should perform is *Yoga*.

[2]Sacrifices are always attractive for the fame they bring. Their performance depends upon wealth. The acquisition of wealth leads to the commission of many evil acts.

by the *Rishis* produced herbs and plants.[1] The men of former times never performed Sacrifices from desire of fruits and never regarded themselves as called upon to enjoy those fruits. Those who somehow perform sacrifices, doubting the while their efficacy take birth in their next lives as dishonest, wily, and greedy men exceedingly covetous of wealth. That man who by the aid of false reasoning holds up all the authoritative scriptures as fraught with evil, is certain to go, for such sinful act of his, into the regions of the sinful. Such a man is certainly possessed of a sinful soul, O foremost of Brahmanas, and always remains here, bereft of wisdom.[2] That man who regards those acts obligatory which have been laid down in the Vedas and directed to be accomplished every day, who is penetrated with fear if he fails to accomplish them any day, who takes all the essentials of Sacrifice as identical with *Brahma*, and who never regards himself as the actor, is truly a Brahmana.[3] If the acts of such a person become incomplete, or if their completion be obstructed by all unclean animals, even then those acts are, as heard by us, of superior efficacy. If, however, those acts are done from desire of fruit (and their completion be obstructed by such impediments), then expiation would become necessary. They who covet the acquisition of the highest object of life (*viz.*, Emancipation), who are bereft of cupidity in respect of all kinds of worldly wealth, who discard all provision for the future, and who are freed from envy, betake themselves to practice of truth and self-restraint as their Sacrifice.[4] They that are conversant with the distinction between body and soul, that are devoted to Yoga, and that meditate on the *Pranava*, always

[1]The sense is that in former days when the true meaning of Sacrifice was understood and all men performed them without being urged by the desire of fruit, the beneficial consequences that flowed were the production of crops without tillage (and without injury to animals that live in holes and burrows). The good wishes the *Rishis* cherished for all creatures were sufficient to produce herbs and plants and trees. May not this be taken as an indication of the traditional idea of the happiness of Eden before the fall of man?

[2]'Bereft of wisdom' is explained by the commentator as implying the non-attainment of emancipation.

[3]This verse is exceedingly terse and condensed. In the second line, the words *Brahmaiva vartate loke*, literally rendered, mean 'who believes that only Brahma exists in the world.' The commentator takes these words as implying 'who regards every essential of Sacrifice as *Brahma*.' Although I have followed the commentator, yet I think his interpretation to be rather far-fetched. Why may not the words be taken in a literal sense? He who takes *Brahma* to be all things and all things to be *Brahma*, becomes sinless and deserves to be called a Brahmana. The last word of the second line simply means 'who does not regard his own self as the actor.' The view expressed in the *Gita* is that we should do all acts believing ourselves to be only agents or instruments of the Supreme deity. Acts are His, we are only His tools. Such a conviction is sure to guard us against all evil acts.

[4]What is said in verse 17 is that when Sacrifices are done from a sense of duty, notwithstanding their incompleteness, they become efficacious. It is only when they are performed from desire of fruit that expiation becomes necessary if their completion be obstructed by any cause. Having thus applauded the Sacrifices (represented by acts) of the truly wise, other kinds of Sacrifices are indicated in verse 18. K.P. Singha translates 18 correctly. The Burdwan version is erroneous.

succeed in gratifying others.[1] The universal Brahma (*viz., Pranava*), which is the soul of the deities, dwells in him who is conversant with Brahma. When, therefore, such a man eats and is gratified, all the deities, O Jajali, become gratified and are contented.[2] As one who is gratified with all kinds of taste feels no desire for any particular taste, after the same manner one who is gratified with knowledge hath everlasting gratification which to him is a source of perfect bliss. Those wise men who are the refuge of righteousness and whose delight is in righteousness, are persons that have certain knowledge of what is to be done and what should not be done. One possessed of such wisdom always regards all things in the universe to have sprung from his own Self.[3] Some that are endued with knowledge, that strive to reach the other shore (of this ocean of life), and that are possessed of faith, succeed in attaining to the region of Brahman, which is productive of great blessings, highly sacred, and inhabited by righteous persons, — a region which is freed from sorrow, whence there is no return, and where there is no kind of agitation or pain. Such men do not covet heaven. They do not adore Brahma in costly sacrifices. They walk along the path of the righteous. The Sacrifices they perform are performed without injury to any creature.[4] These men know trees and herbs and fruits and roots as the only sacrificial offerings. Covetous priests, for they are desirous of wealth, never officiate at the sacrifices of these (poor) men. These regenerate men, although all their acts have been completed, still perform sacrifices from desire of doing good to all creatures and constituting their own selves as sacrificial offerings.[5] For this reason, grasping priests officiate at the Sacrifices of only those misguided persons who, without endeavouring to attain to Emancipation, seek for heaven. As regards those, however, that are really good, they always seek, by accomplishing their own duties, to cause others to ascend to heaven. Looking at both these kinds of behaviour, O Jajali, I have (abstained from injuring any creature in the world and have) come to regard all creatures with an equal heart.[6] Endued with wisdom, many foremost of Brahmanas perform Sacrifices (which with respect to their fruits are of two kinds, for some of

[1] *Swayajna* is literally 'sacrifice in one's own self'; hence, Yoga, *Brahmam vedam* is *Pranava* or *Om.*

[2] K.P. Singha erroneously translates this verse. The Burdwan version, so far as it goes, is correct. *Sarvam Brahma* is explained as *Pranava*, which is *akhilam daivatam*, for the Srutis declare that *Omkarah sarvadaivatyah*, *Brahmani* is *Brahmavidi*. What is intended to be said in this verse is that when such a man eats and is gratified, the whole universe becomes gratified. In the Vana Parvam, Krishna, by swallowing a particle of pottage gratified the hunger of thousands of Durvasa's pupils.

[3] Such a man regards all things as Brahma, and himself as Brahma.

[4] K.P. Singha blunders in rendering the second half of the first line. *Yasah*, the commentator explains, is *Mahadyasah* or Brahma. 'The path of the righteous,' the commentator thinks, is Yoga.

[5] *i.e.*, they perform mental Sacrifices.

[6] 'For the reason,' *i.e.*, because they cannot officiate at the Sacrifices of those that are truly good. In the second line (28 is a triplet), the nominative *sadhavah* is understood. The meaning is that such men, that is, the truly good, accomplish their own duties not for benefiting their own selves but for the good of others. What is said in the third line is that

them lead to Emancipation whence there is no return, and others lead to regions of bliss whence there is return). By performing those Sacrifices, they proceed, O great ascetic, along paths trodden by the gods. Of one class of Sacrificers (*viz.*, they who sacrifice from desire of fruit) there is return (from the region which they reach). Of those, however, that are truly wise (*viz.*, those who sacrifice without being urged thereto by desire of fruit), there is no return. Although both classes of sacrificers, O Jajali, proceed along the path trodden by the deities (in consequence of the sacrifices they perform), yet such is the difference between their ultimate ends.[1] In consequence of the success that attends the purposes formed in the mind of such men, bulls, without being forced thereto, willingly set their shoulders to the plough for assisting at tillage and to the yoke for dragging their cars, and kine pour forth milk from udders untouched by human hands. Creating sacrificial stakes (and other necessaries of Sacrifice) by simple fiats of the will, they perform many kinds of Sacrifice well-completed with abundant presents.[2] One who is of such a cleansed soul may slaughter a cow (as an offering in Sacrifice).[3] They, therefore, that are not of that kind should perform Sacrifices with herbs and plants (and not animals). Since Renunciation hath such merit, it is for that reason that I have kept it before my eyes in speaking to thee.[4] The gods know him for a Brahmana who has given up all desire of fruit, who hath no exertion in respect of worldly acts, who never bows down his head unto any one, who never utters the praises of others, and who is endued with strength though his acts have all been weakened.[5] What, O Jajali, will be the end of him who doth not recite the Vedas, unto others, who doth not perform Sacrifices (properly), who doth not make gifts unto (deserving) Brahmanas, and who followeth an avocation in which every kind of desire is indulged? By properly reverencing, however, the duties that appertain to Renunciation, one is sure of attaining to *Brahma*.'[6]

observing both kinds of behaviour, *i.e.*, that of the good and that of the misguided, I follow the path of the former by abstaining from every kind of injury.

[1] *Yajneshu* is 'among Sacrifices.' *Yani* has reference to the different kinds of the Sacrifices, *viz.*, those performed from desire of fruit and consequently productive of Return, and those not performed from desire of fruit and consequently leading to Emancipation. *Tena* stands for *tena Yajnena*. What the speaker wishes to lay down is that only a certain class of sacrificers succeed in attaining to an end whence there is no return.

[2] The sense seems to be that they perform mental Sacrifices, and not actual sacrifices after having created by Yoga-power all the necessary articles.

[3] The sin of slaughtering a cow will not touch such a person, his soul being above the influence of acts.

[4] *i.e.*, I have for this reason spoken in praise of Renunciation and not that frame of mind in which one acts from desire of fruit.

[5] These are, of course, the indications of complete Renunciation. Such a man never bends his head to another and never flatters another, for he is above all want.

[6] Verse 35 is a triplet. In the first two lines the speaker says that one who does not accomplish the acts specified, fails to attain to a desirable end. In the last line, *idam*, refers to the duties of a true Brahmana or the indications of the Renunciation as laid down in verse 34. *Daivatam kritwa*, is explained by the commentator as *Daivatamiva sevaniyam kritwa*, *Yajnam* is Vishnu or Brahma as the Srutis declare.

"Jajali said, 'We had never before, O son of a trader, heard of these recondite doctrines of ascetics that perform only mental Sacrifices. These doctrines are exceedingly difficult of comprehension. It is for this reason that I ask thee (about them). The sages of olden days were not followers of those doctrines of Yoga. Hence, the sages that have succeeded them have not propounded them (for general acceptance).[1] If thou sayest that only men of brutish minds fail to achieve sacrifices in the soil of the Soul, then, O son of a trader, by what acts would they succeed in accomplishing their happiness? Tell me this, O thou of great wisdom! Great is my faith in thy words.'[2]

"Tuladhara said, 'Sometimes sacrifices performed by some persons do not become sacrifices (in consequence of the absence of faith of those that perform them). These men, it should be said, are not worthy of performing any sacrifice (internal or external). As regards the faithful, however, only one thing, *viz.*, the cow, is fit for upholding all sacrifices by means of full libations of clarified butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs.[3] (The Vedas declare that sacrifices cannot be performed by an unmarried man). In performing sacrifices, however, according to the mode I have pointed out (*viz.*, by abstaining from slaughter of animals and dedicating only clarified butter, etc.), one may make Faith one's wedded wife, for dedicating such (innocent) offerings to the deities. By duly reverencing such sacrifices, one is sure to attain to *Brahma*.[4] To the exclusion of all animals (which are certainly unclean as offering in sacrifices), the rice-ball is a worthy offering in sacrifices. All rivers are as sacred as the Saraswati, and all mountains are sacred. O Jajali, the Soul is itself a *Tirtha*. Do not wander about on the earth for visiting sacred places. A person, by observing these duties (that I have spoken of and that do not involve injury to other

[1]The Munis referred to in the first line are those mentioned in verse 31 above. They are the *atmayajins* or mental sacrificers. *Kashtam* is *gahanam*. *Asya* in the second line refers to the particular *Yoga* of those Munis. Lest the Yoga propounded by Tuladhara be regarded as altogether new, a circumstance that would detract from their merit, the commentator explains the words *natah* as preceded by *Avekshamana api* understood.

[2]*Yasmin* here is equivalent to *Yadi*, it being, as the commentator explains, *Vibhaktipratirupakam avyayam*. *Eva* is equivalent to *Evam*, meaning *Twaduktaprakarena; atmatirtha* means *atmaiva tirtham* or *Yajnabhumistatra*. *Prapnuyat* in the second line stands for *prapnuyuh*. The use of the singular for the plural is *arsha*.

[3]What is said here is this: the sacrifices of some men become lost through absence of faith. These men, it is plain, are not worthy of performing any kind of sacrifice internal or external. The performance of sacrifice, however, is easy. The cow and her products can minister to all sacrifices. In the case of those that are able, full libations of clarified butter, of milk, and of curds, are sufficient to enable them to perform whatever sacrifice they wish. As regards those that are poor, the dust of a cow's hoof and the water in which a cow's tail and horns have been washed, are quite sufficient to enable them to perform their sacrifices. *Purnahuti* should not, I think, be taken as different from clarified butter, etc.

[4]All these verses are exceedingly terse. *Anena vidhina* is the mode which the speaker himself advocates, *viz.*, the performance of sacrifices without slaughter of animals. *Niyojayan* is an instance *hetau satri*. After *prakaroti Sraddham* is understood. *Ishtam* here means *Yagam*. *Yajunam* (as in verse 35 above) is *Brahma*.

creatures), and by seeking the acquisition of merit agreeably to his own ability, certainly succeeds in obtaining blessed regions hereafter.'[1]

"Bhishma continued, 'These are the duties, O Yudhishthira, which Tuladhara applauded, — duties that are consistent with reason, and that are always observed by those that are good and wise.' "

SECTION CCLXIV

"Tuladhara said, 'See with thy own eyes, O Jajali, who, *viz.*, those that are good or those that are otherwise, have adopted this path of duty that I have spoken of. Thou shalt then understand properly how the truth stands. Behold, many birds are hovering in the shy. Amongst them are those that were reared on thy head, as also many hawks and many others of other species. Behold, O Brahmana, those birds have contracted their wings and legs for entering their respective nests. Summon them, O regenerate one! There those birds, treated with affection by thee, are displaying their love for thee that art their father. Without doubt, thou art their father, O Jajali! Do thou summon thy children.'

"Bhishma continued, 'Then those birds, summoned by Jajali, made answer agreeably to the dictates of that religion which is not fraught with injury to any creature.[2] All acts that are done without injuring any creature become serviceable (to the doer) both here and hereafter. Those acts, however, that involve injury to others, destroy faith, and faith being destroyed, involves the destroyer in ruin. The sacrifices of those that regard acquisition and non-acquisition in the same light, that are endued with faith that are self-restrained, that have tranquil minds, and that perform sacrifices from a sense of duty (and not from desire of fruit), become productive of fruit.[3] Faith with respect to Brahma is the daughter of Surya, O regenerate one. She is the protectress and she is the giver of good birth. Faith is superior to the merit born of (Vedic) recitations and meditation.[4] An act vitiated by defect of speech is saved by Faith. An act vitiated by defect of mind is saved by Faith. But

[1]The soul is itself a *tirtha*. A *tirtha*, of course, is a spot containing sacred water. One should seek the acquisition of merit in the soul instead of going to places called sacred and lying in different parts of the earth. 'According to his own ability' means 'according to the best of his power.' If one can perform a sacrifice with clarified butter, one should not do it with the dust of a cow's hoofs.

[2]*Dharmasya vachanat kila* is explained by the commentator as *Dharmasya ahinsatmakasya samvandhino vachanat*. I think the words may also mean, 'obeying the voice of Dharma.'

[3]The two negatives in the second line amount to an affirmative assertion.

[4]*Vaivaswati* is 'appertaining to Vivaswat or *prakasarupachidatma*, hence '*Brahma-vishayini*. 'Daughter of Surya' means *Sattwiki*. Faith is *vahirvangamanasi*, *i.e.*, is the outward form of speech and mind,' implying that it 'transcends (the merit born of) speech (recitation) and mind (meditation).'

neither speech nor mind can save an act that is vitiated by want of Faith.[1] Men conversant with the occurences of the past recite in this connection the following verse sung by Brahman. The offerings in sacrifices of a person that is pure (in body and acts) but wanting in Faith, and of another that is impure (in respect of their worthiness of acceptance). The food, again, of a person conversant with the Vedas but miserly in behaviour, and that of a usurer that is liberal in conduct,[2] the deities after careful consideration, had held to be equal (in respect of their worthiness of acceptance). The Supreme Lord of all creatures (*viz.*, Brahman) then told them that they had committed an error. The food of a liberal person is sanctified by Faith. The food, however, of the person that is void of Faith is lost in consequence of such want of Faith. The food of a liberal usurer is acceptable but not the food of a miser.[3] Only one person in the world, *viz.*, he that is bereft of Faith, is unfit to make offerings to the deities. The food of only such a man is unfit to be eaten. This is the opinion of men conversant with duties. Want of Faith is a high sin. Faith is a cleanser of sins. Like a snake casting off its slough, the man of Faith succeeds in casting off all his sin. The religion of abstention with Faith is superior to all things considered sacred. Abstaining from all faults of behaviour, he who betakes himself to Faith, becomes sanctified. What need hath such a person of penances, or of conduct, or of endurance? Every man has Faith. Faith, however, is of three kinds, *viz.*, as affected by Sattwa, by Rajas and by Tamas, and according to the kind of Faith that one has, one is named. Persons endued with goodness and possessed of insight into the true import of morality have thus laid down the subject of duties. We have, as the result of our enquiries, got all this from the sage Dharmadarsana. O thou of great wisdom, betake thyself to Faith, for thou shalt then obtain that which is superior. He who has Faith (in the declarations of the Srutis), and who acts according to their import (in the belief that they are good for him), is certainly of righteous soul. O Jajali, he who adheres to his own path (under the influence of Faith) is certainly a superior person.'

"Bhishma continued, 'After a short while, Tuladhara and Jajali, both of whom had been endued with great wisdom, ascended to heaven and sported

[1]'Defects of speech' are the incorrect utterance of *mantras*. 'Defects of mind' are such as listlessness, haste, etc.

[2]*Kadarya* is explained by the commentator as 'miserly.' I think it may be taken also in a more extended sense. Then again *vardhushi* is a usurer and not necessarily a dealer in corn.

[3]The commentator is entirely silent upon this verse. The two Bengali versions have proceeded in two different ways. The four classes of persons indicated in the previous verses are (1) he that is destitute of faith but is (outwardly) pure, (2) he that has faith but is not (outwardly) pure, (3) a miserly person possessed of learning, and (4) a usurer endued with liberality. The answer of Brahman, without touching other points, refers particularly to faith. The liberal man's food is sanctified by faith. The food of him that has no faith is lost. For this reason, the liberal man's food, even if he happens to be a usurer, is worthy of acceptance, and not so the food of the miser even though he may be possessed of Vedic lore.

there in great happiness,[1] having reached their respective places earned by their respective acts. Many truths of this kind were spoken of by Tuladhara. That eminent person understood this religion (of abstention from injury) completely. These eternal duties were accordingly proclaimed by him. The regenerate Jajali, O son of Kunti, having heard these words of celebrated energy, betook himself to tranquillity. In this way, many truths of grave import were uttered by Tuladhara, illustrated by examples for instruction. What other truths dost thou wish to hear?' "

SECTION CCLXV

"Bhishma said, 'In this connection is cited an old narrative of what was recited by king Vichakhy through compassion for all creatures. Beholding the mangled body of a bull, and hearing the exceedingly painful groans of the kine in a cow-slaying sacrifice, and observing the cruel Brahmanas that gathered there for assisting at the ceremonies, that king[2] uttered these words, 'Prosperity to all the kine in the world.' When the slaughter had commenced, these words expressive of a blessing (to those helpless animals) were pronounced. And the monarch further said, 'Only those that are transgressors of defined limits, that are destitute of intelligence, that are atheists and sceptics, and that desire the acquisition of celebrity through sacrifices and religious rites speak highly of the slaughter of animals in sacrifices.[3] The righteous-souled Manu has applauded (the observance of) harmlessness in all (religious) acts. Indeed, men slaughter animals in sacrifices, urged by only the desire of fruit.[4] Hence, guided by authority (in respect of slaughter and abstention from slaughter or harmlessness) one conversant (with the scriptures) should practise the true course of duty which is exceedingly subtile. Harmlessness to all creatures is the highest of all duties. Living in the vicinity of an inhabited place and injuring oneself to the observance of rigid vows, and disregarding the fruits indicated of Vedic acts, one should give up domesticity, adopting a life of Renunciation. Only they that are mean are urged by the desire of

[1]The commentator takes the word *divam* as implying *hardakasam*. They sported (not in the ordinary felicity of heaven but) in the puissance of Yoga.

[2]*Gograhe* is explained by the commentator as 'a sacrifice in which kine are slain.' *Yajnavatasya* is an instance of the genitive for the accusative. It means *Yajnavatsthan nirdayan Brahmanan*. The expression may also mean 'in the cow-pen within the sacrificial enclosure.'

[3]*Avyaktaih* is explained by the commentator as *Yajnadi-dwaraiva khyatimichchhadbhih*.

[4]*Kamakara* may also mean *recklessness*. *Vahirvedyam* is 'on the outer Vedi or altar.' The actual slaughter takes place on this *vedi*. The Burdwan translator misunderstands the word.

fruit.[1] Reverentially mentioning sacrifices and trees and sacrificial stakes, men do not eat tainted meat. This practice, however, is not worthy of applause.[2] Wine, fish, honey, meat, alcohol, and preparations of rice and sesame seeds, have been introduced by knaves. The use of these (in sacrifices) is not laid down in the Vedas. The hankering after these arises from pride, error of judgment, and cupidity. They that are true Brahmanas realise the presence of Vishnu in every sacrifice. His worship, it has been laid down, should be made with agreeable *Payasa*. (The leaves and flowers of) such trees as have been indicated in the Vedas, whatever act is regarded as worthy and whatever else is held as pure by persons of pure hearts and cleansed natures and those eminent for knowledge and holiness, are all worthy of being offered to the Supreme Deity and not unworthy of His acceptance.'[3]

"Yudhishthira said, 'The body and all sorts of dangers and calamities are continually at war with each other. How, therefore, will a person who is totally free from the desire of harming and who on this account will not be able to act, succeed in keeping up his body?'[4]

"Bhishma said, 'One should, when able, acquire merit and act in such a way that one's body may not languish and suffer pain, and that death may not come.' "[5]

SECTION CCLXVI

"Yudhishthira said, 'Thou, O grandsire, art our highest preceptor in the matter of all acts that are difficult of accomplishment (in consequence of the commands of superiors on the one hand and the cruelty that is involved in them on the other). I ask, how should one judge of an act in respect of either

[1] *Upasya*, is explained by the commentator as 'living *near* an inhabited place.' *Vedakritah Srutih* are the fruits indicated in the Vedas of the acts laid down in them. *Acharah* has reference to the duties of the domestic mode of life. *Acharah* should be made *anacharah*, *i.e.*, should not be followed. The Sannyasa mode of life is thus recommended.

[2] The meaning is this: ordinary men abstain from tainted meat, regarding all meat as tainted which is obtained from animals that are not killed in sacrifices and in course of religious acts. The speaker, however, holds that this practise is not worthy of applause, for all meat is tainted, including that of animals slain in sacrifices. K.P. Singha gives the sense correctly though his rendering is not literal. The Burdwan translator, misunderstanding text and commentary, jumbles them together and gives an incorrect rendering.

[3] Hence there is no need for sacrifices with slaughter of animals, and alcohol, etc.

[4] The sense is this: dangers are always seeking to destroy the body. The body is always seeking to destroy those destroyers. This perpetual war or struggle implies the desire to injure. How then, asks Yudhishthira, is it possible for any man to lead a perfectly harmless life, harm being implied in the very fact of continued existence?

[5] The sense, of course, is that one should acquire religious merit without wasting one's body; one should not, that is, cause one's body to be destroyed for the sake of earning merit.

one's obligation to do it or of abstaining from it? Is it to be judged speedily or with delay?'

"Bhishma said, 'In this connection is cited the old story of what occurred with respect to Chirakarin born in the race of Angirasa. Twice blessed be the man that reflects long before he acts. One that reflects long before he acts is certainly possessed of great intelligence. Such a man never offends in respect of any act. There was once a man of great wisdom, of the name of Chirakarin, who was the son of Gautama. Reflecting for a long time upon every consideration connected with proposed acts, he used to do all he had to do. He came to be called by the name of Chirakarin because he used to reflect long upon all matters, to remain awake for a long time, to sleep for a long time, and to take a long time in setting himself to the accomplishment of such acts as he accomplished. The clamour of being an idle man stuck to him. He was also regarded as a foolish person, by every person of a light understanding and destitute of foresight. On a certain occasion, witnessing an act of great fault in his wife, the sire Gautama passing over his other children, commanded in wrath this Chirakarin, saying, 'Slay thou this woman.' Having said these words without much reflection, the learned Gautama, that foremost of persons engaged in the practice of Yoga, that highly blessed ascetic, departed for the woods. Having after a long while assented to it, saying, 'So be it,' Chirakarin, in consequence of his very nature, and owing to his habit of never accomplishing any act without long reflection, began to think for a long while (upon the propriety or otherwise of what he was commanded by his sire to do). How shall I obey the command of my sire and yet how avoid slaying my mother? How shall I avoid sinking, like a wicked person, into sin in this situation in which contradictory obligations are dragging me into opposite directions? Obedience to the commands of the sire constitutes the highest merit. The protection of the mother again is a clear duty. The status of a son is fraught with dependence. How shall I avoid being afflicted by sin? Who is there that can be happy after having slain a woman, especially his mother? Who again can obtain prosperity and fame by disregarding his own sire? Regard for the sire's behest is obligatory. The protection of my mother is equally a duty. How shall I so frame my conduct that both obligations may be discharged? The father places his own self within the mother's womb and takes birth as the son, for continuing his practices, conduct, name and race. I have been begotten as a son by both my mother and my father. Knowing as I do my own origin, why should I not have this knowledge (of my relationship with both of them)? The words uttered by the sire while performing the initial rite after birth, and those that were uttered by him on the occasion of the subsidiary rite (after the return from the preceptor's abode) are sufficient (evidence) for settling the reverence due to him and indeed, confirm the reverence actually paid to him.[1] In consequence of his bringing up the son

[1]On the occasion of the *Jata-karma* the sire says 'be thou as hard as adamant,' 'be thou an axe (unto all my foes).' The *upakarma* or subsidiary rite is performed on the occasion of

and instructing him, the sire is the son's foremost of superiors and the highest religion. The very Vedas lay it down as certain that the son should regard what the sire says as his highest duty. Unto the sire the son is only a source of joy. Unto the son, however, the sire is all in all. The body and all else that the son owns have the sire alone for their giver. Hence, the behests of the sire should be obeyed without ever questioning them in the least. The very sins of one that obeys one's sire are cleansed (by such obedience). The sire is the giver of all articles of food, of instructions in the Vedas, and of all other knowledge regarding the world. (Prior to the son's birth) the sire is the performer of such rites as Garbhadhana and Simantonnayana.[1] The sire is religion. The sire is heaven. The sire is the highest penance. The sire being gratified, all the deities are gratified. Whatever words are pronounced by the sire become blessings that attach to the son. The words expressive of joy that the sire utters cleanse the son of all his sins. The flower is seen to fall away from the stalk. The fruit is seen to fall away from the tree. But the sire, whatever his distress, moved by parental affection, never abandons the son. These then are my reflections upon the reverence due from the son to the sire. Unto the son the sire is not an ordinary object. I shall now think upon (what is due to) the mother. Of this union of the five (primal) elements in me due to my birth as a human being, the mother is the (chief) cause as the firestick of fire.[2] The mother is as the fire-stick with respect to the bodies of all men. She is the penacea for all kinds of calamities. The existence of the mother invests one with protection; the reverse deprives one of all protection. The man who, though divested of prosperity, enters his house, uttering the words, 'O mother!' — hath not to indulge in grief. Nor doth decrepitude ever assail him. A person whose mother exists, even if he happens to be possessed of sons and grandsons and even if he counts a hundred years, looks like a child of but two years of age. Able or disabled, lean or robust, the son is always protected by the mother. None else, according to the ordinance, is the son's protector. Then doth the son become old, then doth he become stricken with grief, then doth the world look empty in his eyes, when he becomes deprived of his mother. There is no shelter (protection against the sun) like the mother. There is no refuge like the mother. There is no defence like the mother. There is no one so dear as the mother. For having borne him in her womb the mother is the son's *Dhatri*. For having been the

the *samavartana* or return from the preceptor's abode. It is called subsidiary because it does not occur among the rites laid down in the Griha Sutras. The words uttered on that occasion are, 'Thou art my own self, O Son.'

[1]*Bhogya* implies such articles as dress, etc. *Bhojya* implies food, etc. *Pravachana* is instruction in the scriptures. *Garbhadhana* is the ceremonial in connection with the attainment of puberty by the wife. *Simantonnayana* is performed by the husband in the fourth, sixth or eighth month of gestation, the principal rite being the putting of the minimum mark on the head of the wife. The mark is put on the line of partition of her locks.

[2]In India in every house two sticks were kept for producing fire by rubbing. These were replaced by the flint-stone and a piece of steel. Of course, Bryant and May's matches have now replaced those primitve arrangements almost everywhere, and in the hands of children have become a source of great danger to both life and property.

chief cause of his birth, she is his *Janani*. For having nursed his young limbs into growth, she is called *Amva*. For bringing forth a child possessed of courage she is called *Virasu*. For nursing and looking after the son she is called *Sura*. The mother is one's own body. What rational man is there that would slay his mother, to whose care alone it is due that his own head did not lie on the street-side like a dry gourd? When husband and wife unite themselves for procreation, the desire cherished with respect to the (unborn) son are cherished by both, but in respect of their fruition more depends upon the mother than on the sire.[1] The mother knows the family in which the son is born and the father who has begotten him. From the moment of conception the mother begins to show affection to her child and takes delight in her. (For this reason, the son should behave equally towards her). On the other hand, the scriptures declare that the offspring belongs to the father alone. If men, after accepting the hands of wives in marriage and pledging themselves to earn religious merit without being dissociated from them, seek congress with other people's wives, they then cease to be worthy of respect.[2] The husband, because he supports the wife, is called *Bhartri*, and, because he protects her, he is on that account called *Pati*. When these two functions disappear from him, he ceases to be both *Bhartri* and *Pati*.[3] Then again woman can commit no fault. It is man only that commits faults. By perpetrating an act of adultery, the man only becomes stained with guilt.[4] It has been said that the husband is the highest object with the wife and the highest deity to her. My mother gave up her sacred person to one that came to her in the form and guise of her husband. Women can commit no fault. It is man who becomes stained with fault. Indeed, in consequence of the natural weakness of the sex as displayed in every act, and their liability to solicitation, women cannot be regarded as offenders. Then again the sinfulness (in this case) is evident of Indra himself who (by acting in the way he did) caused the recollection of the request that had been made to him in days of yore by woman (when a third part of the sin of Brahmanicide of which Indra himself was guilty was cast upon her sex). There is no doubt that my mother is innocent. She whom I have been commanded to slay is a woman. That woman is again my mother. She occupies, therefore, a place of greater reverence. The very beasts that are irrational know that the mother is

[1] *Prana* is the organ of generation. *Samslesha* is union. The desires cherished are indicated in the Griha Sutras. 'Let our child be fair of complexion.' 'Let him be long-lived.' Though both parents cherish such wishes, yet their fruition depends more on the mother than the father. This is a scientific truth.

[2] The sense seems to be this. The mother only has correct knowledge of who the father is. The commands of the father, therefore, may be set aside on the ground of the suspicion that attaches to his very status as father. Then, again, if the father be adulterous, he should not be regarded on account of his sinfulness. Chirakarin asks, 'How shall I know that Gautama is my father? How again shall I know that he is not sinful?'

[3] The object of this verse is to indicate that when Gautama had ceased to protect his wife he had ceased to be her husband. His command, therefore, to slay her could not be obeyed.

[4] The commentator argues that 'man being the tempted, takes the guilt upon himself; woman, being the tempted, escapes the guilt.'

unslayable. The sire must be known to be a combination of all the deities together. To the mother, however, attaches a combination of all mortal creatures and all the deities.[1] — In consequence of his habit of reflecting long before acting, Gautama's son Chirakarin, by indulging in those reflections, passed a long while (without accomplishing the act he had been commanded by his sire to accomplish). When many days had expired, his sire Gautama's returned. Endued with great wisdom, Medhatithi of Gautama's race, engaged in the practice of penances, came back (to his retreat), convinced, after having reflected for that long time, of the impropriety of the chastisement he had commanded to be inflicted upon his wife. Burning with grief and shedding copious tears, for repentance had come to him in consequence of the beneficial effects of that calmness of temper which is brought about by a knowledge of the scriptures, he uttered these words, 'The lord of the three worlds, *viz.*, Purandara, came to my retreat, in the guise of a Brahmana asking for hospitality. He was received by me with (proper) words, and honoured with a (proper) welcome, and presented in due form with water to wash his feet and the usual offerings of the *Arghya*. I also granted him the rest he had asked for. I further told him that I had obtained a protector in him. I thought that such conduct on my part would induce him to behave towards me as a friend. When, however, notwithstanding all this, he misbehaved himself, my wife Ahalya could not be regarded to have committed any fault. It seems that neither my wife, nor myself, nor Indra himself who while passing through the sky had beheld my wife (and become deprived of his senses by her extraordinary beauty), could be held to have offended. The blame really attaches to the carelessness of my Yoga puissance.[2] The sages have said that all calamities spring from envy, which, in its turn, arises from error of judgment. By that envy, also, I have been dragged from where I was and plunged into an ocean of sin (in the form of wife-slaughter). Alas, I have slain a woman, — a woman that is again my wife — one, that is, who, in consequence of her sharing her lord's calamities came to be called by the name of *Vasita*, — one that was called *Bharya* owing to the obligation I was under of supporting her. Who is there that can rescue me from this sin? Acting heedlessly I commanded the high-souled Chirakarin (to slay that wife of mine). If on the present occasion he proves true to his name then may he rescue me from this guilt. Twice blessed be thou, O Chirakaraka! If on this occasion thou hast delayed accomplishing the work, then art thou truly worthy of thy name. Rescue me, and thy mother, and the penances I have achieved, as also thy own self, from grave sins. Be thou really a Chirakaraka

[1]The sense is this: the sire is all the deities together, for by reverencing the sire, all the deities are pleased. The mother, however, is all mortal and immortal creatures together, for by gratifying her one is sure to obtain success both here and hereafter.

[2]*Dharmasya* is explained by the commentator as *Yogadharma-sambandhi*. Probably, Gautama blames his own carelessness in not having provided, by Yoga-puissance, against the commission of the offence. The commentator observes that the *Rishi's* exculpation of Indra himself is due to his own purity of nature and the entire absence of a desire to wrong other people. In reality, however, there can be no doubt that it was Indra who was to blame.

today! Ordinarily, in consequence of thy great wisdom thou takest a long time for reflection before achieving any act. Let not thy conduct be otherwise today! Be thou a true Chirakaraka today. Thy mother had expected thy advent for a long time. For a long time did she bear thee in her womb. O Chirakaraka, let thy habit of reflecting long before acting be productive of beneficial results today. Perhaps, my son Chirakaraka is delaying today (to achieve my bidding) in view of the sorrow it would cause me (to see him execute that bidding). Perhaps, he is sleeping over that bidding, bearing it in his heart (without any intention of executing it promptly). Perhaps, he is delaying, in view of the grief it would cause both him and me, reflecting upon the circumstances of the case.' Indulging in such repentance, O king, the great *Rishi* Gautama then beheld his son Chirakarin sitting near him. Beholding his sire come back to their abode, the son Chirakarin, overwhelmed with grief, cast away the weapon (he had taken up) and bowing his head began to pacify Gautama. Observing his son prostrated before him with bent head, and beholding also his wife almost petrified with shame, the *Rishi* became filled with great joy. From that time the highsouled *Rishi,* dwelling in that lone hermitage, did not live separately from his spouse or his heedful son. Having uttered the command that his wife should be slain he had gone away from his retreat for accomplishing some purpose of his own. Since that time his son had stood in an humble attitude, weapon in hand, for executing that command on his mother. Beholding that his son prostrated at his feet, the sire thought that, struck with fear, he was asking for pardon for the offence he had committed in taking up a weapon (for killing his own mother). The sire praised his son for a long time, and smelt his head for a long time, and for a long time held him in a close embrace, and blessed him, uttering the words, 'Do thou live long!' Then, filled with joy and contented with what had occurred, Gautama, O thou of great wisdom, addressed his son and said these words, 'Blessed be thou, O Chirakaraka! Do thou always reflect long before acting. By thy delay in accomplishing my bidding thou hast today made me happy for ever.' That learned and best of *Rishis* then uttered these verses upon the subject of the merits of such cool men as reflect for a long time before setting their hands to any action. If the matter is the death of a friend, one should accomplish it after a long while. If it is the abandonment of a project already begun, one should abandon it after a long while. A friendship that is formed after a long examination lasts for a long time. In giving way to wrath, to haughtiness, to pride, to disputes, to sinful acts, and in accomplishing all disagreeable tasks he that delays long deserves applause. When the offence is not clearly proved against a relative, a friend, a servant, or a wife, he that reflects long before inflicting the punishment is applauded.' Thus, O Bharata, was Gautama pleased with his son, O thou of Kuru's race, for that act of delay on the latter's part in doing the former's bidding. In all acts a man should, in this way, reflect for a long time and then settle what he should do. By conducting himself in this way one is sure to avoid grief for a long time. That man who never nurses his wrath for a long while, who reflects for a long time before setting himself to the performance

of any act, never does any act which brings repentance. One should wait for a long while upon those that are aged, and sitting near them show them reverence. One should attend to one's duties for a long time and be engaged for a long while in ascertaining them. Waiting for a long time upon those that are learned, are reverentially serving for a long time those that are good in behaviour, and keeping one's soul for a long while under proper restraint, one succeeds in enjoying the respect of the world for a long time. One engaged in instructing others on the subject of religion and duty, should, when asked by another for information on those subjects, take a long time to reflect before giving an answer. He may then avoid indulging in repentance (for returning an incorrect answer whose practical consequences may lead to sin). — As regards Gautama of austere penances, that *Rishi,* having adored the deities for a long while in that retreat of his, at last ascended to heaven with his son.' "

SECTION CCLXVII

"Yudhishthira said, 'How, indeed, should the king protect his subjects without injuring anybody. I ask thee this, O grandsire, tell me, O foremost of good men!'

"Bhishma said, 'In this connection is cited the old narrative of the conversation between Dyumatsena and king Satyavat. We have heard that upon a certain number of individuals having been brought out for execution at the command of his sire (Dyumatsena), prince Satyavat said certain words that had never before been said by anybody else.[1] 'Sometimes righteousness assumes the form of iniquity, and iniquity assumes the form of righteousness. It can never be possible that the killing of individuals can ever be a righteous act.'

"Dyumatsena said, 'If the sparing of those that deserve to be slain be righteousness, if robbers be spared, O Satyavat, then all distinctions (between virtue and vice) would disappear. '*This is mine*', — '*This* (*other*) *is not his*' — ideas like these (with respect to property) will not (if the wicked be not punished) prevail in the Kali age. (If the wicked be not punished) the affairs of the world will come to a deadlock. If thou knowest how the world may go on (without punishing the wicked), then discourse to me upon it.'

"Satyavat said, 'The three other orders (*viz.*, the Kshatriyas, Vaisyas, and

[1] *i.e.*, prince Satyavat said that the persons brought out for execution should not be executed. The power of kings did not extend over the lives of their subjects. In other words, the prince argued against the propriety of inflicting capital punishment upon even grave offenders.

Sudras) should be placed under the control of the Brahmanas. If those three orders be kept within the bonds of righteousness, then the subsidiary classes (that have sprung from intermixture) will imitate them in their practices. Those amongst them that will transgress (the commands of the Brahmanas) shall be reported to the king. — 'This one heeds not my commands,' — upon such a complaint being preferred by a Brahmana, the king shall inflict punishment upon the offender. Without destroying the body of the offender the king should do that unto him which is directed by the scriptures. The king should not act otherwise, neglecting to reflect properly upon the character of the offence and upon the science of morality. By slaying the wicked, the king (practically) slays a large number of individuals that are innocent. Behold, by slaying a single robber, his wife, mother, father and children are all slain (because they become deprived of the means of life). When injured by a wicked person, the king should, therefore, reflect deeply on the question of chastisement.[1] Sometimes a wicked man is seen to imbibe good behaviour from a righteous person. Then again from persons that are wicked, good children may be seen to spring. The wicked, therefore, should not be torn up by the roots. The extermination of the wicked is not consistent with eternal practice. By smiting them gently they may be made to expiate their offences. By depriving them of all their wealth, by chains and immurement in dungeons, by disfiguring them (they may be made to expiate their guilt). Their relatives should not be persecuted by the infliction of capital sentences on them. If in the presence of the *Purohita* and others,[2] they give themselves up to him from desire of protection, and swear, saying, 'O Brahmana, we shall never again commit any sinful act,' they would then deserve to be let off without any punishment. This is the command of the Creator himself. Even the Brahmana that wears a deer-skin and the wand of (mendicancy) and has his head shaved, should be punished (when he transgresses).[3] If great men transgress, their chastisement should be proportionate to their greatness. As regards them that offend repeatedly, they do not deserve to be dismissed without punishment as on the occasion of their first offence.'[4]

"Dyumatsena said, 'As long as those barriers within which men should be kept are not transgressed, so long are they designated by the name of Righteousness. If they who transgressed those barriers were not punished with death, those barriers would soon be destroyed. Men of remote and remoter

[1]Verse 10 is a triplet.

[2]The Burdwan translator gives a very incorrect version of this verse. He misunderstands both text and commentary completely. K.P. Singha is correct.

[3]The commentator explains that the object of this line is to show that the very Sannyasin, when he offends, deserves to be chastised. K.P. Singha misunderstands the line completely. The Burdwan version is correct.

[4]Both the vernacular versions of this verse are incorrect. The first half of the first line should be taken independently. The commentator explains that after *gariyamsam* the words *api sasyu* should be supplied. *Aparadhe tu punah punah*, etc., is said of offenders in general, and not eminent offenders only.

times were capable of being governed with ease.[1] They were very truthful (in speech and conduct). They were little disposed to disputes and quarrels. They seldom gave way to anger, or, if they did, their wrath never became ungovernable. In those days the mere crying of *fie* on offenders was sufficient punishment. After this came the punishment represented by harsh speeches or censures. Then followed the punishment of fines and forfeitures. In this age, however, the punishment of death has become current. The measure of wickedness has increased to such an extent that by slaying one others cannot be restrained.[2] The robber has no connection with men, with the deities, with the *Gandharvas*, and with the *Pitris*. What is he to whom? He is not anybody to any one. This is the declaration of the *Srutis*.[3] The robber takes away the ornaments of corpses from cemeteries, and swearing apparel from men afflicted by spirits (and, therefore, deprived of senses). That man is a fool who would make any covenant with those miserable wretches or exact any oath from them (for relying upon it).'[4]

"Satyavat said, 'If thou dost not succeed in making honest men of those rogues and in saving them by means unconnected with slaughter, do thou then exterminate them by performing some sacrifice.[5] Kings practise severe austerities for the sake of enabling their subjects go on prosperously in their avocations. When thieves and robbers multiply in their kingdoms they become ashamed. They, therefore, betake themselves to penances for suppressing thefts and robberies and making their subjects live happily. Subjects can be made honest by being only frightened (by the king). Good kings never slay the wicked from motives of retribution. (On the other hand, if they slay, they slay in sacrifices, when the motive is to do good to the slain), Good kings abundantly succeed in ruling their subjects properly with the aid of good conduct (instead of cruel or punitive inflictions). If the king acts properly, the superior subjects imitate him. The inferior people, again in their turn, imitate their immediate superiors. Men are so constituted

[1] *i.e.*, punishments were not necessary in former times, or very light ones were sufficient. The Burdwan version of this verse is thoroughly ridiculous.

[2] Hence extermination is the punishment that has become desirable.

[3] Hence, by slaying them no injury is done to any one in this or the other world.

[4] *Padma* means, the ornaments of corpses. Grave-stealers that were in every country. *Pisachat* is *Pisachopahatat*. Evidently, idiots and mad men were the persons who were regarded to have been possessed by evil spirits. *Daiyatam* is an accusative which, like, *Samayam* is governed by the transitive verb *Kurvita*. *Yah kaschit* means *yah kaschit mudyhah, na tu prajnah*. The Burdwan version of this verse shows that the person entrusted with this portion of the Canti was altogether incompetent for the task. K.P. Singha gives the meaning correctly.

[5] The commentator supposes that after *sadhun* the word *kartum* is understood. The line may also be taken as meaning, — 'If thou dost not succeed in rescuing the honest without slaying (the wicked).' *Bhuta bhavya* is sacrifice. The prince speaks of exterminating the rogues by slaying them as animals in a sacrifice because of the declaration in the Srutis that those killed in sacrifices ascend to heaven, purged of all their sins. Such acts, therefore, seem to be merciful to the prince, compared to death by hanging or on the block.

that they imitate those whom they regard as their superiors.[1] That king who, without restraining himself, seeks to restrain others (from evil ways) becomes an object of laughter with all men in consequence of his being engaged in the enjoyment of all worldly pleasures as a slave of his senses. That man who, through arrogance or error of judgment, offends against the king in any way, should be restrained by every means. It is by this way that he is prevented from committing offences anew. The king should first restrain his own self if he desires to restrain others that offend. He should punish heavily (if necessary) even friends and near relatives. In that kingdom where a vile offender does not meet with heavy afflictions, offences increase and righteousness decreases without doubt. Formerly, a Brahmana endued with clemency and possessed of learning, taught me this. Verily, to this effect, O sire, I have been instructed by also our grandsire of olden days, who gave such assurances of harmlessness to people, moved by pity. Their words were, 'In the Krita age, kings should rule their subjects by adopting ways that are entirely harmless. In the Treta age, kings conduct themselves according to ways that conform with righteousness fallen away by a fourth from its full complement. In the Dwapara age, they proceed according to ways conforming with righteousness fallen away by a moiety, and in the age that follows, according to ways conforming with righteousness fallen away by three-fourth. When the Kali age sets in, through the wickedness of kings and in consequence of the nature of the epoch itself, fifteen parts of even that fourth portion of righteousness disappear, a sixteenth portion thereof being all that then remains of it. If, O Satyavat, by adopting the method first mentioned (*viz.*, the practice of harmlessness), confusion sets in, the king, considering the period of human life, the strength of human beings, and the nature of the time that has come, should award punishments.[2] Indeed, Manu, the son of the Self-born, has, through compassion for human beings, indicated the way by means of which men may adhere to knowledge (instead of harmfulness) for the sake of emancipation.' "[3]

SECTION CCLXVIII

"Yudhishthira said, 'Thou hast already explained to me, O grandsire, how the religion of Yoga, which leads to the six well-known attributes, may be adopted

[1]The world thus improves in conduct and morality through the king only behaving in a proper way. Cruel punishments are scarcely needed to reform the world.

[2]The period of human life decreases proportionately in every succeeding age, as also the strength of human beings. In awarding punishments, the king should be guided by these considerations.

[3]The word *satya* is used here for Emancipation. *Mahaddahrmaphalam* is true knowledge, so called because of its superiority to heaven, etc. The way pointed out by Manu is, of

and practised without injuring any creature. Tell me, O grandsire, of that religion which leads to both results, *viz.*, Enjoyment and Emancipation. Amongst these two, *viz.*, the duties of domesticity and those of Yoga, both of which lead to the same end, which is superior?'

"Bhishma said, 'Both courses of duty are highly blessed. Both are extremely difficult of accomplishment. Both are productive of high fruits. Both are practised by those that are admittedly good. I shall presently discourse to thee on the authoritativeness of both those courses of duty, for dispelling thy doubts about their true import. Listen to me with concentrated attention. In this connection is instanced the old narrative of the discourse between Kapila and the cow. Listen to it, O Yudhishthira![1] It has been heard by us that in days of old when the deity Tvashtri came to the place of king Nahusha, the latter, for discharging the duties of hospitality, was on the point of killing a cow agreeably to the true, ancient, and eternal injunction of the Vedas. Beholding that cow tied for slaughter, Kapila of liberal soul, ever observant of the duties of Sattwa, always engaged in restraining his senses, possessed of true knowledge, and abstemious in diet, having acquired an excellent understanding that was characterised by faith, perfectly fearless, beneficial, firm, and ever directed towards truth, uttered this word once, *viz.*, — *'Alas ye Vedas!'* — At that time a *Rishi,* of the name of Syumarasmi, entering (by Yoga power) the form of that cow, addressed the Yati Kapila, saying, 'Hist O Kapila! If the Vedas be deserving (in consequence of those declarations in them that sanction the slaughter of living creatures), whence have those other duties (fraught with entire harmlessness to all creatures) come to be regarded as authoritative?[2] Men devoted to penances and endued with intelligence, and who have the Srutis and knowledge for their eyes, regard the injunctions of the Vedas, which have been declared through and compiled by the *Rishis,* to be the words of God himself.[3] What can anybody say (by way of censure or praise) with respect to the contents of the Vedas when these happen to be the words of the Supreme Being himself who is freed from desire of fruit, who is without the fever (of envy and aversion), who is addicted to nothing, and who is destitute of all exertion (in consequence of the immediate fruition of all his wishes)?'

"Kapila said, 'I do not censure the Vedas. I do not wish to say anything in derogation of them. It hath been heard by us that the different courses of duty laid down for the different modes of life, all lead to the same end. The

course, the religion of harmlessness. In verse 35, there is an address to prince Satyavat. It seems, as I have pointed out, that verses 32 to 35 represent the words of the grandsire to whom the prince refers in verse 31.

[1]The redundant syllable is *arsha.*

[2]Both acts and knowledge have been pointed out in the Vedas. The Vedas, therefore, being authority for both, one or the other cannot be censured or applauded.

[3]*Arsha* means here Vedic injunctions declared through the mouths of inspired Rishis and compiled by Rishis. *Viditatmanah* is the Supreme Being himself. The object of the speaker is to show that no part of the Vedas can be censured, for every word in them is equally authoritative, all being God's own.

Sannyasin attains to a high end. The forest-recluse also attains to a high end. Both the other two also, *viz.*, the householder and the Brahmacharin, reach the same end. All the four modes of life have always been regarded as *Deva-yana* ways. The relative strength or weakness of these, as represented by their relative superiority or inferiority, hath been declared in the character of their respective ends.[1] — Knowing these, accomplish acts which lead to heaven and other blessings, — this is a Vedic declaration. — Do not accomplish acts, — this also is another binding declaration of the Vedas. If abstention from acts be meritorious, then their accomplishment must be exceedingly reprehensible. When the scriptures stand thus, the strength or weakness of particular declarations must be very difficult to ascertain. If thou knowest of any course of duty which is superior to the religion of harmlessness, and which depends upon direct evidence instead of that of the scriptures, do thou then discourse to me upon it.'

"Syumarasmi said, 'One should perform sacrifice from desire of heaven, — this Sruti is constantly heard by us. Thinking first of the fruit (that is to be attained), one makes preparations for sacrifice. Goat, horse, cow, all species of birds, domestic or wild, and herbs and plants, are food of (other) living creatures. This is heard by us.[2] Food again has been directed to be taken day after day morning and evening. Then again the Sruti declares that animals and grain are the limbs of Sacrifice.[3] The Lord of the universe created them along with Sacrifice. The puissant Lord of all creatures caused the deities to perform sacrifices with their aid. Altogether seven (domestic) and seven (wild) animals are indicated as fit for sacrifice. Instead of all being equally fit, each succeeding one is inferior to each preceding one. The Vedas again declare that the whole universe is appointed for sacrifice. Him also that is called *Purusha* the Vedas have appointed for the same purpose.[4] This again hath been sanctioned by men of remote and remoter times. What man of learning is there that does not select, according to his own ability, individuals from among living creatures for sacrifice?[5] The inferior animals, human beings, trees, and herbs, all wish for the attainment of heaven. There is no means, however, except sacrifice, by which they can obtain the fruition

[1] *Deva-yanah* is explained by the commentator as *Devam atmanam janti ebhiriti, i.e.*, those by which the Soul is reached. The relative strength or weakness of the four modes of life hath been thus indicated. The Sannyasin attains to *Moksha* or Emancipation; the forest recluse to the region of Brahman; the house-holder attains to heaven (region of the deities presided over by Indra) and the Brahamacharin attains to the region of the *Rishis*.

[2] The commentator explains that having commenced with the assertion that men should sacrifice from desire of heaven, the speaker fears that the hearer may deny the very existence of heaven. Hence, he takes a surer ground for justifying slaughter, *viz.*, the ground that is connected with the consideration of food. Living creatures must eat in order to live. The very support of life requires the slaughter of life. Slaughter, therefore, is justified by the highest necessity.

[3] *i.e.*, there are the essential requisites of sacrifice.

[4] The seven domestic animals are cow, goat, man, horse, sheep, mule, and ass. The seven wild ones are lion, tiger, boar, buffalo, elephant, bear, and monkey.

[5] *Vichinwita* is *Vivechayet* with *alamvartham* understood: *atmanah* is equivalent to *jivat*.

of that desire. The deciduous herbs, animals, trees, creepers, clarified butter, milk, curds, meat and other approved things (that are poured on the sacrificial fire), land, the points of the compass, faith, and time which brings up the tale of twelve, the Richs, the Yajuses, the Samans, and the sacrificer himself bringing up the tale to sixteen, and Fire which should be known as the householder, — these seventeen are said to be the limbs of sacrifice. Sacrifice, the Sruti declares, is the root of the world and its course. With clarified butter, milk, curds, dung, curds mixed with milk, skin, the hair in her tail, horns, and hoofs, the cow alone is able to furnish all the necessaries of sacrifice. Particular ones amongst these that are laid down for particular sacrifices, coupled with Ritwijas and presents (to the priests themselves and other Brahmanas) together sustain sacrifices.[1] By collecting these things together, people accomplish sacrifices[2]. This Sruti, consistent with the truth, is heard that all things have been created for the performance of sacrifice. It was thus that all men of ancient time set themselves to the performance of sacrifices. As regards that person, however, who performs sacrifices because of the conviction that sacrifices should be performed and not for the sake of fruit or reward, it is seen that he does not injure any creature or bear himself with hostility to anything, or set himself to the accomplishment of any worldly task.[3] Those things that have been named as the limbs of sacrifice, and those other things that have been mentioned as required in sacrifices and that are indicated in the ordinances, all uphold one another (for the completion of sacrifices) when used according to the approved ritual.[4] I behold also the *Smritis* compiled by he Rishis, into which the Vedas have been introduced. Men of learning regard them as authoritative in consequence of their following the *Brahmanas*.[5] Sacrifices have the Brahmanas for that progenitor, and truly they rest upon the Brahmanas. The whole universe rests upon sacrifice. and sacrifice rests upon the universe.[6] The syllable *Om* is the root from which the Vedas have sprung. (Every rite, therefore, should commence with the utterance of that syllable of vast import). Of him who has uttered for him the syllables Om, Namas, Swaha, Svadha, and Vashat, and who has, according to the extent of his ability, performed sacrifices and other rites, there is no fear in respect of next life in all the three worlds. Thus say the Vedas, and sages crowned with ascetic success, and the foremost of Rishis. He in whom are the Richs, the Yajuses, the Samans, and the expletives

[1]All the products of the cow that are named here are not required in all sacrifices. Some are required in some, others in others. Those then that *are* required, when coupled with Ritwijas and Dakshina, complete the respective sacrifices or uphold or sustain them.

[2]*Samhritya* means *Ekikritya* and not 'destroying' as the Burdwan translator wrongly takes it.

[3]The Burdwan translator, notwithstanding the clear language of both the text and commentary, wrongly connects the first line of verse 31 with the last line of 30, and makes nonsense of both verses.

[4]By taking the two lines of 32 with the last line of 30, the Burdwan translator makes nonsense of the passage.

[5]'Brahmanas' here means that part of the Vedas which contains the ritual.

[6]Each constitutes the refuge of the other.

necessary for completing the rhythm of the Samans according to the rules laid down in Vedic grammars, is, indeed, a Brahmana.[1] Thou knowest, O adorable Brahmana, what the fruits are of Agnihotra, of the Soma-sacrifice, and of the other great sacrifices. I say, for this reason, one should sacrifice and assist at other people's sacrifices, without scruples of any kind. One who performs such sacrifices as lead to heaven (such as Jyotishtoma, etc.) obtains high rewards hereafter in the form of heavenly beatitude. This is certain, *viz.*, that they who do not perform sacrifices have neither this world nor the next. They who are really conversant with the decalarations of the Vedas regard both kinds of declarations (*viz.*, those that incite to acts and those that preach abstention) as equally authoritative.' "

SECTION CCLXIX

"Kapila said, 'Beholding that all the fruits that are attainable by acts are terminable instead of being eternal, Yatis, by adopting self-restraint and tranquillity, attain to Brahma through the path of knowledge. There is nothing in any of the worlds that can impede them (for by mere fiats of their will they crown all their wishes with success). They are freed from the influence of all pairs of opposites. They never bow down their heads to anything or any creature. They are above all the bonds of want. Wisdom is theirs. Cleansed they are from every sin. Pure and spotless they live and rove about (in great happiness). They have, in their own understandings, arrived at settled conclusions in respect of all destructible objects and of a life of Renunciation (by comparing the two together). Devoted to Brahma, already become like unto Brahma, they have taken refuge in Brahma. Transcending grief, and freed from (the equality of) Rajas, theirs are acquisitions that are eternal. When the high end that is these men's is within reach of attainment, what need has one for practising the duties of the domestic mode of life?'[2]

"Syumarasmi said, 'If, indeed, that be the highest object of acquisition, if that be truly the highest end (which is attained by practising Renunciation) then the importance of the domestic mode of life becomes manifest, because without the domestic mode no other mode of life ever becomes possible. Indeed, as all living creatures are able to live in consequence of their dependence on their respective mothers, after the same manner the three other

[1]There are many such expletives, such as *hayi*, *havu*, etc.

[2]For, as the commentator explains, one who has acquired an empire does not seek the dole of charity. In view of the high end that Renunciation is certain to bring, what need has a person of the domestic mode of life which leads to rewards that are insignificant compared to the other.

modes of life exist in consequence of their dependence upon the domestic mode. The householder who leads the life of domesticity, performs sacrifices, and practises penances. Whatever is done by anybody from desire of happiness has for its root the domestic mode of life. All living creatures regard the procreation of offspring as a source of great happiness. The procreation of offspring, however, becomes impossible in any other mode of life (than domesticity). Every kind of grass and straw, all plants and herbs (that yield corn or grain), and others of the same class that grow on hills and mountains, have the domestic mode of life for their root. Upon those depend the life of living creatures. And since nothing else is seen (in the universe) than life, domesticity may be looked upon as the refuge of the entire universe.[1] Who then speaks the truth that says that domesticity cannot lead to the acquisition of Emancipation? Only those that are destitute of faith and wisdom and penetration, only those that are destitute of reputation that are idle and toil-worn, that have misery for their share in consequence of their past acts, only those that are destitute of learning, behold the plenitude of tranquillity in a life of mendicancy. The eternal and certain distinctions (laid down in the Vedas) are the causes that sustain the three worlds. That illustrious person of the highest order who is conversant with the Vedas, is worshipped from the very date of his birth. Besides the performance of *Garbhadhana*, Vedic *mantras* become necessary for enabling persons of the regenerate classes to accomplish all their acts in respect of both this and the other world.[2] In cremating his body (after death), in the matter of his attainment of a second body, in that of his drink and food after such attainment, in that of giving away kine and other animals for helping him to cross the river that divides the region of life from that of Yama, in that of sinking funeral cakes in water — Vedic *mantras* are necessary. Then again the three classes of *Pitris, viz.*, the Archishmats, the Varhishads, and the Kravyads, approve of the necessity of *mantras* in the case of the dead, and *mantras* are allowed to be efficient causes (for attainment of the objects for which these ceremonies and rites have been directed to be performed). When the Vedas say this so loudly and when again human beings are said to owe debts to the *Pitris,* the Rishis, and the gods, how can any one attain to Emancipation?[3] This false doctrine (of incorporeal existence called Emancipation), apparently dressed in colours of truth, but subversive of the real purport of

[1] *Varhi* is grass or straw. *Oshadhi* here implies paddy and other grain. *Vahiranya adrija* implies 'other kinds of *Oshadhi* born on mountains,' *i.e.*, the Soma and other useful hill plants and shrubs. *Teshamapi mulam garhastyam* should be supplied after the first line. Domesticity is the root of these, because these are cultivated or collected by persons leading the domestic mode of life. The argument in the second line is this: *Oschadhibhyah pranah, pranat vahihna kinchit drisyate, atah viswasyapi mulam garhastyam.*

[2] Literally rendered, the words are, — 'Without doubt, Vedic *mantras* enter into persons of the regenerate classes in respect of acts whose effects are seen and acts whose effects instead of being seen depend upon the evidence of the scriptures.' Practically, what is said here is that all the acts of a Brahmana are performed with the aid of Vedic *mantras.*

[3] *Mantras* are necessary in cremating a Brahmana's dead body. *Mantras* are needed for assisting the dead spirit to attain to a brilliant form (either in the next world or in this if there

the declarations of the Vedas, has been introduced by learned men reft of prosperity and eaten up by idleness. That Brahmana who performs sacrifices according to the declarations of the Vedas is never seduced by sin. Through sacrifices, such a person attains to high regions of felicity along with the animals he has slain in those sacrifices, and himself, gratified by the acquisition of all his wishes succeeds in gratifying those animals by fulfilling their wishes. By disregarding the Vedas, by guile, or by deception, one never succeeds in attaining to the Supreme. On the other hand, it is by practising the rites laid down in the Vedas that one succeeds in attaining to Brahma.'

"Kapila said, '(If acts are obligatory, then) there are the *Darsa,* the *Paurnamasa,* the *Agnihotra,* the *Chaturmasya,* and other acts for the man of intelligence. In their performance is eternal merit. (Why then perform acts involving cruelty)? Those that have betaken themselves to the Sannyasa mode of life, that abstain from all acts, that are endued with patience, that are cleansed (of wrath and every fault), and that are conversant with Brahma, succeed by such knowledge of Brahma in paying off the debts (thou speakest of) to the gods (the Rishis, and the Pitris) represented to be so very fond of libations poured in sacrifices.[1] The very gods become stupefied in tracing the track of that trackless person who constitutes himself the soul of all creatures and who looks upon all creatures with an equal eye. Through instructions received from the preceptor one knows that which dwells within this frame to be of a four-fold nature, having besides four doors and four mouths. In consequence of (their possession of) two arms, the organ of speech, the stomach, and the organ of pleasure, the very gods are said to have four doors. One should, therefore, strive one's best to keep those doors under control.[2] One should

be rebirth). These *mantras* are, of course, uttered in *Sraddhas*. After the dead spirit has been provided, with the aid of *mantras*, with a body, food and drink are offered to him with the aid of *mantras*. Kine and animals are given away by the representatives of the dead for enabling the dead ancestor to cross the Vaitarani (the river that flows between the two worlds) and for enabling him to become happy in heaven. The funeral cake, again, according to the ordinance, is sunk in water for making it easily attainable by him to whom it is offered. By becoming a human being one inherits three debts. By study he pays off his debt to the *Rishis*: by the performance of sacrifices he pays off his debt to the gods, and by begetting children he frees himself from the debt he owes to the *Pitris*. The argument then is this: when the Vedas, which are the words of Supreme Godhead, have laid down these *mantras* for the attainment of such objects in the next world, how can Emancipation (which involves an incorporeal existence transcending the very *Karana* (form) be possible? The very declarations of the Vedas in favour of acts are inconsistent with incorporeal existence or with the negation of existence with dual consciousness of knower and known.

[1]The mention of 'Devan' as the commentator points out — *Rishis* and also *Pitris*. The *amrita* here that these covet is, of course, the Sacrificial libation. 'Brahma-sanjnitah' implies 'conversant with Brahma,' for the Srutis say that 'Brahmavid Brahmaiva bhavati.'

[2]The terseness of the original has not been removed in the translation. *Enam* is the universal Soul dwelling within this physical frame. It refers to the person who constitutes himself to be the soul of all creatures or one who is conversant with *Brahma* or has become *Brahma* itself. That soul is said to have a fourfold nature, *viz*., it is *virat* (all-embracing), *sutra* (fine as the finest thread and pervading everything), *antaryamin* (possessed of omniscience), and *suddha* (stainless). Its four mouths, by which are meant the four sources of enjoyment or pleasure, are the body, the senses, the mind, and the understanding. What the

not gamble with dice. One should not appropriate what belongs to another. One should not assist at the sacrifice of a person of ignoble birth. One should not, giving way to wrath, smite another with hands or feet. That intelligent man who conducts himself in this way is said to have his hands and feet well-controlled. One should not indulge in vociferous abuse or censure. One should not speak words that are vain. One should forbear from knavery and from calumniating others. One should observe the vow of truthfulness, be sparing of speech, and always heedful.' By conducting oneself in this way one will have one's organ of speech well-restrained. One should not abstain entirely from food. One should not eat too much. One should give up covetousness, and always seek the companionship of the good. One should eat only so much as is needed for sustaining life. By conducting oneself in this way one succeeds in properly controlling the door represented by one's stomach. One should not, O hero, lustfully take another wife when one has a wedded spouse (with whom to perform all religious acts). One should never summon a woman to bed except in her season. One should confine oneself to one's own wedded spouse without seeking congress with other women. By conducting oneself in this way one is said to have one's organ of pleasure properly controlled. That man of wisdom is truly a regenerate person who has all his four doors, *viz.*, the organ of pleasure, the stomach, the two arms (and two feet), and the organ of speech, properly controlled. Everything becomes useless of that person whose doors are not well-controlled. What can the penance of such a man do? What can his sacrifices bring about? What can be achieved by his body? The gods know him for a Brahmana who has cast off his upper garment, who sleeps on the bare ground, who makes his arm a pillow, and whose heart is possessed of tranquillity.[1] That person who, devoted to contemplation, singly enjoys all the happiness that wedded couples enjoy, and who turns not his attention to the joys and griefs of others, should be known for a Brahmana.[2] That man who rightly understands all this as it exists in reality and its multiform transformations, and who knows what the end is of all created objects, is known by the gods for a Brahmana.[3] One who hath no fear from any creature and from whom no

speaker wishes to point out by this is the *Bhotkritwa* (power of enjoyment) of the Soul. The *Kartritwa* (power of action) is then pointed out by the mention of the doors which are the two arms, the organ of speech, the stomach and the organ of the pleasure (generation). These last operate as doors for shutting or confining the soul within its chamber. They are the screens or *avaranas* that conceal its real nature. The very gods feel their force, being unable to transcend them or their demands. He who would transcend them and shine in his own stainless nature should seek to control or restrain them. Practically, it is Yoga that is recommended for enabling one to attain to the position of the universal Soul.

[1]'One who has cast off his upper garment' is one who clothes himself very scantily only for the sake of decency and not for splendour.

[2]*Dwandwarama* very likely means here the joys of wedded couples and not 'the pleasures derived from pairs of opposites'. The sense seems to be this that man is a Brahmana who, without marrying succeeds in enjoying singly all the felicity that attaches to married life.

[3]In reality all things are, of course, *Brahma*. Their external aspects are only transformations.

creature hath any fear and who constitutes himself the soul of all creatures, should be known for a Brahmana. Without having acquired purity of heart which is the true result of all pious acts such as gifts and sacrifices, men of foolish understandings do not succeed in obtaining a knowledge of what is needed in making one a Brahmana even when explained by preceptors. Destitute of a knowledge of all this, these men desire fruits of a different kind, *viz.*, heaven and its joys.[1] Unable to practise even a small part of that good conduct which has come down from remote times, which is eternal, which is characterised by certitude, which enters as a thread in all our duties, and by adopting which men of knowledge belonging to all the modes of life convert their respective duties and penances into terrible weapons for destroying the ignorance and evils of worldliness, men of foolish understandings regard acts that are productive of visible fruits, that are fraught with the highest puissance, and that are deathless, as fruitless after all and as deviations (from the proper course) not sanctioned by the scriptures. In truth, however, that conduct, embracing as it does practices the very opposite of those that are seen in seasons of distress, is the very essence of heedfulness and is never affected by lust and wrath and other passions of a similar kind.[2] As regards sacrifices again, it is very difficult to ascertain all their particulars. If ascertained, it is very difficult to observe them in practice. If practised, the fruits to which they lead are terminable. Mark this well. (And marking this, do thou betake thyself to the path of knowledge).'

"Syumarasmi said, 'The Vedas countenance acts and discountenance them.

The end of all creatures is death and rebirth till absorption takes place into *Brahma* by means of Yoga.

[1]The original is very terse. I have expanded it, following the commentator. *Dana-yajna kriya phalam* is *chitta suddhi* of purity or heart; *antarena* is equivalent to *vina*; *anujananti* governs *Brahmanyam* understood. *Anyat phalam* in the second line implies heaven and its joys (which satisfy ordinary men). The practice *anu* before *jananti* is taken to imply *gurum anu, i.e.*, following the instructions of preceptors.'

[2]These three verses run together and are extremely abstruse. There can be no doubt that the commentator is right. The construction is this: *Yam sadacharam asritya samsritanam swakarmabhih* (sahitam) *tapah ghoratwam agatam, tam* (*sadacharam*) *puranam puranam saswatam dhruvam dharmeshu cha sutritamkinchit charitum asaknuvantah phalavanti vyushtimanti dhruvani cha karmani* (*mudah*) *vigunani, etc., pasyanti.* The second line of 36 stands by itself as an explanatory sentence referring to some of the characteristics of the *sadachara* that is spoken of. *Samsritanam*, refers to men observing the different modes of life;*ghoratwam agatam* is *samsarandhakaranasakam bhavati.* What is meant by this is that the penances of such men, along with the duties they are called upon to observe by the particular mode of life they follow, become a terrible weapon, in consequence of their *sadacharah*, for destroying the evils of worldliness. The *sadacharah* spoken of here is *nishkamadharmah.* The latter is no new-fangled theory of men of learning but is *puranam saswatam*, and *dhruvam.* The *phalavanti vyushtimanti*, and *dhruva karmani* which fools regard to be *vigyunani* and *anaikantikani* are, of course, those acts which are included within the word 'Yoga.' In brief, the speaker, in these three verses, wishes to inculcate that wise men, whatever their mode of life, observe its duties. But by virtue of the *nishkama dharma* they follow, they convert those duties and their penances into efficient means for dispelling the darkness of ignorance. Fools on the other hand, unable to practise that *nishkama dharma*, look upon it and Yoga itself as fruitless and valueless although the rewards these confer are visible.

Whence then is their authority when their declarations thus contradict each other? Renunciation of acts, again, is productive of great benefit. Both these have been indicated in the Vedas. Do thou discourse to me on this subject, O Brahmana!'

"Kapila said, 'Betaking yourselves to the path of the good (*viz.*, Yoga), do you even in this life realise its fruits by the direct evidence of your senses. What, however, are the visible results of those other objects which you (men of acts) pursue?'

"Syumarasmi said, 'O Brahmana, I am Syumarasmi by name. I have come here for acquiring knowledge. Desirous of doing good to myself I have started this conversation in artless candour and not from desire of disputation. The dark doubt has taken possession of my mind. O illustrious one, solve it to me. Thou hast said that they who take the path of the good (*viz.*, Yoga), by which Brahma is attained, realise its fruits by the direct evidence of their senses. What, indeed, is that which is so realisable by the direct evidence of the senses and which is pursued by yourselves? Avoiding all sciences that have disputation only for their foremost object, I have so studied the Agama as to have duly mastered their true meaning. By Agama I understand the declarations of the Vedas. I also include in that word those sciences based on logic which have for their object the bringing out of the real meaning of the Vedas.[1] Without avoiding the duties laid down for the particular mode of life which one may lead, one should pursue the practices laid down in Agama. Such observance of the practices laid down in Agama crowns one with success. In consequence of the certainty of the conclusions of Agama, the success to which the latter leads may be said to be almost realisable by direct evidence. As a boat that is tied to another bound for a different port, cannot take its passengers to the port they desire to reach, even so ourselves, dragged by our acts due to past desires, can never cross the interminable river of birth and death (and reach the heaven of rest and peace we may have in view). Discourse to me on this topic, O illustrious one! Teach me as a preceptor teaches a disciple. No one can be found amongst men that has completely renounced all worldly objects, nor one that is perfectly contented with oneself, nor one that has transcended grief, nor one that is perfectly free from disease, nor one that is absolutely free from the desire to act (for one's own benefit), nor one that has an absolute distaste for companionship, nor one that has entirely abstained from acts of every kind. Even men like yourself are seen to give way to joy and indulge in grief as persons like ourselves. Like other creatures the senses of persons like yourselves have their functions and objects. Tell me, in what then, if we are to investigate the question of happiness, does pure felicity consist for all the four orders of men and all the four modes of life who and which have, as regards their inclinations, the same resting ground.'

[1] The sciences that have disputation only for their foremost object, are, according to the commentator, the sciences of the Lokayatikas, the Saughatas (or Buddhists), the Kapalikas, etc. The other sciences based on Logic that are included within the word Agama are the two Mimamsas, Sankhya, and Patanjala.

"Kapila said, 'Whatever the *Sastras* according to which one performs the acts one feels inclined to do, the ordinances laid down in it for regulating those acts never become fruitless. Whatever again the school of opinion according to which one may conduct oneself, one is sure to attain to the highest end by only observing the duties of self-restraint of Yoga. Knowledge assists that man in crossing (this interminable river of life and death) who pursues knowledge. That conduct, however, which men pursue after deviating from the path of knowledge, afflicts them (by subjecting them to the evils of life and death). It is evident that ye are possessed of knowledge and dissociated from every worldly object that may produce distress. But have any of you at any time succeeded in acquiring that knowledge in consequence of which everything is capable of being viewed as identical with one Universal Soul?[1] Without a correct apprehension of the scriptures, some there are, fond only of disputation, who, in consequence of being overwhelmed by desire and aversion, become the slaves of pride and arrogance. Without having correctly understood the meaning of scriptural declarations, these robbers of the scriptures, these depredators of Brahma, influenced by arrogance and error, refuse to pursue tranquillity and practise self-restraint.[2] These men behold fruitlessness on every side, and if (by chance) they succeed in obtaining the puissance of knowledge they never impart it to others for rescuing them. Made up entirely of the quality of Tamas, they have Tamas only for their refuge. One becomes subject to all the incidents of that nature which one imbibes. Accordingly, of him who hath Tamas for his refuge, the passions of envy, lust, wrath, pride, falsehood, and vanity, continually grow, for one's qualities have one's nature for their spring. Thinking in this strain and beholding these faults (through the aid of instructions secured from preceptors), Yatis, who covet the highest end, betake themselves to Yoga, leaving both good and ill.'[3]

"Syumarasmi said, 'O Brahmana, all that I have said (about the laudable character of acts and the opposite character of Renunciation) is strictly conformable to the scriptures. It is, however, very true that without a correct apprehension of the meaning of the scriptures, one does not feel inclined to obey what the scriptures really declare. Whatever conduct is consistent with equity is consistent with the scriptures. Even that is what the Sruti declares. Similarly, whatever conduct is inconsistent with equity is inconsistent with the scriptures. This also is declared by the Sruti. It is certain that no one can do an act that is scriptural by transgressing the scriptures. That again is

[1] *Aikatmyam* is explained by the commentator as *Eka eva dwaita darsana hina atma yatra bhavati.* Practically, it is that state of the mind in which one perceives one's identity with everything in the universe. This is that true knowledge which brings about Emancipation or is Emancipation itself.

[2] They are called 'robbers of the scriptures' because they always seek to rob the scriptures of their true meaning. They are 'depredators of *Brahma*' because they deny the very existence of Godhead. *Nirarambhah* is *Camadyarambha-sunyah.*

[3] The particle *anu* means 'following the instructions of preceptors.' *Samyame* refers to *Dharana, Dhyana* and *Samadhi.* Some texts read *Siddhante* for *samyame.*

unscriptural which is against the Vedas. The Sruti declares this. Many men, who believe only what directly appeals to their senses, behold only this world (and not what is addressed in the scriptures to Faith). They do not behold what the scriptures declare to be faults. They have, accordingly, like ourselves, to give way to grief. Those objects of the senses with which men like you are concerned are the same with which other living creatures are concerned. Yet in consequence of your knowledge of the soul and their ignorance of it, how vast is the difference that exists between you and them! All the four orders of men and all the four modes of life, however different their duties, seek the same single end (*viz.*, the highest happiness). Thou art possessed of unquestioned talents and abilities. For ascertaining that particular course of conduct (amongst those various duties) which is well calculated to accomplish the desired end, thou hast, by discoursing to me on the Infinite (Brahma), filled my soul with tranquillity. As regards ourselves, in consequence of our inability to understand the Soul we are destitute of a correct apprehension of the reality. Our wisdom is concerned with things that are low, and we are enveloped in thick darkness. (The course of conduct, however, that thou hast indicated for enabling one to attain to Emancipation, is exceedingly difficult of practice). Only he who is devoted to Yoga, who has discharged all his duties, who is capable of roving everywhere depending only on his own body, who has brought his soul under perfect control, who has transcended the requirements of the science of morality and who disregards the whole world (and everything belonging to it), can transgress the declarations of the Vedas with respect to acts, and say that there is Emancipation.[1] For one, however, who lives in the midst of relatives, this course of conduct is exceedingly difficult to follow. Gift, study of the Vedas, sacrifices, begetting offspring, simplicity of dealing, when by practising even these no one succeeds in attaining to Emancipation, fie on him who seeks to attain to it, and on Emancipation itself that is sought! It seems that the labour spent upon attaining to it is all fruitless. One becomes chargeable with atheism if one disregards the Vedas by not doing the acts they direct. O illustrious one, I desire to hear without delay about that (Emancipation) which comes in the Vedas after the declarations in favour of acts. Do tell me the truth, O Brahmana! I sit at thy feet as a disciple. Teach me kindly! I wish to know as much about Emancipation as is known to thee, O learned one!' "

SECTION CCLXX

"Kapila said, 'The Vedas are regarded as authoritative by all. People never

[1]What is intended to be said here is that only a life of Renunciation, so hard to follow, can lead to Emancipation. The Burdwan translator makes nonsense of the second line of 64 by connecting it with the first line of 65. K.P. Singha omits it entirely.

disregard them. Brahma is of two kinds, *viz'*, Brahma as represented by sound, and Brahma as Supreme (and intangible).[1] One conversant with Brahma represented by sound succeeds in attaining to Supreme Brahma. Commencing with the rites of *Garbhadhana,* that body which the sire creates with the aid of Vedic *mantras* is cleansed (after birth) by Vedic *mantras*.[2] When the body has been cleansed with purificatory rites (performed with the aid of Vedic *mantras*), the owner there of come to be called a Brahmana and becomes a vessel fit for receiving knowledge of Brahma. Know that the reward of acts is purity of heart which only leads to Emancipation. I shall presently speak to thee of that. Whether purity of heart has been attained or not (by performance of acts) is what can be known to the person himself who has attained it. It can never be known with the aid of either the Vedas or inference. They that cherish no expectation, that discard every kind of wealth by not storing anything for future use, that are not covetous, and that are free from every kind of affection and aversion, perform sacrifices because of the conviction that their performance is a duty. To make gifts unto deserving persons is the end (right use) of all wealth. Never addicted at any time to sinful acts, observant of those rites that have been laid down in the Vedas, capable of crowning all their wishes with fruition, endued with certain conclusions through pure knowledge, never giving way to wrath, — never indulging in envy, free from pride and malice, firm in Yoga.[3] of unstained birth, unstained conduct, and unstained learning, devoted to the good of all creatures, there were in days of yore many men, leading lives of domesticity and thoroughly devoted to their own duties, there were many kings also of the same qualifications, devoted to Yoga (like Janaka, etc.), and many Brahmanas also of the same character (line Yajnavalkya and others)[4] They behaved equally towards all creatures and were endued with perfect sincerity. Contentment was theirs, and certainty of knowledge. Visible were the rewards of their righteousness, and pure were they in behaviour and heart. They were possessed of faith in Brahma of both forms.[5] At first making their hearts pure, they duly observed all (excellent) vows. They were observant of the duties of righteousness on even occasions of distress and difficulty, without falling off in any particular. Uniting together they used to perform meritorious acts. In this they found great happiness. And inasmuch as they never tripped, they had never to perform any expiation. Relying as they did

[1]The Vedas are *Savda-Brahma* or Brahma as represented by sound.

[2]I have expanded this verse, following the lead of the commentator. Some idea may be given of the extreme terseness of such verses by offering a literal rendering: 'That lump of matter which is made a (human) body by what is contained in the Veda, is (afterwards) made (a body by the same means).' One approaches one's wife after performing the rite of *Garbhadhana*. In this rite, different deities are invoked to develop different organs and parts of the body of the child to be begotten. Thus begotten, the body of the child is, subsequent to birth, cleansed or purified. All this requires the aid of the Vedic *mantras*. What Kapila wishes to teach is that commencing with acts, knowledge should finally be acquired.

[3]Yoga is the only way to true knowledge, hence *Jnana-nishthah* is *Yoga-nishthah*.

[4]These and men like these are pointed out as persons deserving of gifts.

[5]*i.e.*, in Brahma as possessed of attributes and as freed from attributes.

upon the true course of righteousness, they became endued with irresistible energy. They never followed their own understandings in the matter of earning merit but followed the dictates of the scriptures alone for that end. Accordingly they were never guilty of guile in the matter of performing acts of righteousness.[1] In consequence of their observing unitedly the absolute ordinances of the scriptures without betaking themselves ever to the rites laid down in the alternative, they were never under the necessity of performing expiation.[2] There is no expiation for men living in the observance of the ordinances laid down in the scriptures. The Sruti declares that expiation exists for only men that are weak and unable to follow the absolute and substantive provisions of the sacred law. Many Brahmanas there were of this kind in days of old, devoted to the performance of sacrifices, of profound knowledge of the Vedas, possessed of purity and good conduct, and endued with fame. They always worshipped Brahma in the sacrifices, and were free from desire. Possessed of learning they transcended all the bonds of life. The sacrifices of these men, their (knowledge of the) Vedas, their acts performed in obedience to the ordinances, their study of the scripture at the fixed hours, and the wishes they entertained, freed as they were from lust and wrath, observant as they were of pious conduct and acts notwithtanding all difficulties, renowned as they were for performing the duties of their own order and mode of life, purified as their souls were in consequence of their very nature, characterised as they were by thorough sincerity, devoted as they were to tranquillity, and mindful as they were of their own practices, were identical with Infinite Brahma. Even this is the eternal Sruti heard by us.[3] The penances of men that were so high-souled, of men whose conduct and acts were so difficult of observance and accomplishment, of men whose wishes were crowned with fruition in consequence of the strict discharge of their duties, became efficacious weapons for the destruction of all earthly desires. The Brahmanas say that that Good Conduct, which is wonderful, whose origin may be traced to very ancient times, which is eternal and whose characteristics are unchangeable, which differs from the practices to which even the good resort in seasons of distress and represents their acts in other situations, which is identical with heedfulness, over which lust and wrath and other evil passions can never prevail, and in consequence of which there was (at one time) no transgression in all mankind, subsequently came to be distributed into four subdivisions, corresponding with the four modes of life by persons unable to

[1] *Matra* is explained as *miyante vishya anya i.e.*, the understanding. What is meant by guile in the practice of righeousness may be exemplified as follows. Individual grains of barley may be given away instead of cloths by one unable to obtain clothes for gift. But one giving away barley grains when perfectly able to give away clothes would be guilty of guile.

[2] The scriptures frequently lay down ordinances in the alternative. The absolute or substantive provisions are for the able. Those in the aiternative are for them that are unable.

[3] What is meant by the sacrifices, etc., of such men being identical with infinite Brahma is that these men were identical with *Brahma* and whatever they did was *Brahma*. They had no consciousness of self, or they did nothing for self. They were the Soul of the universe.

practise its duties in minute detail and entirety.[1] They that are good, by duly observing that course of Good Conduct after adoption of the Sannyasa mode of life, attain to the highest end. They also that betake themselves to the forest mode reach the same high end (by duly observing that conduct). They too that observe the domestic mode of life attain to the highest end (by duly practising the same conduct); and, lastly, those that lead the Brahmacharya mode obtain the same (end by a due observance of the same conduct).[2] Those Brahmanas are seen to shine in the firmament as luminaries shedding beneficent rays of light all around. Those myriads of Brahmanas have become stars and constellations set in their fixed tracks. In consequence of contentment (or Renunciation) they have all attained to Infinity as the Vedas declare. If such men have to come back to the world through the wombs of living creatures, they are never stained by sins which have the unexhausted residue of previous acts for their originating cause. Indeed, one who has led the life of a Brahmacharin and waited dutifully upon his preceptor, who has arrived at settled conclusions (in respect of the soul), and who has devoted himself to Yoga thus, is truly a Brahmana. Who else would deserve to be called a Brahmana? When acts alone determine who is a Brahmana and who is not, acts (good or bad) must be held to indicate the happiness or misery of a person. As regards those that have by conquering all evil passions acquired purity of heart, we have heard the eternal Sruti that in consequence of the Infinity to which they attain (through beholding the universal soul) and of the knowledge of Brahma (they acquire through the declarations of Srutis), they behold everything to be Brahma. The duties (of tranquillity, self-restraint, abstention from acts, renunciation, devotion, and the abstraction of Samadhi) followed by those men of pure hearts, that are freed from desire, and that have Emancipation only for their object, for acquisition of the knowledge of Brahma, are equally laid down for all the four orders of men and all the four modes of life. Verily, that knowledge is always acquired by Brahmanas of pure hearts and restrained soul.[3] One whose soul is for Renunciation

[1]What is said here in effect is that at first there was only one course of duties, called *sadachara* or good conduct, for all men. In progress of time men became unable to obey all its dictates in their entirety. It then became necessary to distribute those duties into four subdivisions corresponding with the four modes of life.

[2]Both K.P. Singha and the Burdwan translator have completely misunderstood verse 23 and the first line of 24, which, as the commentator explains, should be construed together. The construction is *Tam* (sadacharam) *santah grihebhyah nishkramya eva* (sannyasam kritwaiva) *vidhivatprapya paramam gatim gachchanti. Anye santo vanamasritah tam vidhivat prapya etc.* Similarly, *Grihameva bhisamsritya anye santah, etc.' Jato-anye, etc.* Thus, all the four modes, commencing with the last, are spoken of.

[3]It is impossible for any one to read the Burdwan version of such verses without pitying the Pandit responsible for its accuracy. Without understanding the commentary in the least, the words of the great commentator have been reproduced in the Burdwan version in a strange order, rejecting some of the connecting links without any excuse, and making the collocation utterly unintelligible. K.P. Singha gives the substance very briefly without endeavouring to translate the words. And yet the verse presents almost no difficulty. The last line of 29 and the first line of 30 make one sentence. *Chaturthopanishaddharmah* is explained by the commentator as implying *paramatma-vishayini vidya, tadartham dharmah.* The

based upon contentment is regarded as the refuge of true knowledge. Renunciation, in which is that knowledge which leads to Emancipation, and which is highly necessary for a Brahmana, is eternal (and comes down from preceptor to pupil for ever and ever).[1] Renunciation sometimes exists mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to the measure of one's strength (that depends upon the degree of one's absence of worldly desires). Renunciation is the cause of supreme benefit unto every kind of person. Only he that is weak, fails to practise it. That pure-hearted man who seeks to attain to Brahma becomes rescued from the world (with its misery).'[2]

"Syumarasmi said, 'Amongst those that are given up to enjoyment (of property), they that make gifts, they that perform sacrifices, they that devote themselves to the study of the Vedas, and they that betake themselves to a life of Renunciation after having acquired and enjoyed wealth and all its pleasures, when they depart from this world, who is it that attains to the foremost place in heaven? I ask thee this, O Brahmana! Do thou tell me truly.'

"Kapila said, 'Those who lead a life of domesticity are certainly auspicious and acquire excellence of every kind. They are unable, however, to enjoy the felicity that attaches to Renunciation. Even thou mayst see this.'[3]

"Syumarasmi said, 'Ye depend upon knowledge as the means (for the attainment of Emancipation). Those who lead lives of domesticity have planted their faith in acts. It has, however, been said that the end of all modes of life is Emancipation.[4] No difference, therefore, is observable between them in respect of either their superiority or inferiority of puissance. O illustrious one, do thou tell me then how stands the matter truly.'

"Kapila said, 'Acts only cleanse the body. Knowledge, however, is the highest end (for which one strives).[5] When all faults of the heart are cured (by acts), and when the felicity of Brahma becomes established in knowledge,

are four states of consciousness: 1st, wakefulness; 2nd, dream; 3rd, dreamless slumber (sushupti); and 4th, *Turiya*, which is reached by *Samadhi* (abstraction of Yoga-meditation), and in which *Brahma* becomes realisable. What is said in these two lines is simply this: the duties (dharmah), relating to the *Chaturthopanishat* or, the Knowledge of Paramatman, are *sadharanah* or common to all the four orders of men and modes of life. Those duties, of course, are *sama, dama, uparama, titiksha, sraddha, samadhi.* What is said in the last line of 30 is that Brahmanas of pure hearts and restrained souls always succeed (by the help of those duties) in acquiring or attaining to that *Turiya* or consciousness of *Brahma.*

[1]*Apavargamiti* is explained by the commentator as *apavargaprada vidya* or *Brahmasakshatkararupa vrittiryasmin iti. Nityin* is *avasyakah. Yatidharmah* is a life of Renunciation. What is meant by *sanatanah* is *sampradayagatah.*

[2]*Sadharana* is opposed to *kevala. Yathavalam* implies *yathavaira-gyam, Gachcchatam Gachcchatam* means *purushamatrasyavanigvya-dhadeh.* The Burdwan translator misses the sense altogether and K.P. Singha quietly passes over the entire second line of this triplet. *Durvala* means he who is wanting in *vairagya.*

[3]The commentator explains that the object of this verse is to show that even if there be equality in respect of the end that is attained in next life, there is more of real felicity in a life of Renunciation than in a life of enjoyment. The Burdwan translator misses the sense entirely.

[4]The Burdwan translator gives a very erroneous version of this verse.

[5]For by Knowledge Emancipation is obtained.

benevolence, forgiveness, tranquillity, compassion, truthfulness, and candour, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are attained. These constitute the path that lead to Brahma. By those one attains to what is the Highest. That the cure of all faults of the heart is the result of acts becomes intelligible to the wise man when these are attained. That, indeed, is regarded as the highest end which is obtained by Brahmanas endued with wisdom, withdrawn from all acts, possessed of purity and the certitude of knowledge. One who succeeds in acquiring a knowledge of the Vedas, of that which is taught by the Vedas (*viz.*, Brahma as represented in acts), and the minutiae of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.[1] One who is conversant with the Vedas knows everything, for everything is established on the Vedas. Verily, the present, past, and future all exist in the Vedas.[2] This one conclusion is deducible from all the scriptures, *viz.*, that this universe exists and does not exist. To the man of knowledge this (all that is perceived) is both *sat* and *asat*. To him, this all is both the end and the middle.[3] This truth rests upon all the Vedas, *viz.*, that when complete Renunciation takes place one obtains what is sufficient. Then again the highest contentment follows and rests upon Emancipation,[4] which is absolute, which exists as the soul of all mortal and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being identical with all mobile and immobile things, which is full, which is perfect felicity, which is without duality, which is the foremost of all things, which is Brahma, which is Unmanifest and the cause also, whence the Unmanifest has sprung, and which is without deterioration of any kind.[5] Ability to subdue the senses, forgiveness, and abstention from work in consequence of the absence of desire, — these three are the cause of perfect felicity. With the aid of these three qualities, men having understanding for their eyes succeed in reaching that Brahma which is

[1] *Vatarechaka* is *bhastra* or a bellows. What is implied is, perhaps, that such a man breathes or lives in vain.

[2] *Nasti* is explained by the commentator as the past and the future. *Nishtha* is *swarupam*. Literally, what is said is that everything is the Vedas, or the Vedas are everything. This is, perhaps, only an exaggerated mode of saying that the Vedas deal with everything.

[3] The sense seems to be that while they that are ignorant regard the universe to be as existent and durable as the thunder or adamant, the man of knowledge regards it to be truly non-existent though it puts forth the appearance of existence.

[4] I have endeavoured to give a literal version of verse 45. It is difficult, however, to seize the meaning from such versions. The word used in the first line is *Tyaga* implying Renunciation. The commentator correctly explains that this is that complete Renunciation which takes place in *Samadhi* or the perfect abstraction of Yoga. *Samaptam* is *samyak aptam* (*bhavati*). This *samyak* is *Brahma*. Similarly, *santosha* is not ordinary contentment but *Brahmananda* or the *Supreme felicity* of one who has attained to *Brahma*. The meaning, then, is this: in the complete abstraction of Yoga (*i.e.*, Samadhi) is *Brahma*. This all the Vedas teach. In Emancipation again is the Supreme felicity of *Brahma*. *Apavargah* is not annihilation but Emancipation, which is existence in *Brahma* without the dual consciousness of knower and known.

[5] I have followed the commentator in his exposition of almost all the adjectives in the text.

uncreate, which is the prime cause of the universe, which is unchangeable, and which is beyond destruction. I bow to that Brahma, which is identical with him that knows it.' "[1]

SECTION CCLXXI

"Yudhishthira said, 'The Vedas, O Bharata, discourse of Religion. Profit, and Pleasure. Tell me, however, O grandsire, the attainment of which (amongst these three) is regarded as superior.'

"Bhishma said, 'I shall, in this connection, recite to thee the ancient narrative of the benefit that Kundadhara in days of old had conferred upon one who was devoted to him. Once on a time a Brahmana destitute of wealth sought to acquire virtue, induced by the desire of fruit. He continually set his heart upon wealth for employing it in the celebration of sacrifices. For achieving his purpose he set himself to the practice of the austerest penances. Resolved to accomplish his purpose, he began to worship the deities with great devotion. But he failed to obtain wealth by such worship of the deities. He thereupon began to reflect, saying unto himself, 'What is that deity, hitherto unadored by men, who may be favourably disposed towards me without delay?' While reflecting in this strain with a cool mind, he beheld stationed before him that retainer of the deities, *viz.*, the Cloud called Kundadhara. As soon as he beheld that mighty-armed being, the Brahmana's feelings of devotion were excited, and he said unto himself, 'This one will surely bestow prosperity upon me. Indeed, his form indicates as much. He lives in close proximity to the deities.He has not as yet been adored by other men. He will verily give me abundant wealth without any delay.' The Brahmana, then, having concluded thus, worshipped that Cloud with *dhupas* and perfumes and garlands of flowers of the most superior kind, and with diverse kinds of offerings. Thus worshipped, the Cloud became very soon pleased with his worshipper and uttered these words fraught with benefit to that Brahmana, 'The wise have ordained expiation for one guilty of Brahmanicide, or of drinking alcohol or of stealing, or of neglecting all meritorious vows.

[1]The grammatical construction of this verse is very difficult to catch. There can be no doubt that the commentator is right. *Tehjah, kshama, santih,* — these are *anamayam subham, i.e., nirdukhasya sukhasya praptau hetuh. Tatha,* separates these from what follows. *Abidham Vyoma Santanam,* and *dhruvam* are governed by *gamyate, Etaih sarvaih* refers to *Tejah* and the two others. *Abidham* is explained as *akittrimam; vyoma* as *jagatkaranam.* The Burdwan translator gives a correct version, although his punctuation is incorrect. He errs, however, in *not* taking *anamayam subham* as one and the same. K.P. Singha errs in connecting *anamayam* with what follows *tatha.*

There is no expiation, however, for one that is ungrateful.[1] Expectation hath a child named Iniquity. Ire, again, is regarded to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren (and hath no offspring). After this, that Brahmana, stretched on a bed of *Kusa* grass, and penetrated with the energy of Kundadhara, beheld all living beings in a dream. Indeed, in consequence of his absence of passion, penances, and devotion, that Brahmana of cleansed soul, standing aloof from all (carnal) enjoyments, beheld in the night that effect of his devotion to Kundadhara. Indeed, O Yudhishthira, he beheld the high-souled Manibhadra of great effulgence stationed in the midst of the deities, employed in giving his orders. There the gods seemed to be engaged in bestowing kingdoms and riches upon men, induced by their good deeds, and in taking them away when men fell off from goodness.[2] Then, O bull of Bharata's race, Kundadhara of great effulgence, bending himself low, prostrated himself on the ground before the gods in the presence of all the *Yakshas*. At the command of the gods the high-souled Manibhadra addressed the prostrate Kundadhara and said, 'What does Kundadhara want?' Thereupon Kundadhara replied, 'If, indeed, the gods are pleased with me, there, that Brahmana reverences me greatly. I pray for some favour being shown to him, something, that is, that may bring him happiness.' Hearing this, Manibhadra, commanded by the gods, once more said unto Kundadhara of great intelligence these words, 'Rise, rise up, O Kundadhara! Thy suit is successful. Be thou happy. If this Brahmana be desirous of wealth, let wealth be given to him, that is, as much wealth as this thy friend desires. At the command of the gods I shall give him untold wealth.' Kundadhara, then, reflecting upon the fleeting and unreal character of the status of humanity, set his heart, O Yudhishthira, upon inclining the Brahmana to penances. Indeed, Kundadhara said, 'I do not, O giver of wealth, beg for wealth on behalf of this Brahmana. I desire the bestowal of another favour upon him. I do not solicit for this devotee of mine mountains of pearls and gems or even the whole earth with all her riches. I desire, however, that he should be virtuous. Let his heart find pleasure in virtue. Let him have virtue for his stay. Let virtue be the foremost of all objects with him. Even this is the favour that meets with my approval.' Manibhadra said, 'The fruits of virtue are always sovereignty and happiness of diverse kinds. Let this one enjoy those fruits, always freed from physical pain of every kind.'

"Bhishma continued, 'Thus addressed, Kundadhara, however, of great celebrity, repeatedly solicited virtue alone for that Brahmana. The gods were highly pleased at it. Then Manibhadra said, 'The gods are all pleased with thee as also with this Brahmana. This one shall become a virtuous-souled person. He shall devote his mind to virtue.' The Cloud, Kundadhara, became delighted, O Yudhishthira, at thus having been successful in obtaining

[1] *Nishkriti* is literally escape. There is escape for those referred to; of course, the escape is to be sought by expiation. There is none for an ingrate, for ingratitude is inexpiable.

[2] *Asubheshu* is explained as *asubheshu karmashu upasthiteshu*.

his wish. The boon that he had got was one that was unattainable by anybody else. The Brahmana then beheld scattered around him many delicate fabrics of cloth. Without minding them at all (although so costly), the Brahmana came to disrelish the world.'

"The Brahmana said, 'When this one doth not set any value upon good deeds, who else will? I had better go to the woods for leading a life of righteousness.'[1]

"Bhishma continued, 'Cherishing a distate for the world, and through the grace also of the gods, that foremost of Brahmanas entered the woods and commenced to undergo the austerest of penances. Subsisting upon such fruits and roots as remained after serving the detities and guests, the mind of that regenerate person, O monarch, was firmly set upon virtue. Gradually, the Brahmana, renouncing fruits and roots, betook himself to leaves of trees as his food. Then renouncing leaves, he took to water only as his subsistence. After that he passed many years by subsisting upon air alone. All the while, his strength did not diminish. This seemed exceedingly marvellous. Devoted to virtue and engaged in the practice of the severest austerities, after a long time he acquired spiritual vision. He then reflected, saying unto himself, 'If, being gratified with anybody, I give him wealth, my speech would never be untrue.'[2] With a face lighted up by smiles, he once more began to undergo severer austerities. And once more, having won (higher) success, he thought that he could, by a fiat of the will, then create the very highest objects. 'If, gratified with any person whatsoever I give him even sovereignty, he will immediately become a king, for my words will never be untrue.' While he was thinking in this way, Kundadhara, induced by his friendship for the Brahmana and no less by the ascetic success which the Brahmana had achieved, showed himself, O Bharata (unto his friend and devotee). Meeting with him the Brahmana offered him worship according to the observances ordained. The Brahmana, however, felt some surprise, O king. Then Kundadhara addressed the Brahmana, saying, 'Thou hast now got an excellent and spiritual eye. Behold with this vision of thine the end that is attianed by kings, and survey all the worlds besides.' The Brahmana then, with his spiritual vision, beheld from a distance thousands of kings sunk in hell.'

"Kundadhara said, 'After having worshipped me with devotion thou didst get sorrow for thy share, what then would have been the good done to thee by me, and what the value of my favour? Look, look for what end men

[1]The Brahman evidently refers to the indifference of Kundadhara towards him. He had thought that Kundadhara would, in return for his adorations, grant him wealth. Disappointed in this, he says, when Kundadhara does not mind my adorations, who else will? I had, therefore, better give up all desire for wealth and retire into the woods. The passage, however, seems to be inconsistent with the Brahmana's indifference to the fine fabrics of cloth lying around him.

[2]Persons who have won ascetic success utter a wish and it is immediately fulfilled. 'I give thee this,' and forthwith what is given in words appears bodily, ready to be taken and appropriated. The words of such persons do not follow their meanings, but meanings follow their words.

desire the gratification of carnal enjoyments. The door of heaven is closed unto men.'

"Bhishma continued, 'The Brahmana then beheld many men living in this world, embracing lust, and wrath, and cupidity, and fear, and pride, and sleep and procrastination, and inactivity.'

"Kundadhara said, 'With these (vices) all human beings are enchained. The gods are afraid of men. These vices, at the command of the gods, mar and disconcert on every side.[1] No man can become virtuous unless permitted by the gods. (In consequence of their permission) thou hast become competent to give away kingdoms and wealth through thy penances.'

"Bhishma continued, 'Thus addressed, the righteous-souled Brahmana, bending his head unto that Cloud, prostrated himself on the ground, and said, 'Thou hast, indeed, done me a great favour. Unconscious of the great affection shown by thee towards me, I had through the influence of desire and cupidity, failed to display good will towards thee.' Then Kundadhara said unto that foremost of regenerate persons, 'I have forgiven thee.' and having embraced him with his arms disappeared there and then. The Brahmana then roamed through all the worlds, having attained to ascetic success through the grace of Kundadhara. Through the puissance gained from virtue and penances, one acquires competence to sail through the skies and to fructify all one's wishes and purposes, and finally attain to the highest end. The gods and Brahmanas and Yakshas and all good men and Charanas always adore those that are virtuous but never those that are rich or given up to the indulgence of their desires. The gods are truly propitious to thee since thy mind is devoted to virtue. In wealth there may be a very little happiness but in virtue the measure of happiness is very great.' "

SECTION CCLXXII

"Yudhishthira said, 'Amongst the diverse kinds of sacrifices, all of which, of course, are regarded to have but one object (*viz.*, the cleansing of the heart or the glory of God), tell me, O grandsire, what that sacrifice is which has been ordained for the sake only of virtue and not for the acquisition of either heaven or wealth!'[2]

"Bhishma said, 'In this connection I shall relate to thee the history, formerly

[1]The Burdwan translator makes nonsense of this verse. He forgets his grammar so completely as to take *etaih* as qualifying *lokah.*

[2]The verse is not difficult; the commentator, again, is very clear. The Burdwan translator, however, while citing the very words of the commentary, totally misunderstands them and makes utter nonsense of them. *Ekarthanam* is explained as *Ekam chittasuddhih Iswarapritirva tadarthanam madhya.* The question asked is *dharmartham yo yajnah samahitah* (*viniyuktah*) *tadeva vruhi* and not that *Yajna* which *sukhartham* (*bhavati*).

recited by Narada, of a Brahmana who for performing sacrifices, lived according to the *unchha* mode.'

"Narada said, 'In one of the foremost of kingdoms that was distinguished again for virtue, there lived a Brahmana. Devoted to penances and living according to the *unchha* mode, that Brahmana was earnestly engaged in adoring Vishnu in sacrifices.[1] He had Syamaka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and disagreeable to the taste. In consequence, however, of his penances, all these tasted sweet.[2] Abstaining from injuring any creature, and leading the life of a forest recluse, he attained to ascetic success. With roots and fruits, O scorcher of foes, he used to adore Vishnu in sacrifices that were intended to confer heaven upon him.[3] The Brahmana, whose name was Satya, had a wife named Pushkaradharini. She was pure-minded, and had emaciated herself by the observance of many austere vows. (Herself having been of a benevolent disposition, and her husband being thus addicted to sacrifices that were cruel), she did not approve of the conduct of her lord. Summoned, however, to take her seat by his side as his spouse (for the performance of a sacrifice), she feared to incur his curse and, therefore, comforted herself with his conduct. The garments that invested her body consisted of the (cast off) plumes of peacocks. Although unwilling, she still performed that sacrifice at the command of her lord who had become its *Hotri*. In that forest, near to the Brahmana's asylum, lived a neighbour of his, *viz.*, the virtuous Parnada of Sukra's race, hving assumed the form of a deer. He addressed that Brahmana, whose name was Satya, in articulate speech and said unto him these words, 'Thou wouldst be acting very improperly,[4] if this sacrifice of thine were accomplished in such a manner as to be defective in *mantras* and other particulars of ritual. I, therefore, ask thee to slay and cut me in pieces for making libations therewith on thy sacrificial fire. Do this and becoming blameless ascend to heaven.' Then the presiding goddess of the solar disc, *viz.*, Savitri, came to that sacrifice in her own embodied form and insisted upon that Brahmana in

[1]One that subsists upon grains of corn picked up from the fields after the reapers have abandoned them is called a person leading the *unchha* mode of life. The Burdwan translator commits the ridiculous error of taking *unchhavrittih* as the *name* of the Brahmana. The commentator supposes that *Yajna* here implies *Vishnu*, as expounded in the Srutis.

[2]Syamaka is a variety of paddy called *Panicum frumentaceum*. 'Suryaparni' is otherwise called 'Mashaparni' (*Ayurvedhartha chandrika*). It is identified with *Tiramus labialis*, syn. — *Glycine deblis*. 'Suvarchala' is a name applied to various plants. Here, very probably, 'Brahmisaka,' or *Herpestes Monnjera* (syn.—*Gratiola Monniera*, Linn) is intended.

[3]*i.e.*, he never slaughtered living animals for offering them in sacrifices because of his inability to procure them. He, therefore, subsittuted vegetable products for those animals. His sacrifices, intended to take him to heaven, were really cruel in intention.

[4]Following the Bombay text I read the last line of 8 as *Sukrasya punarajatih Parnadonamadharmavit*, or *Sukrasya punarjnabhih*, etc.; *ajatih* is a 'descendant.' If *ajnabhih* be taken as the reading it would mean 'at the repeated commands of Sukra.' The Bengal reading *apadhyanat adharmavit* seems to be vicious. Both the vernacular versions are incorrect; K.P. Singha supplying something of his own will for making sense of what he writes, and the Burdwan translator writing nonsense as usual.

doing what he desired by that deer to do. Unto that goddess, however, who thus insisted, the Brahmana replied, saying, 'I shall not slay this deer who lives with me in this same neighbourhood.'[1] Thus addressed by the Brahmana, the goddess Savitri desisted and entered the sacrificial fire from desire of surveying the nether world, and wishing to avoid the sight of (other) defects in that sacrifice.[2] The deer, then, with joined hands, once more begged of Satya (to be cut in pieces and poured into the sacrificial fire). Satya, however, embraced him in friendship and dismissed him, saying, 'Go!'[3] At this, the deer seemed to leave that place. But after he had gone eight steps he returned, and said, 'Verily, do thou slay me. Truly do I say, slain by thee I am sure to attain to a righteous end. I give thee (spiritual) vision. Behold the celestial Apsaras and the beautiful vehicles of the high-souled Gandharvas.' Beholding (that sight) for a protracted space of time, with longing eyes, and seeing the deer (solicitious of sacrifice), and thinking that residence in heaven is attainable by only slaughter, he approved (of the counsels the deer had given). It was Dharma himself who had become a deer that lived in those woods for many years. (Seeing the Brahmana tempted by the prospect he beheld), Dharma provided for his salvation and counselled him, saying, 'This (*viz.*, slaughter of living creatures) is not conformable to the ordinances about Sacrifices.[4] The penances, which had been of very large measure, of that Brahmana whose mind had entertained the desire of slaying the deer, diminished greatly in consequence of that thought itself. The injuring of living creatures, therefore, forms no part of sacrifice.[5] Then the illustrious Dharma (having assumed his real form), himself assisted that Brahmana, by discharging the priestly office, to perform a sacrifice. The Brahmana, after this, in consequence of his (renewed) penances, attained to that state of mind which was his spouse's.[6] Abstention from injury is that religion which is complete in respect of its rewards. The religion, however, of cruelty is only thus far beneficial that it leads to heaven (which has a termination). I have spoken

[1]K.P. Singha wrongly translates this verse; for once, the Burdwan translator is correct.

[2]Both the vernacular versions of this verse were incorrect. The commentator explains that the grammar is *rasatalam didrikshuh sa Yajna-pavakam pravishtah. Yajne duscharitam kinnu, samipavarti mudo janah i.e.*, fearing to see many other defects in the sacrifice which was being celebrated by an ignorant person.

[3]*Vaddhanjalim* is an adverb, qualifying *ayachata*. The Burdwan translator wrongly takes it as an adjective of *Satyam*.

[4]In verse 8, it is said that it was a descendant of Sukra, *viz.*, the virtuous Parnada, who had become a deer and lived in those woods as the Brahmana's neighbour. Here it is said that it was the deity Dharma who had become so. The two statements may be reconciled supposing that Dharma first became the *Rishi* Parnada and then, as Parnada, was metamorphosed into a deer. *Tasya nishkritim adhatta* is explained by the commentator in a very far-fetched way. He takes these words to mean that Dharma, who had become a deer, provided at this juncture for his liberation from that metamorphosis. I think *tasya* has reference to the misled Brahmana.

[5]*Yajnia* is explained as *yajnaya hita*.

[6]*Samadhanam* is the absorption of meditation, or that state of mind in which one has no longer any affection for the world. *Bharyayh* is genitive, but the Burdwan translator takes it for the instrumental singular.

to thee of that religion of Truth which, indeed, is the religion of those that are utterers of *Brahma*.' "[1]

SECTION CCLXXIII

"Yudhishthira said, 'By what means doth a man become sinful, by what doth he achieve virtue, by what doth he attain to Renunciation, and by what doth he win Emancipation?'

"Bhishma said, 'Thou knowest all duties. This question that thou askest is only for confirmation of thy conclusions. Listen now to Emancipation, and Renunciation, and Sin, and Virtue to their very roots. Perceiving any one of the five objects (*viz.*, form, taste, scent, sound, and touch), desire runs after it at first. Indeed, obtaining them within the purview of the senses, O chief of Bharata's race, desire or aversion springs up.[2] One, then, for the sake of that object (*i.e.*, for acquisition of what is liked and avoidance of what is disliked) strives and begins acts that involve much labour. One endeavours one's best for repeatedly enjoying those forms and scents (and the three other objects of the remaining three senses) that appear very agreeable. Gradually, attachment, and aversion, and greed, and errors of judgment arise. The mind of one overwhelmed by greed and error and affected by attachment and aversion is never directed to virtue. One then begins with hypocirsy to do acts that are good. Indeed, with hypocrisy one then seeks to acquire virtue, and with hypocrisy one likes to acquire wealth. When one succeeds, O son of Kuru's race, in winning wealth with hypocrisy, one sets one's heart to such acquisition wholly. It is then that one begins to do acts that are sinful, notwithstanding the admonitions of well-wishers and the wise, unto all which he makes answers plausibly consistent with reason and conformable to the injunctions of the scriptures. Born of attachment and error, his sins, of three kinds, rapidly increase, for he thinks sinfully, speaks sinfully, and acts sinfully. When he fairly starts on the way of sin, they that are good mark his wickedness. They, however, that are of a disposition similar to that of the sinful man, enter into friendship with him. He succeeds not in winning happiness even here. Whence then would he succeed in winning happiness hereafter? It is thus that one becomes sinful. Listen now to me as I speak to thee of one that is righteous. Such a man, inasmuch as he seeks the good of others, succeeds in winning good for himself. By practising duties that are fraught with other people's good, he attains at last to a highly agreeable end. He who, aided by his wisdom, succeeds beforehand in beholding the faults

[1] *Yo dharmah* is the reading I take, and not *no dharmah*.

[2] The commentator explains the grammar as *panchanam* (madhya ekam) *artham prapya*, etc.

above adverted to, who is skilled in judging of what is happiness and what is sorrow and how each is brought about, and who waits with reverence upon those that are good, makes progress in achieving virtue, both in consequence of his habit and such companionship of the good. The mind of such a person takes delight in virtue, and he lives on, making virtue his support. If he sets his heart on the acquisition of wealth, he desires only such wealth as may be acquired in righteous ways. Indeed, he waters the roots of only those things in which he sees merit. In this way, doth one become righteous and acquires friends that are good. In consequence of his acquisition of friends, of wealth, and of children, he sports in happiness both here and hereafter. The mastery (in respect of enjoyment) that a living creature attains over sound, touch, taste, form, and scent, O Bharata, represents the fruit of virtue.[1] Remember this. Having obtained the fruit of virtue, O Yudhishthira, such a man does not give himself up to joy. Without being contented with such (visible) fruits of virtue he betakes himself to Renunciation, led on by the eye of knowledge. When, having acquired the eye of knowledge, he ceases to take pleasure in the gratification of desire, in taste and in scent, when he does not allow his mind to run towards sound, touch and form, it is then that he succeeds in freeing himself from desire.[2] He does not, however, even then cast off virtue or righteous acts. Beholding then all the worlds to be liable to destruction, he strives to cast off virtue (with its rewards in the form of heaven and its happiness) and endeavours to attain to Emancipation by the (well-known) means.[3] Gradually abandoning all sinful acts he betakes himself to Renunciation, and becoming righteous-souled succeeds at last in attaining to Emancipation. I have now told thee, O son, of that about which thou hadst asked me, *viz.*, the topics of Sin, Righteousness, Renunciation, and Emancipation, O Bharata! Thou shouldst, therefore, O Yudhishthira, adhere to virtue in all situations. Eternal is the success, O son of Kunti, of thee that adherest to righteousness.' "[4]

SECTION CCLXXIV

"Yudhishthira said, 'Thou hast said, O grandsire, the Emancipation is to be won by means and not otherwise. I desire to hear duly what those means are.'

[1]This is the mastery or puissance that is brought by Yoga, so that the person succeeds, fiats of the will, in creating whatever he desires.

[2]The Burdwan translator gives a ridiculous version of this verse. He cites the commentator's words without understanding them aright.

[3]What he does is to abandon *sakamah dharmah* for betaking himself to *nishaamah dharmah* or the practice of duties without desire of fruit, for only such a course of conduct can lead to Emancipation.

[4]By *dharma* here is meant *nishkama dharma*, for the fruits of *sakama dharma* are eternal, heaven like all things else having an end.

"Bhishma said, 'O thou of great wisdom, this enquiry that thou hast addressed to me and that is connected with a subtle topic, is really worthy of thee, since thou, O sinless one, always seekest to accomplish all thy objects by the application of means. That state of mind which is present when one sets oneself to make an earthen jar for ones's use, disappears after the jar has been completed. After the same manner, that cause which urges persons who regard virtue as the root of advancement and prosperity ceases to operate with them that seek to achieve Emancipation.[1] That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path that leads to Emancipation. (It is not identical with any of those that lead to any other object of acquisition). Listen to me as I discourse on it to thee in detail. One should, by practising forgiveness, exterminate wrath, and by abandoning all purposes, root out desire. By practising the quality of *Sattwa*[2] one should conquer sleep. By heedfulness one should keep off fear, and by contemplation of the Soul one should conquer breath.[3] Desire, aversion, and lust, one should dispel by patience; error, ignorance, and doubt, by study of truth. By pursuit after knowledge one should avoid *insouciance* and inquiry after things of no interest.[4] By frugal and easily digestible fare one should drive off all disorders and diseases. By contentment one should dispel greed and stupefaction of judgment, and all worldly concerns should be avoided by a knowledge of the truth.[5] By practising benevolence one should conquer iniquity, and by regard for all creatures one should acquire virtue. One should avoid expectation by the reflection that it is concerned with the future; and one should cast off wealth by abandoning desire itself. The man of intelligence should abandon affection by recollecting that everything (here) is transitory. He should subdue hunger by practising Yoga. By practising benevolence one should keep off all ideas of self-importance, and drive off all sorts of craving by adopting contentment. By exertion one should subdue procrastination, and by certainty all kinds of doubt, by taciturnity, loquaciousness, and by courage, every kind of fear.[6] Speech and mind are to be subdued by the Understanding,

[1]What is said in this verse is this: when a man wants an earthen jar, he works for creating one. When he has got one, he no longer finds himself in the same state of mind, his want having been satisfied. Similarly, with men desirous of heaven and earthly prosperity as the reward of virtue, the means is *Pravritti* or acts. This or these cease to operate with those who having acquired such virtue set themselves for the achievement of Emancipation, for with them the religion of *Nivritti* is all in all.

[2]*i.e.*, by abandoning all kinds of idleness, as explained by the commentator.

[3]*i.e.*, by Yoga-meditation one should regulate and finally suspend one's breath. The Yogin can suspend all physical functions and yet live on from age to age.

[4]*Nidra* here is explained as *ananusandhana* or the absence of inquisitiveness or curiosity. By *pratibha* is meant inquiry after improper things or things that are of no interest.

[5]The truth is that the world is unreal and has no end.

[6]Hunger is to be subdued by Yoga, *i.e.*, by regulating the wind within the body. Doubt is to be dispelled by certainty; this implies that certain knowledge should be sought for by driving off doubt. The commentator thinks that this means that all sceptical conclusions should be dispelled by faith in the scriptures. By 'fear,' in this verse, is meant the source

and the Understanding, in its turn, is to be kept under control by the eye of knowledge. Knowledge, again, is to be controlled by acquaintance with the Soul, and finally the Soul is to be controlled by the Soul.[1] This last is attainable by those that are of pure-acts and endued with tranquillity of soul,[2] the means being the subjugation of those five impediments of Yoga of which the learned speak. By casting off desire and wrath and covetousness and fear and sleep, one should, restraining speech, practise what is favourable to Yoga, *viz.*, contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity in respect of food, and the subjugation of the senses. By these one's energy is increased, sins are dispelled, wishes crowned with fruition, and knowledge (of diverse kinds) gained. When one becomes cleansed of one's sins and possessed of energy and frugal of fare and the master of one's senses, one then, having conquered both desire and wrath, seeks to attain to *Brahma*. The avoidance of ignorance (by listening to and studying the scriptures), the absence of attachment (in consequence of Renunciation) freedom from desire and wrath (by adoption of contentment and forgiveness), the puissance that is won by Yoga, the absence of pride and haughtiness, freedom from anxiety (by subjugation of every kind of fear), absence of attachment of anything like home and family, — these constitute the path of Emancipation. That path is delightful, stainless, and pure. Similarly, the restraining of speech, of body, and of mind, when practised from the absence of desire, constitutes also the path of Emancipation.' "[3]

SECTION CCLXXV

"Bhishma said, 'In this connection is cited the old narrative of the discourse that took place between Narada and Asita-Devala. Once on a time Narada, beholding that foremost of intelligent men, viz., Devala of venerable years,

of fear, or the world. That is to be conquered by the conquest of the six, *i.e.*, desire, wrath, covetousness, error, pride, and envy.

[1]What is laid down here is the same course of training that is indicated for Yoga. First, the senses are to be merged into the mind, then the mind is to be merged into the Understanding, then the Understanding is to be merged into the Soul or what is known as the Ego. This Ego is to be merged at last into the Supreme Soul. When the Ego is understood, it comes to be viewed as *Brahma*.

[2]'Pure acts' are, of course, those that are included in 'Nishkama dharmah,' and 'tranquillity of soul' is the cleansing of the soul by driving away all passions and desires.

[3]Such restraint of speech, etc., or *niyamah* is *yogah*. *Kamavanyatha* is *kama-vaiparityena*. The sense, the commentator adds, is that one should not desire 'yoga-siddhi,' for then, as has been repeatedly indicated in the previous Sections, the Yogin would fall into hell and succeed not in attaining to Emancipation, heaven itself being hell in comparison with the felicity of Emancipation. K.P. Singha quietly skips over the last line and the Burdwan translator offers a ridiculously incorrect version.

seated at his ease, questioned him about the origin and the destruction of all creatures.'

"Narada said, 'Whence, O Brahmana, hath this universe, consisting of mobile and immobile objects, been created? When again doth the all-embracing destruction come, into whom doth it merge? Let thy learned self discourse to me on this.'

"Asita said, 'Those from which the Supreme Soul, when the time comes, moved by the desire of existence in manifold forms, creates all creatures, are said by persons conversant with objects to be the five great essences.[1] (After this) Time, impelld by the Understanding creates other objects from those (five primal essences).'[2] He that says that there is anything else besides these (*i.e.*, the five primal essences, Kala, and the Understanding), says what is not true. Know, O Narada, that these five are eternal, indestructible, and without beginning and without end. With Kala as their sixth, these five primal essences are naturally possessed of mighty energy. Water, Space, Earth, Wind, and Heat, — these are those five essences. Without doubt, there is nothing higher or superior to these (in point of puissance or energy). The existence of nothing else (than five) can be affirmed by any one agreeably to the conclusions derivable from the Srutis or arguments drawn from reason. If any one does assert the existence of anything else, then his assertion would verily be idle or vain. Know that these six enter into the production of all effects. That of which are all these (which thou perceivest) is called *Asat*.[3] These five, and Kala (or Jiva), the potencies of past acts, and ignorance, — these eight eternal essences are the causes of the birth and destruction of all creatures.[4] When creatures are destroyed it is into these that they enter; and when they take birth, it is again from them they do so. Indeed, after destruction, a creature resolves itself into those five primal essences. His body is made of earth; his ear has its origin in space; his eye hath light for its cause; his life (motion) is of wind; and his blood is of water, without doubt. The two eyes, the nose, the two ears, the skin, and the tongue (consti-

[1] *Yebhyah* means 'the materials from which. (*Srijati* has *Paramatma* for its nominative (uderstood). *Kale* is the time of creation as selected by the Supreme Soul in his own wisdom. *Bhavaprachoditah* is 'induced by the desire of becoming many, or led by the desire of existence as many or in infinite diversity.'

[2] *Kala* here is, perhaps, the embodiment of the abstract idea of life of living creatures. Impelled by the Understanding, *Kala* or life sets itself to the creation of other creatures. These last also are equally the result of the same five primal essences.

[3] The construction of the second line is this: *etan shad abhinivrittan* (*sarveshu karyeshu anugatam*) *vettha;* then *ete yasya rasayah* (*karyani, tat asat*). The sense of the last clause is that all this is the effect of those primal essences. All this, therefore, is *of* those essences. The latter are included in the word *asat*, or unreal, as distinguished from *sat* or real or substantial. The soul is *sat*, everything else is *asat*.

[4] In previous Sections it has been explained how when the Chit, which has pure knowledge for its attribute, becomes invested with Ignorance, it begins to attract the primal essences towards itself in consequence of the potencies of past acts and take birth in various shapes. (The idea of past acts is due to the infinite cycles of creation and destruction, the very first creation being inconceivable). The causes of creation are, therefore, the five primal essences, Jiva (or *chit*), the potencies of past acts, and Ignorance.

tuting the fifth), are the senses. These, the learned know, exist for perception of their respective objects.[1] Vision, hearing, smelling, touching, and tasting are the functions of the senses. The five senses are concerned with five objects in five ways. Know, by the inference of reason, their similitude of attributes.[2] Form, scent, taste, touch, and sound, are the five properties that are (respectively) apprehended by the five senses in five different ways. These five properties, *viz.*, form, scent, taste, touch, and sound, are not really apprehended by the *senses* (for these are inert), but it is the Soul that apprehends them *through* the senses. That which is called Chitta is superior to the multitude of senses. Superior to Chitta is Manas. Superior to Manas is Buddhi, and superior to Buddhi is *Kshetrajna*.[3] At first a living creature perceives different objects through the senses. With Manas he reflects over them, and then with the aid of Buddhi he arrives at certitude of knowledge. Possessed of Buddhi, one arrives at certainty of conclusions in respect of objects perceived through the senses. The five senses, Chitta, Mind and Understanding (which is the eighth in the tale), — these are regarded as organs of knowledge by those conversant with the science of Adhyatma. The hands, the feet, the anal duct, the membrum virile, the mouth (forming the fifth in the tale), constitute the five organs of action. The mouth is spoken of as an organ of action because it contains the apparatus of speech, and that of eating. The feet are organs of locomotion and the hands for doing various kinds of work. The anal duct and the membrum virile are two organs that exist for a similar purpose, *viz.*, for evacuation. The first is for evacuation of stools, the second for that of urine as also of the vital seed when one feels the influence of desire. Besides these, there is a sixth organ of action. It is called muscular power. These then are the names of the six organs of action according to the (approved) treatises bearing on the subject. I have now mentioned to thee the names of all the organs of knowledge and of action, and all the attributes of the five (primal) essences.[4] When in consequence of the organs being fatigued, they cease to perform their respective functions, the owner of those organs, because of their suspension, is said to sleep. If, when the functions of these organs are suspended, the functions of the mind do not cease, but on the other hand the mind continues to concern itself with its objects, the condition of consciousness is called Dream. During

[1] *Jnanani* is *Jnana-karanani, i.e.*, perceptions for causes of perception.

[2] The second line of 13 is very condensed The meaning is this: the eye is the sense of vision. Vision or sight is its function. The object it apprehends is form. The eye has light for its cause, and form is an attribute of light. Hence the eye seizes or apprehends form. By the inference of reason, there is similitude, in respect of attribute or property, between the eye, vision, and form. The commentator explains this clearly *Drashtri-darsanadrisya nam trayanamapi gunatamatyam upapannam.* This is indicated with a little variation in the next verse. K.P. Singha skips over the line. The Burdwan translator gives an incorrect version.

[3] *Manas* is mind, *Buddhi* is Understanding, and *Kshetrajna* is the Soul. What, however, is *Chitta* is difficult to ascertain, unless it means vague or indefinite perception. In some systems of philosophy the Chitta is placed above the Understanding.

[4] The Bengal reading *yathagamam* is preferable to the Bombay reading *yatha mana*

wakefulness there are three states of the mind, *viz.*, that connected with Goodness, that with Passion, and that with Darkness. In dream also the mind becomes concerned with the same three states. Those very states, when they appear in dreams, connected with pleasurable actions, come to be regarded with applause. Happiness, success, knowledge, and absence of attachment are the indications of (the wakeful man in whom is present) the attribute of Goodness. Whatever states (of Goodness, Passion, or Darkness) are experienced by living creatures, as exhibited in acts, during their hours of wakefulness, reappear in memory during their hours of sleep when they dream. The passage of our notions as they exist during wakefulness into those of dreams, and that of notions as they exist in dreams into those of wakefulness, become directly apprehensible in that state of consciousness which is called dreamless slumber. That is eternal, and that is desirable.[1] There are five organs of knowledge, and five of actions; with muscular power, mind, understanding, and Chitta, and with also the three attributes of *Sattwa*, *Rajas*, and *Tamas*, the tale, it has been said, comes up to seventeen. The eighteenth in the enumeration is he who owneth the body. Indeed, he who lives in this body is eternal. All those seventeen (with *Avidya* or Ignorance making eighteen), dwelling in the body, exist attached to him who owns the body. When the owner disappears from the body, those eighteen (counting *Avidya*) cease to dwell together in the body. Or, this body made up of the five (primal) essences is only a combination (that must dissolve away). The eighteen attributes (including *Avidya*), with him that owneth the body, and counting stomachic heat numbering twentieth in the tale, form that which is known as the Combination of the Five. There is a Being called Mahat, which, with the aid of the wind (called *Prana*), upholds this combination containing the twenty things that have been named, and in the matter of the destruction of that body the wind (which is generally spoken of as the cause) is only the instrument in the hands of that same Mahat. Whatever creature is born is resolved once more into the five constituent elements upon the exhaustion of his merits and demerits; and urged again by the merits and demerits won in that life enters into another body resulting from his acts.[2] His abodes always resulting from Avidya, desire, and acts, he migrates from body to body, abandoning one after another repeatedly, urged on by Time, like a person abandoning house after house in succession. They that are wise, and

[1]The first line of 27 is grammatically connected with the last line of 26. The second line of 27 is very abstruse. The grammatical construction is this: *tayorbhavayogamanam* (*sushuptau*) *pratyaksham* (*drishtam*); (*tadeva nityam*, *ipsitam* (*cha*). What is meant by this is that in ordinary men, the notions during wakefulness are not the notions they cherish during dreams: nor are their notions during dreams identifiable with those they entertain while wakeful. There is similarity but not identity. In eternal Sushupti, however, which is Emancipation, the notions of wakefulness pass into those of dream and those of dream pass into those of wakefulness, *i.e.*, both (or, father, the same, for there is then perfect identity between them) become directly apprehensible in Sushupti or Emancipation. Sushupti or Emancipation, therefore, is a state, in which there is neither the consciousness of wakefulness nor that of dream, but both run together, their differences disappearing totally.

[2]This is a triplet.

endued with certainty of knowledge, do not give way to grief upon beholding this (migration). Only they that are foolish, erroneously supposing relationships (where relationship in reality there is none) indulge in grief at sight of such changes of abode. This *Jiva* is no one's relation; there is none again that may be said to belong to him. He is always alone, and he himself creates his own body and his own happiness and misery. This *Jiva* is never born, nor doth he ever die. Freed from the bond of body, he succeeds sometimes in attaining to the highest end. Deprived of body, because freed through the exhaustion of acts from bodies that are the results of merits and demerits, Jiva at last attains to *Brahma*. For the exhaustion of both merits and demerits, Knowledge has been ordained as the cause in the Sankhya school. Upon the exhaustion of merit and demerit, when *Jiva* attains to the status of *Brahma*,[1] (they that are learned in the scriptures) behold (with the eye of the scriptures) the attainment of *Jiva* to the highest end.' "

SECTION CCLXXVI

"Yudhishthira said, 'Cruel and sinful that we are, alas, we have slain brothers and sires and grandsons and kinsmen and friends and sons. How, O grandsire, shall we dispel this thirst for wealth. Alas, through that thirst we have perpetrated many sinful deeds.'

"Bhishma said, 'In this connection is cited the old narrative of what was said by the ruler of the Videhas unto the enquiring Mandavya. The ruler of the Videhas said, 'I have nothing (in this world), yet I live in great happiness. If the whole of Mithila (which is said to be my kingdom) burn in a conflagration, nothing of mine will be burnt down. Tangible possessions, however valuable, are a source of sorrow to men of knowledge; while possessions of even little value fascinate the foolish.[2] Whatever happiness exists here, derivable from the gratification of desire, and whatever heavenly happiness exists of high value, do not come up to even a sixteenth part of the felicity that attends the total disappearance of desire. As the horns of a cow grow with the growth of the cow itself, after the same manner the thirst for wealth increases with increasing aquisitions of wealth. Whatever the object for which one feels an attachment, that object becomes a source of pain when it is lost. One

[1] *Brahmabhava* is explained as follows: when one succeeds in understanding Brahma, one is said to attain to Brahma, as the Srutis declare. The commentator explains that *pasyanti* is used with reference to those that are learned in the scriptures. They *behold* the attainment of the highest end by Jiva *not* with their physical eyes but with the eye of the scriptures, for they that are themselves emancipated cannot be said to behold the emancipation of another. This is grave trifling for explaining the use of the word *pasyanti*.

[2] The commentator points out that possessions of value include even the region of Brahman. Men of knowledge, who seek Emancipation, do not set any value on even the joy of the region of the Creator.

should not cherish desire. Attachment to desire leads to sorrow. When wealth has been acquired, one should apply it to purposes of virtue. One should even then give up desire.[1] The man of knowledge always looks upon other creatures even as he looks upon himself. Having cleansed his soul and attained to success, he casts off everything here.[2] By casting off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear, one attains to tranquillity, and becomes free from every anxiety. That thirst (for earthly things) which is difficult of being cast off by men of foolish understanding, which wanes not with the wane of the body, and which is regarded as a fatal disease (by men of knowledge), one who succeeds in casting off is sure to find felicity. The man of virtuous soul, by beholding his own behaviour that has become bright as the moon and free from evil of every kind, succeeds in happily attaining to great fame both here and hereafter.' Hearing these words of the king, the Brahmana became filled with joy, and applauding what he heard, Mandavya betook himself to the path of Emancipation.' "

SECTION CCLXXVII

"Yudhishthira said, 'Time, that is fraught, with terror unto all creatures, is running his course. What is that source of good after which one should strive? Tell me this, O grandsire!'

"Bhishma said, 'In this connection is cited the old narrative of a discourse between a sire and a son. Listen to it, O Yudhishthira! Once on a time, O son of Pritha, a regenerate person devoted only to the study of the Vedas had a very intelligent son who was known by the name of Medhavin. Himself conversant with the religion of Emancipation, the son one day asked his father who was not conversant with that religion and who was engaged in following the precepts of the Vedas, this question.'

"The son said, 'What should a man of intelligence do, O sire, knowing that the period of existence allotted to men runs fast away? Tell me this truly and in proper order, O father, so that, guided by thy instructions I may set myself to the acquisition of virtue.'

"The sire said, 'Having studied the Vedas all the while observing the duties

[1]The commentator explains that one should not cherish the desire for wealth even for the sake of acquiring virtue therewith. When, however, wealth is obtained without effort, such wealth should be applied to the acquisition of virtue. One is also directed to give up the desire of acquiring wealth (by even innocent means) the reason being that desire, when cherished, is sure to increase and get the better of one's heart.

[2]The commentator observes that the first line means that the man of knowledge should wish for happiness to all, and never wish sorrow to any one. *Sarvam* includes virtue and vice. Of course, the practice of *nishkama dharma* is recommended.

of *Brahmacharya,* O son, one should then desire for offspring for the sake of rescuing one's sires. Having established one's fire then and performing the sacrifices that are ordained, one should then retire into the woods and (having lived as a forest-recluse) one should then become a *Muni* (by casting off everything and calmly waiting for dissolution).'

"The son said, 'When the world is thus assailed and thus besieged on all sides, and when such irresistible (bolts) are falling in every direction, how can you speak so calmly?'

"The sire said, 'How is the world assailed? By what is it besieged? What are those irresistible bolts that are falling on every side? Dost thou frighten me with thy words?'

"The son said, 'The world is assailed by Death. It is besieged by what is it besieged? What are those irresistible bolts that are falling on every side? Dost thou frighten me with thy words?'

"The son said, 'The world is assailed by Death. It is besieged by Decrepitude. Days and Nights are continually falling (like bolts). Why do you not take heed of these? When I know that Death does not wait here for any one (but snatches all away suddenly and without notice), how can I possibly wait (for his coming) thus enveloped in a coat of Ignorance and (heedlessly) attending to my concerns? When as each night passes away the period of every one's life wears away with it, when, indeed, one's position is similar to that of a fish in a piece of shallow water, who can feel happy? Death encounters one in the very midst of one's concerns, before the attainment of one's objects, finding one as unmindful as a person while engaged in plucking flowers.[1] That which is kept for being done tomorrow should be done today; and that which one thinks of doing in the afternoon should be done in the forenoon. Death does not wait, mindful of one's having done or not done one's acts. Do today what is for thy good (without keeping it for tomorrow). See that Death, who is irresistible, may not overcome thee (before you accomplish thy acts). Who knows that Death will not come to one this very day? Before one's acts are completed, Death drags one away. One should, therefore, commence to practise virtue while one is still young (without waiting for one's old age), for life is uncertain. By acquiring virtue one is sure to eternal happiness both here and hereafter. Overpowered by folly one girds up one's loins for acting on behalf of one's sons and wives. By accomplishing acts foul or fair, one gratifies these (relatives). Him possessed of sons and animals, and with mind devotedly attached to them, Death seizes and runs away like a tiger bearing away a sleeping deer.[2] While one is still engaged

[1]All Brahmanas have to pluck flowers in the morning for offering them to the deities they worship. The task takes many minutes, because a good many have to be plucked for the purpose. This being a daily occupation and they going as they do to places where flowers abound, the act of plucking goes on while the plucker is mentally engaged with other things.

[2]The Bengal reading *sputam vyaghro mrigamiva, etc.* is preferable to the Bombay reading *sputam vyaghram mahaughova.* If the Bombay reading be accepted, the meaning would be 'Him Death snatches away *as a mighty wave sweeps away a sleeping tiger.*' The idea of a sleeping tiger being swept away by a surging wave is very unfamiliar.

in winning diverse objects of desire, and while still unsatiated with one's enjoyment, Death seizes one and runs away like a she-wolf seizing a sheep and running away with it. *'This has been done', — 'this remains to be done', — 'this other is half done'*, — one may say thus to oneself; but Death, unmindful of one's desire to finish one's unfinished acts, seizes and drags one away. One that has not yet obtained the fruit of what one has already done, amongst those attached to action, one busied with one's field or shop or house, Death seizes and carries away. The weak, the strong, the wise, the brave, the idiotic, the learned, or him that has not yet obtained the gratification of any of his desires, Death seizes and bears away. Death, decrepitude, disease, sorrow, and many things of a similar kind, are incapable of being avoided by mortals. How, then, O father, canst thou sit so at thy ease? As soon as a creature is born, Decrepitude and Death come and possess him for his destruction. All these forms of existence mobile and immobile, are possessed by these two (*viz.*, Decrepitude and Death). When the soldiers that compose Death's army are on their march, nothing can resist them, except that one thing, *viz.*, the power of Truth, for in Truth alone Immortality dwells. The delight that one feels of residing in the midst of men is the aode of Death. The Sruti declares that that which is called the forest is the true fold for the *Devas*, while the delight one feels in dwelling in the midst of men is, as it were, the cord for binding the dweller (and making him helpless).[1] The righteous cut it and escape. The sinful do not succeed in cutting it (and freeing themselves). He who does not injure other creatures in thought, word and deed, and who never injures others by taking away their means of sustenance, is never injured by any creature.[2] For these reasons, one should practise the vow of truth, be steadily devoted to the vow of truth, and should desire nothing but the truth. Restraining all one's senses and looking upon all creatures with an equal eye, one should vanquish Death with the aid of Truth. Both Immortality and Death are planted in the body. Death is encountered from folly, and Immortality is won by Truth. Transcending desire and wrath, and abstaining from injury, I shall adopt Truth and happily achieving what is for my good, avoid Death like an Immortal. Engaged in the Sacrifice that is constituted by Peace, and employed also in the Sacrifice of *Brahma*, and restraining my senses, the Sacrifices I shall perform are those of speech, mind, and acts, when the sun enters his northerly course.[3] How can one like me perform an Animal Sacrifice which is fraught with cruelty?

[1] *Devas* here evidently refer to the senses. The senses are, as it were, cattle. Their true fold is the forest and not peopled cities and towns. In the forest there are no temptations to try them as in the midst of cities and towns.

[2] *Jivitarthapanayenaih* is connected with *hinsati*. To take it (as the Burdwan translator does) as an adjective qualifying 'pranibhih' would be incorrect.

[3] The Sacrifice of Peace is opposed to the Sacrifice of Slaughter. The Sacrifice of Brahma is Yoga which leads to a knowledge of the Soul. The Sacrifice of Speech is Vedic recitation or Japa. The Sacrifice of Mind is contemplation, and that of Acts is baths, performance of other acts of purity, waiting dutifully upon the preceptor, etc.

How can one like me, that is possessed of wisdom, perform like a cruel Pisacha, a Sacrifice of Slaughter after the manner of what is laid down for the Kshatriyas, — a Sacrifice that is, besides, endued with rewards that are terminable? In myself have I been begotten by my own self. O father, without seeking to procreate offspring, I shall rest myself on my own self. I shall perform the Sacrifice of Self, I need no offspring to rescue me.[1] He whose words and thoughts are always well-restrained, he who has Penances and Renunciation, and Yoga, is sure to attain to everything through these. There is no eye equal to Knowledge. There is no reward equal to Knowledge. There is no sorrow equal to attachment. There is no happiness equal to Renunciation. For a Brahmana there can be no wealth like residence in solitude, an equal regard for all creatures, truthfulness of speech, steady observance of good conduct, the total abandonment of the rod (of chastisement), simplicity, and the gradual abstention from all acts.[2] What need hast thou with wealth and what need with relatives and friends, and what with spouses? Thou art a Brahmana and thou hast death to encounter. Search thy own Self that is concealed in a cave. Whither have thy grandsires gone and whither thy sire too?'[3]

"Bhishma said, 'Hearing these words of his son, the sire acted in the way that was pointed out, O king! Do thou also act in the same way, devoted to the religion of Truth.' "

SECTION CCLXXVIII

"Yudhishthira said, 'Of what behaviour must a man be, of what acts, of what kind of knowledge, and to what must he be devoted, for attaining to Brahma's place which transcends Prakriti and which is unchangeable?'

"Bhishma said, 'One that is devoted to the religion of Emancipation, frugal in fare, and the master of one's senses, attains to that high place which transcends Prakriti and is unchangeable.[4] Retiring from one's home, regarding gain and loss in the same light, restraining the senses, and disregarding all objects of desire even when they are ready (for enjoyment), one should adopt a life of Renunciation.[5] Neither with eye, nor with word, nor in

[1]To perform the Sacrifice of Self is to merge the Soul in the Supreme Soul.

[2]The Bombay reading *danda-vidhanam* is a blunder for the Bengal reading *danda nidhanam*. To interpret *vidhanam* as equivalent to abandonment or giving up, by taking the prefix *vi*, in the sense of *vigata* would be an act of violence to the word.

[3]The *guha* or cave referred to is the body.

[4]By *Prakriti*, as explained in previous Sections, is meant primal nature consisting of the five great essences of earth, water, etc.

[5]*Samupodeshu* is explained as *upasthiteshu api*, *i.e.*, even when such objects are present and ready for enjoyment.

thought, should one disparage another. Nor should one speak evil of any person either in or out of his hearing. One should abstain from injuring any creature, and conduct oneself observing the course of the Sun.[1] Having come into this life, one should not behave with unfriendliness towards any creature. One should disregard opprobrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. Even when calumniated, one should not calumniate in return. One should not behave in a friendly or an unfriendly way in the midst of human beings. One should not go about visiting many houses in one's round of mendicancy. Nor should one go to any house having received a previous invitation (to dinner).[2] Even when bespattered with filth (by others), one should, resting firmly in the observance of one's duties, refrain from addressing such bespatterers in disagreeable speeches. One should be compassionate. One should abstain from returning an injury. One should be fearless; one should refrain from self-laudation. The man of restrained senses should seek his dole of charity in a householder's abode when the smoke has ceased to rise from it, when the sound of the husking rod is hushed, when the hearth-fire is extinguished, when all the inmates have finished their meals, or when the hour is over for setting the dishes.[3] He should content himself with only as much as is barely necessary for keeping body and soul together. Even that much of food which produces gratification should not be coveted by him. When he fails to obtain what he wants, he should not suffer himself to cherish discontent. Success, again, in obtaining what he wants, should not make him glad.[4] He should never wish for such things as are coveted by ordinary men. He should never eat at anybody's

[1] *Maitrayangatah*, as explained by the commentator, is *Suryavat-pratyaha-vibhinna-margah*, *i.e.*, roving like the Sun every day in a different path. The object of the speaker is to lay it down that one solicitous of Emancipation should never confine oneself to one spot, but rove or wander over the world without owning a fixed habitation or home. K.P. Singha translates the word wrongly.

[2] In the first line, the Bengal reading *madhya na chacharet* is better than *madhya cha nacharet*. *Pradakshinam* is *ankulam*, and *savyam* is *pratikulam*. The grammar of the second line is not difficult. Besides, the commentator explains it clearly. The Burdwan translator, leaving out the words *bhaikshacharyam* and taking *anapannah* as equivalent to *vipadapannah*, gives a thoroughly ridiculous version. K.P. Singha, also, is not correct. The commentator explains that *charyam* means *anekagrihatanam; anapannam* is *akurvan*. The second foot is unconnected with the first.

[3] *Muni*, here, is one who has restrained his senses, or who has betaken himself to the path of Renunciation. *Patrasamchara*, I think, is the act of setting the dishes for those who are to dine off them. The commentator explains that it means 'the motion of those who are to distribute the food.' Of course, their motions from the kitchen to the dining hall and back are implied if the word is taken for 'setting of dishes.' The sense remains unaltered. The Muni must be abstemious and hence he should select an hour like this for begging his dole, when there would be very little in the house to give.

[4] *Matra* is a technical word signifying the taking of food to the extent of only gratification of hunger, or, as explained by Chakrapani Datta in his commentary on *Charaka*, *tripti-matram*. When *matra* is to be disregarded, clothes, etc., need not be mentioned. *Vihanyeta* is equivalent to *hinsito na syat*.

house when respectfully invited thereto. One like him should reprobate such gains as are obtained with honour.[1] He should never find fault (on account of staleness, etc.) with the food placed before him, nor should he applaud its merits. He should covet a bed and a seat that are removed from the haunts of men. The places he should seek are such as a deserted house, the foot of a tree, a forest, or a cave. Without allowing his practices to be known by others, or concealing their real nature by appearing to adopt others (that are hateful or repulsive), he should enter his own Self.[2] By association with Yoga and dissociation from company, he should be perfectly equable, steadily fixed, and uniform. He should not earn either merit or demerit by means of acts.[3] He should be always gratified, well-contented, of cheerful face and cheerful senses, fearless, always engaged in mental recitation of sacred *mantras,* silent, and wedded to a life of Renunciation. Beholding the repeated formation and dissolution of his own body with the senses that result from and resolve into the elemental essences, and seeing also the advent and departure of (other) creatures, he should become free from desire and learn to cast equal eyes upon all, subsisting upon both cooked and uncooked food. Frugal in respect of his fare, and subjugating his senses, he achieves tranquillity of Self by Self.[4] One should control the (rising) impulses of words, of the mind, of wrath, of envy, of hunger, and of lust. Devoted to penances for cleansing his heart, he should never allow the censures (of others) to afflict his heart. One should live, having assumed a status of neutrality with respect to all creatures, and regard praise and blame as equal. This, indeed, is the holiest and the highest path of the Sannyasa mode of life. Possessed of high soul, the Sannyasin should restrain his senses from all things and keep himself aloof from all attachments. He should never repair to the places visited by him and the men known to him while leading the prior modes of life. Agreeable to all creatures, and without a fixed home, he should be devoted to the contemplation of Self. He should never mingle with house-holders and forest-recluses. He should eat such food as he may obtain without effort (and without having thought of it beforehand).[5] He should never suffer joy to possess

[1]The second line is passed over by K.P. Singha. What is meant by it is that when such a man is respectfully presented with anything, he should hold it in reprobation. *Vide* the Sanatsujatiya Sections in *Udyoga Parva,* particularly the verses beginning with *Yatra akathayamanasya,* etc.

[2]The second line is skipped over by K.P. Singha. The Burdwan translator gives a wrong version. The commentator explains that *anyam* refers to *paisachim,* and *anyatra* to *atmani.* In the Sanatsujatiya Sections also, a Brahmana's practices are directed to be concealed. 'To enter his own Self' is to turn Self on Self, *i.e.,* to withdraw oneself from everything for understanding and contemplating the Soul.

[3]By totally abstaining from acts he should avoid both merit and demerit.

[4]This is a triplet. The Burdwan translator misses the meaning of the first half of the first line. The commentator explains that *abhayastam* is continuous; *bhautikam* is *tattwajatam, atmanodehendriyadi.* Hence, *bhutanam* means *anyesham bhutanam.*

[5]To think beforehand of the food one is to take is to convert oneself into gourmand. The Sannyasin, without thinking of the food he would take, and without mentally indulging in a foretaste thereof should take what he gets without exertion.

his heart. To those that are wise such a life of Renunciation is the means for the attainment of Emancipation. To those, however, that are fools the practice of these duties is exceedingly burthensome. The sage Harita declared all this to be the path by which Emancipation is to be achieved. He who sets forth from his home, having assured all creatures of his perfect harmlessness, attains to many bright regions of felicity which prove unending or eternal.' "

SECTION CCLXXIX

"Yudhishthira said, 'All men speak of ourselves as highly fortunate. In truth, however, there is no person more wretched than ourselves. Though honoured by all the world, O best of the Kurus, and though we have been born among men, O grandsire, having been begotten by the very gods, yet when so much sorrow has been our lot, it seems, O reverend chief, that birth alone in an embodied form is the cause of all sorrow. Alas, when shall we adopt a life of Renunciation that is destructive of sorrow?[1] Sages of rigid vows freed from the seven and ten (*i.e.*, the five breaths, mind, understanding, and the ten organs of knowledge and action), from the five faults of Yoga (*viz.*, desire, wrath, covetousness, fear, and sleep) that constitute the chief causes (for binding man to repeated rounds of earthly life), and from the other eight, *viz.*, the five objects of the senses and the three attributes (of *Sattwa, Rajas*, and *Tamas*), have never to incur rebirth. When, O scorcher of foes, shall we succeed in abandoning sovereignty for adopting a life of renunciation?'

"Bhishma said, 'Everything, O great monarch, hath an end. Everything hath bounds assigned to it. Even rebirth, it is well-known, hath an end. In this world there is nothing that is immutable. Thou thinkest, O king, that this (*viz.*, the affluence with which thou art invested is a fault). That it is not so is not true, in regard to our present topic of disquisition. Ye, however, are conversant with virtue, and have readiness. It is certain, therefore, that ye shall attain to the end of your sorrow, (*viz.*, Emancipation) in time.[2] Jiva equipped with body, O king, is not the author of his merits and demerits (or their fruits as represented by happiness and misery). On the other hand, he becomes enveloped by the Darkness (of Ignorance having attachment and

[1] *Sanjnakam* from the root *jna* meaning *marana* or killing.

[2] The two negatives in the first line are equivalent to an affirmative. *Prasangatah* is explained by the commentator in a slightly different way. Affluence, in consequence of the attachment it generates, stands in the way of Emancipation. Hence, *i.e.*, in consequence of this consideration, the king's opinion regarding affluence, is correct. With respect to the certainty of attaining to Emancipation, compare *Gita, Vahunam janmanamante jnanavan mam prapadyate*, etc.

aversion for its essence) that is born of his merits and demerits.[1] As the wind impregnated with dust of antimony once again seizes the efflorescence of realgar and (though itself destitute of colour) assumes the hues of the substances which it has seized and tinges the different points of the compass (which represent its own hueless progenitor, *viz.*, space), after the same manner, Jiva, though himself colourless, assumes a hue in consequence of being enveloped by Darkness and variegated by the fruits of action, and travels from body to body (making his own stainless and immutable progenitor appear as stained and changeful).[2] When Jiva succeeds in dispelling by means of Knowledge, the Darkness that invests him in consequence of Ignorance, then Immutable Brahma becomes displayed (in all His glory). The Sages say that reversion to Immutable Brahma is incapable of being achieved by Acts. Thyself, others in the world, and the deities too, should reverence them that have achieved Emancipation. All the great *Rishis* never desist from culture of Brahma.[3] In this connection is cited that discourse which was sung (by the preceptor of the Daityas) in days of old. Listen, O monarch, with undivided attention to the course of conduct that was followed by the Daitya Vritra after he became divested of all his prosperity. Depending only upon his intelligence, he did not indulge in sorrow, in the midst of his enemies, although he was deprived of sovereignty, O Bharata! Unto Vritra, when in days of old he was reft of sovereignty, (his preceptor) Usanas said, 'I hope, O Danava, that in consequence of thy defeat thou dost not cherish any grief?'

"Vritra said, 'Without doubt, having understood, by the aid of truth and penances, the advent and departure of all living creatures, I have ceased to indulge in either grief or joy. Urged by Time creatures sink helplessly in hell. Some again, the sages say, go to heaven. All these pass their time in contentment. Passing their allotted periods in heaven and hell, and with some portion

[1]The object of this verse, as explained by the commentator, is to exhort Yudhishthira to strive after Emancipation without being at all moved by his happiness or misery which (as stated here) come to *Jiva* as accidents.

[2]The wind has space for its progenitor. Jiva has the stainless and immutable Chit for his progenitor. Like the wind, which is hueless, catching hues from surrounding objects and making its own hueless progenitor look as if it has hues, Jiva also, though in reality stainless, catches stains from Ignorance and Acts and makes his own progenitor, the stainless and immutable *Chit*, display stains of every kind. This is how the commentator puts the simile, supplying the points that have been omitted in the text.

[3]These aphorisms are very abstruse. What is meant by saying that the attainment of Brahma does not depend upon Acts is this: Acts are terminable. Their consequences also are terminable. Acts, therefore, can never be the means by which Brahma can be attained, for Brahma is interminable and eternal, not like the felicity of heaven which is changeful. The only means by which Jiva may revert to Brahma is by dispelling Ignorance through Knowledge; or, as the Upanishads declare, one attains to it as one gets one's forgotten necklace of gold, which all the while is on the neck though sought for with assiduity everywhere. K.P. Singha misunderstands it completely. What is meant by the direction about reverencing persons who have attained to Brahma is this: the existence of Brahma and the possibility of Jiva's reverting to that Immutable status are matters that depend upon the conception of such men. Brahma, again, is so difficult to keep, that the great sages never desist for a moment from the culture that is necessary for its retention.

of their merits and demerits unexhausted (by enjoyment and suffering), they repeatedly take birth, impelled by Time. Chained by the bonds of Desire, creatures pass through myriads of intermediate life and fall helplessly into hell.[1] I have seen that creatures come and go even thus. The lesson inculcated in the Scriptures is that one's acquisitions correspond with one's acts.[2] Creatures take birth as men or as intermediate animals or as gods and go to hell. Having acted in lives, that are past in such a way as to deserve them, all creatures, subject to the ordinances of the Destroyer, meet with happiness and misery, the agreeable and the disagreeable. Having enjoyed the measure of weal or woe that corresponds with their acts, creatures always come back by the old path,[3] which is measured by the measure of acts.' Then the illustrious Usanas addressed the *Asura* Vritra who was thus talking of the highest refuge of the creation, saying, 'O intelligent Daitya, why, O child, dost thou utter such foolish rhapsodies?'

"Vritra said, 'The severe penances which I underwent from greed of victory are well-known to thee as also to other sages. Appropriating diverse scents and diverse kinds of tastes that other creatures had for enjoying, I swelled up with my own energy, afflicting the three worlds. Decked with myriads of effulgent rays I used to rove through the skies (on my celestial car), incapable of being defeated by any creature and fearing none. I achieved great prosperity through my penances and lost it again through my own acts. Relying on my fortitude, however, I do not grieve for this change. Desirous (in days of yore) of fighting the great Indra, the high-souled ruler of the heavens, I beheld in that battle the illustrious Hari, the puissant Narayana.[4] He who is called Vaikuntha, Purusha, Ananta, Sukla, Vishnu, Sanatana, Munjakesa, Harismasru, and the Grandsire of all creatures.[5] Without doubt, there is still a remnant (to be enjoyed by me) of the rewards attaching to that penance represented by a sight of the great Hari. It is in consequence of that unexhausted remnant that I have become desirous of asking thee, O illustrious one, about the fruits of action![6] Upon which order (of men) hath

[1]Intermediate *i.e.*, as animals and birds and reptiles and worms, etc.

[2]*i.e.*, if righteous, one attains to happiness; if otherwise, to the reverse.

[3]Verse 21 and the first line of 22 are grammatically connected.

[4]*Me* in the second line is equivalent to *Maya*. *Tatah* is *tatra yuddhakale*. Hari had come to aid Indra, and hence Vritra had beheld him. He is called Hari because he takes away one's sins. Besides the well-known derivation of the word Narayana, the commentator here offers another, *viz.*, the *ayanam* or *layasthanam* of *Nara* or *Jivasangha*.

[5]*Vaikuntha* has various etymologies. The commentator inclines to explain it as 'one who brings together all creatures.' *Purusha* is full; as applied to Narayana, it, of course, means one who has no defect but who is the sole representative of fullness. *Sukla* or *Suddha* or pure. *Vishnu* is all-pervading. *Sanatan* is *kutastha* or uniform or immutable. *Munjakesa*, is possessed of yellow hair, or hair of the hue of Munja grass. *Harismasru* is having a tawny beard.

[6]Penances are meritorious. The very sight of Hari that I obtain was as efficacious as a course of the austerest penances. Of course, in consequence of that and my other penances great have been the rewards that I have enjoyed. It seems, however, that the full measure of rewards has not been reaped; the remnant is to be enjoyed by me now, for I am about to

been established high Brahma prosperity? In what manner, again, doth high prosperity fall off? From whom do creatures spring and live? Through whom again do they act? What is that high Fruit by attaining to which a creature succeeds in living eternally as Brahma? By what Act or by what Knowledge can that fruit be achieved? It behoveth thee, O learned Brahmana, to expound these to me.'

"Recapitulated by me, O lion among kings, listen with undivided attention, O bull of men, with all thy brothers, to what the sage Usanas then said after he had been thus addressed by that prince of Danavas.' "

SECTION CCLXXX

"Usanas said, 'I bow to that divine and illustrious and puissant Being who holds this earth with the firmament in his arms. I shall speak to thee of the pre-eminent greatness of that Vishnu whose head, O best of the Danavas, is that Infinite place (called Emancipation).'

"While they were thus conversing with each other there came unto them the great sage Sanatkumara of righteous soul for the purpose of dispelling their doubts. Worshipped by the prince of Asuras and by the sage Usanas, that foremost of sages sat down on a costly seat. After Kumara of great wisdom had been seated (at his ease), Usanas said unto him, 'Discourse to this chief of the Danavas on the pre-eminent greatness of Vishnu.' Hearing these words, Sanatkumara uttered the following, fraught with grave import, upon the pre-eminent greatness of Vishnu unto the intelligent chief of the Danavas, 'Listen, O Daitya, to everything about the greatness of Vishnu. Know, O scorcher of foes, that the entire universe rests on Vishnu. O thou of mighty arms, it is He who creates all creatures mobile and immobile. In course of Time it is He, again, who withdraws all things and in Time it is He who once more casts them forth from Himself. Into Hari all things merge at the universal destruction and from Him all things again come forth. Men possessed of scriptural lore cannot obtain him by such lore. Nor can He be obtained by Penances, nor by Sacrifices. The only means by which He can be attained is by restraining the Senses. Nor that sacrifices are entirely useless towards such an end. For one, by relying upon both external and internal acts, and upon one's own mind, can purify (them) by one's own understanding. By such means, one succeeds in enjoying infinity in the world.[1] As

ask thee about the fruits of acts. Sacred and highly auspicious is my enquiry. To make it is, in itself, a reward.

[1] *Vaya* acts are, of course, sacrifices and other religious acts; by *abhyantara* acts are meant *santi*, *danti*, *uparati*, *titiksha*, and *samadhi*, i.e., the usual course of mental training necessary for Yoga. What the speaker intends to lay down in this verse is that sacrifices are not entirely useless. These may lead to *chitta-suddhi* or the cleansing of the heart, which, when

a goldsmith purifies the dross of his metal by repeatedly casting it into the fire with very persistent efforts of his own, after the same manner Jiva succeeds in cleaning himself by his course through hundreds of births. Some one may be seen to purify himself in only one life by mighty efforts. As one should with care wipe stains from off one's person before they become thick, after the same manner one should, with vigorous efforts, wash off one's faults.[1] By mixing only a few flowers with them, grains of sesame cannot be made to cast off their own odour (and become at once fragrant). After the same manner, one cannot, by cleansing one's heart only a little, succeed in beholding the Soul. When, however, those grains are perfumed repeatedly with the aid of a large quantity of flowers, it is then that they cast off their own odour and assume that of the flowers with which they are mixed. After this manner, faults, in the form of attachments to all our environments, are dispelled by the understanding in course of many lives, with the aid of a large dose of the attribute of the *Sattwa*, and by means of efforts born of practice.[2] Listen, O Danava, by what means creatures attached to acts and those unattached to them attain the causes that lead to their respective states of mind.[3] Listen to me with undivided attention. I shall, in their due order, discourse to thee, O puissant Danava, as to how creatures betake themselves to action and how they give up action.[4] The Supreme Lord creates all creatures mobile and immobile. He is without beginning and without end. Unendued with attributes of any kind, he assumes attributes (when he chooses to create). He is the universal Destroyer, the Refuge of all things, the Supreme Ordainer, and pure Chit.[5] In all creatures it is He who dwells as the mutable and the immutable. It is He who, having eleven modifications for His essence, drinketh this universe with His rays.[6] Know that the Earth is His feet. His head is constituted by Heaven. His arms, O Daitya, are the several points of the compass or the horizon. The intermediate space is His ears. The light of His eye is the Sun, and His mind is in the Moon. His understanding dwells

attained, leads to knowledge of Him or the Soul or to Emancipation or Infinity.

[1]The comparison lies in the fact of the desirability of the two acts. No one likes the stains the body may catch to remain unwashed or unwiped off. Similarly, no one should neglect to wash off the faults that the heart may catch. There is no comparison between the two acts with regard to the degree of effort necessary to accomplish each.

[2]'Efforts born of practice' refer to both external and internal *Sadhana*.

[3]*Karmaviseshan* is explained by the commentator as equivalent to *ragaviraga-hetun*.

[4]*Sampravarıante* and *tishthanti* are thus explained by the commentator.

[5]In the previous verses the speaker describes the training that one should undergo. In this and the following ones, he speaks of the object to be known. *Sreeman* is explained as *asriyate iti srih, i.e., upadhih, tadvan. Hari* is *Sambharata. Narayana* is *saravasrayah. Prabhu* is *sarvaniyanta. Deva* is *dyotate–iti i.e., Chinmatrah.* These etymologies must be grasped for understanding this verse.

[6]The 'mutable' in all creatures is the combination of the five primal essences. The 'immutable' in them is Jiva, or Chit as invested with ignorance. The eleven modifications that constitute. His essence are the eleven senses of knowledge and action with the mind. Equipped with these eleven. He drinketh the universe, *i.e.*, enjoys it. The *rays* are these senses themselves. Equipped with the senses. He enjoys the universe with the senses.

always in Knowledge, and His tongue is in Water.[1] O best of Danavas, the Planets are in the midst of His brows. The starts and constellations are from the light of His eyes. The Earth is in His feet. O Danava! Know also that the attributes of *Rajas*, *Tamas*, and *Sattwa* are of Him. He is the fruit (or end) of all the modes of life, and He it is who should be known as the fruit (or reward) of all (pious) acts (such as Japa and Sacrifice, etc.).[2] The Highest and Immutable, He is also the fruit of abstention from all work. The *Chandas* are the hair on His body, and *Akshara* (or *Pranava*) is His word. The diverse orders (of men) and the modes of life are His refuge. His mouths are many. Duty (or religion) is planted in his heart. He is Brahma; He is the highest Righteousness; He is *Sat* and He is *Asat*;[3] He is Sruti; He is the scriptures; He is the Sacrificial vessel; He is the six and ten Ritwijes; He is all the Sacrifices; He is the Grandsire (Brahman); He is Vishnu; He is the twin Aswins; and He is Purandara;[4] He is Mitra; He is Varuna; He is Yama; He is Kuvera the lord of treasures. Although the Ritwijes seem to behold Him as separate, He is, however, known to them as one and the same. Know that this entire universe is under the control of One divine Being.[5] The Veda that is in the soul, O prince of Daityas, regards the unity of various creatures. When a living creature realises this unity in consequence of true knowledge, he is then said to attain to Brahma. The period of time for which one creation exists or for which if ceases to exist is called a *Kalpa*. Living creatures exist for a thousand millions of such Kalpas. Immobile creatures also exist for an equal period. The period for which a particular creation exists is measured by many thousands of lakes (in the following way), O Daitya! Conceive a lake that is one *Yojana* in width, one *Krosa* in depth, and five hundred *Yojanas* in length. Imagine many thousands of such lakes. Seek then to dry up those lakes by taking from them, only once a day, as much water as may be taken up with the end of a single hair. The number of days would pass in drying them up completely by this process represents the period that is occupied by the life of one creation from its first start to the time of its destruction.[6] The highest Evidence (for all things) says that creatures have six colours, *viz.*, Dark, Tawny, Blue, Red, Yellow, and White. These colours proceed from mixtures in various proportions of the three attributes of Rajas, Tamas, and Sattwa. Where Tamas predominates, Sattwa falls below the mark, and Rajas keeps to

[1]'His mind is *in* the Moon,' *i.e.*, His mind is the Moon. The expression 'waters in the Ganges,' implies a distinction that does not exist between container and contained, for Ganges' means the water so named.

[2]The *sandhi* between *sa* and *acramanam* is *arsha*.

[3]*Dharma* has various meanings all of which, however, are closely created with one nother. As duty, or the assemblage of all acts which we should do, it is both Righteousness nd Religion.

[4]The Sacrificial *grahas* or *patras* (vessels) are called after the names of the deities Indra, ayu, Soma, etc. The sixteen Ritwijes are Brahman, Hotri, Adhyaryu, Udgatri, etc.

[5]Verse 21 to 23 show the unity of the Divine Being. The variety perceived is only appaent, not real.

[6]Verse 31 and 32 are not difficult; yet the Burdwan translator makes nonsense of the ame.

the mark, the result is the colour called Dark. When Tamas predominates as before, but the relations between Sattwa and Rajas are reversed, the result is the colour called Tawny. When Rajas predominates, Sattwa falls below the mark, and Tamas keeps to the mark, the result is the colour called Blue. When Rajas predominates as before and the proportion is reversed between Sattwa and Tamas, the result is the intermediate colour called Red. That colour is more agreeable (than the preceding one). When Sattwa predominates, Rajas falls below the mark and Tamas keeps to the mark, the result is the colour called Yellow. It is productive of happiness. When Sattwa predominates and the proportion is reversed between Rajas and Tamas, the result is the colour called White. It is productive of great happiness.[1] The White is the foremost colour. It is sinless in consequence of its being free from attachment and aversion. It is without grief, and free from the toil involved in *Pravritti*. Hence, White, O prince of Danavas, leads to success (or Emancipation). Jiva, O Daitya, having undergone thousands of births derived through the womb, attains to success.[2] That success is the identical end which the divine Indra declared after having studied many auspicious spiritual treatises and which has for its essence the apprehension of the Soul. The end again that creatures obtain is dependent on their colour, and colour, in its turn, depends upon the character of the Time that sets in, O Daitya![3] The stages of existence, O Daitya, through which Jiva must pass are not unlimited. They are fourteen hundreds of thousands in number. In consequence of them Jiva ascends, stays, and falls down as the case may be.[4] The end that is attained by a Jiva of dark hue is very low, for he becomes addicted to acts that lead to hell and then has to rot in hell.[5] The learned say that in consequence of his wickedness, the continuance (in such form) of a Jiva is measured

[1]This is further elaborated in the *Vishnu Purana*, Part I, Sec. V. There are three primary creations, *viz.*, Mahat, the five primal essences in their subtile forms and the senses. From the six colours again six other creations have sprung. To the Dark colour is due all immobile creatures; to the Tawny all the intermediate order of creatures (*viz.*, the lower animals and birds, etc.); to the Blue are due human beings; to the Red the Prajapatyas; to the Yellow the deities; and to the White are due the Kumara, *i.e.*, Sanatkumara and others.

[2]Emancipation is so difficult.

[3]The construction of the first line is this: *subham darsanam* (auspicious scriptures) *gatwa* (prapya) *Devah yam gatim* (identical with) *darsanam* (atmanubhavatmikam) *aha, Gati* is naturally dependent on *Varna*, and *Varna* upon 'Time or acts.'

[4]There are ten senses of knowledge and action. To this must be added Manas, Buddhi, Ahankara and Chitta, which are sometimes called the four *Karanas*. In consequence of these fourteen, fourteen different kinds of merit and demerit may be achieved by Jiva who is their possessor. These fourteen kinds of merit and demerit also, are subdivided into hundreds of thousands each. Jiva, in course of his wanderings through the universe, ascends in the scale of Being, stays in particular rungs, and falls down from them into lower rungs, accordingly. What the speaker wishes to inculcate is that these fourteen should always be directed towards the attribute of *Sattwa* or Goodness.

[5]This hue, it should be noted, leadeth to Jiva's transformation as an immobile object. A creature of Dark hue becomes addicted to wicked acts and rots in hell. His existence as an immobile object is hell itself.

by many thousands of Kalpas.[1] Having passed many hundred thousands of years in that condition, Jiva then attains to the colour called Tawny (and becomes born as an intermediate creature). In that condition he dwells (for many long years), in perfect helplessness. At last when his sins are exhausted (in consequence of his having endured all the misery they are capable of bringing), his mind, casting off all attachments, cherishes Renunciation.[2] When Jiva becomes endued with the quality of Sattwa, he then dispels everything connected with Tamas by the aid of his intelligence, and exerts (for achieving what is for his good). As the result of this, Jiva attains to the colour called Red. If the quality of Sattwa, however, be not gained, Jiva then travels in a round of rebirths in the world of men, having attained to the colour called Blue.[3] Having attained to that end (*viz.*, Humanity) and having been afflicted for the duration of one creation by the bonds born of his own acts, Jiva then attains to the colours called Yellow (or becomes a Deity). Existing in that condition for the space of a hundred creations, he then leaves it (for becoming a human being) to return to it once more.[4] Having attained to the Yellow colour, Jiva exists for thousands of Kalpas, sporting as a Deva. Without, however, being emancipated (even then), he has to stay in hell, enjoying or enduring the fruits of his acts of past Kalpas and wandering through nine and ten thousand courses.[5] Know that Jiva becomes freed from the hell (of acts) as represented by heaven or godship. After the same manner, Jiva gets off from the other births (corresponding with the other colours). Jiva sports for many long Kalpas in the world of Devas. Falling thence, he once more obtains the status of Humanity. He then stays in that condition for the space of a hundred and eight Kalpas. He then attains once more to the status of a Deva. If while in the status of humanity (for the second time) he falleth through (evil acts as represented by)

[1] *Prajavisargah* is the period for which one Creation lasts, being equal to what is called a Kalpa.

[2] The Dark and the Tawny hues or their corresponding states of existence, *viz.*, the immobile and the intermediate, are regarded as states of endurance. Hence, when the misery that is their portion has been fully endured, the recollection is suddenly irradiated into the mind, of the righteousness that distinguished Jiva in ages far remote. *Anisa* is helpless or cheerless.

[3] *Cha* at the end of the second line is equivalent to *va*. Unless *cha* be taken as equivalent to *va* the verse would yield no meaning. After Tawny comes Blue, *i.e.*, after attainment of existence as an Intermediate creature Jiva attains to humanity. This occurs when Sattwa does not predominate. Hence *anyatha* should be supplied after *upaiti*.

[4] *Vyatite* is a finite verb in indicative mood, as pointed out by the commentator. It comes from root *i* with suffix *vi*. After *sate* supply *jate sati*. The Burdwan translator takes it as a participial adjective in the locative singular, which is, of course, wrong. The version he gives of this line is most ridiculous, containing as it does a self-contradictory assertion. K.P. Singha gives the right meaning.

[5] When Jiva becomes a Deva, he has still the ten senses, the five *Pranas*, and the four internal possessions of mind, understanding, Chitta, and Ahankara, amounting in all to nineteen. These nineteen impel him to thousands of acts. Hence, even when transformed into Deva, Jiva is *not* freed from acts, but is in *niraya* or hell,—acts being, under all circumstances, equivalent to hell.

Kala (in the form of Kali), he then sinks into the Dark colour and thus occupies the very lowest of all stages of existence.

"I shall tell thee now, O foremost of Asuras, how Jiva succeeds in effecting his Emancipation. Desirous of Emancipation, Jiva, relying upon seven hundred kinds of acts every one of which is characterised by a predominance of the attribute of *Sattwa,* gradually courses through Red and Yellow and at last attains to White. Arrived here, Jiva travels through several regions that are most adorable and that have the Eight well-known regions of felicity beneath them, and all the while pursues that stainless and effulgent form of existence which is Emancipation's self.[1] Know that the Eight (already referred to and) which are identical with the Sixty (subdivided into) hundreds, are, unto those that are highly effulgent, only creations of the mind (without having any real or independent existence). The highest object of acquisition with one that is White of hue, is that condition called *Turiya*) which transcends the three other states of consciousness, *viz.,* Wakefulness and Dream and Dreamless slumber.[2] As regards that Yogin who is unable to abandon the felicities that Yoga-puissance brings about, he has to dwell (in one and the same body) for one century of Kalpas in auspiciousness and after that in four other regions (called Mahar, Jana, Tapas, and Satya). Even that is the highest end of one belonging to the sixth colour, and who is Unsuccessful

[1] *Vyuha* implies the varied forms of one and the same thing *Daivani* in *Sattwa-pradhanani.* The five senses, with the mind, the understanding form a total of seven. The acts achieved through each of these may be subdivided a hundredfold. As these seven possessions adhere to Jiva till he becomes emancipated, he acts through these seven in a variety of ways, Relying, therefore, upon these seven hundred kinds of acts (which are but varied forms of one and the same thing, *viz.,* Action), Jiva successively becomes Red and Yellow and White. Arrived at White, he courses through certain highly effulgent regions which are superior to the region of Brahman himself, and which leave behind or beneath them the Eight *Puris* (by which, perhaps, is meant the *puri* of Indra, that of Varuna, etc., or, Kasi, Mathura, Maya, etc., or symbolical stages of progress, which are fraught with great felicity). Those highly effulgent and adorable regions are obtainable by Knowledge alone or the fruit of Yoga.

[2] This is an exceedingly abstruse verse. The Burdwan version, in which unconnected bits of the commentary have been jumbled together, is utter nonsense. K.P. Singha skips over nearly the whole verse. The Eight *puris* referred to in the previous verse are here stated to be identical with the Sixty well-known incidents of even Sukla or White existence. This tale of Sixty is arrived at in this way: 1st, the state of wakefulness; 2nd, the gross body made up of the five primal essences; 3rd, the five attributes of sound, scent, form, taste, and touch; these come up to seven. Then come the ten senses of action and knowledge; the five breaths; mind, understanding, consciousness, and chitta: these form 19. Then come Avidya, Kama, and Karma. With Soul or the Beholder, the sum comes up to 30. The number becomes doubled when the state of Dream is taken into consideration, for like Wakefulness existing with the 29, Dream also exists with the 29. With those that are effulgent, *i.e.,* with Beings that are Sukla or White, these 60 are simply *mano-viruddhani* or *manomatrani eva.* Unlike other Beings in lower spheres of existence, they that are effulgent or Sukla do not regard the states of Wakefulness and Dream as different but as the same. Hence, the *para gati* of such Beings is a state of existence that transcends both Wakefulness and Dream, and transcends Dreamless slumber also (for in Dreamless slumber the 30 exist suspended, to be revived with the return of wakefulness), and is identical with the fourth state called Turiya.

though crowned with success, and who has transcended all attachments and passions.[1] That Yogin, again, who falls off from Yoga practices after having attained the measure of eminence described already resides in heaven for a century of Kalpas with the unexhausted remnant of his past acts (to be exhausted by enjoyment or endurance as the case may be), and with the seven (*viz.*, the five senses of knowledge and mind and understanding) purged of all stains in consequence of their predisposition or proneness towards the attribute of Sattwa. And the expiry of that period, such a person has to come to the world of men where he attains to great eminence.[2] Turning back from the world of men, he departs for attaining to new forms of existence that run higher and higher in the upward scale. While engaged in this, he courseth through seven regions for seven times, his puissance being always increased in consequence of his Samadhi and the re-awakening from it.[3] The Yogin who is desirous of final Emancipation suppresses by Yoga-knowledge the seven, and continues to dwell in the world of life, freed from attachments; and taking those seven for certain means of grief, he casts them off and attains afterwards to that state which is Indestructible and Infinite. Some say that

[1]What the speaker wishes to lay down here is that even he that is *Jivanmukta* or has achieved his Emancipation though living like other, is incapable of transcending the effects of his past acts. Every kind of existence or life (save that which is identical with Brahma) is *anistha* or inauspiciousess. That *Yogin* who is *Jivan-mukta* but who is not able to cast off the felicities of Yoga-puissance, resides in one and the same body for a full century of Kalpas, in a superior form of life, and after the expiry, of that century of Kalpas, he passes through four other regions named *Mahar*, *Jana*, *Tapas*, and *Satya*. Now, *this* is the end of such a Yogin, who, of course, belongs to the sixth colour which is White, and who is freed from attachments and who is unsuccessful though successful, *i.e.*, who has achieved Yoga-success but who has not still been able to achieve that success which consists in beholding Brahma or *Brahma-sakshatkara*. By *anisah* in this verse is meant that Yogin who is incapable of casting off the felicities brought about by Yoga-puissance. K.P. Singha gives the substance of the verse not very accurately. The Burdwan translator, in the version he gives, introduces three nominatives in the three sentences into which he splits it, *viz.*, Jiva, the Yogin who is unable to cast off the felicities brought about by Yoga-puissance, and the Yogin who has achieved *Brahma-sakshatkara*, without understanding that all three refer to one and the same person.

[2]*Anisah* here means one who, after having attained to eminence by Yoga, falls off from Yoga. *Tatra* means heaven or the superior regions that are his in consequence of Yoga-eminence. For a century of Kalpas such a person has to dwell in heaven, with the unexhausted remnant of his senses, *i.e.*, the senses of knowledge with mind and understanding, being always predisposed towards the attribute of *Sattwa*. Upon the expiry of that century of Kalpas, such a person, without ascending, descends to the world of men, but then here eminence of station becomes his.

[3]*Saptakritwah* is seven times. *Paraiti* is 'courseth through.' *Lokah* refers to the seven regions called respectively, *Bhur*, *Bhuvar*, *Swah*, *Mahar*, *Jana*, *Tapas*, and *Satya* (or Brahma-loka). What is intended to be said here is this: If the Yogin, having attained to only the first stage of Yoga, dies, he ascends to heaven. Thence falling down on Earth, he becomes an Emperor and thus conquers the Earth or *Bhu*. In this way, as the Yogin gradually ascends in the path of Yoga, he ascends higher and higher. In this verse *Sambarevikshepa* has been used to signify *Samadhi* and awakening from *Samadhi*, for in the first the universe is destroyed, and in the second it is re-created. At the end, he reaches the region of *Satya* or *Brahma*. Thence even he has to return if he has not been able to achieve *Brahma-sakshatkara*.

that is the region of Mahadeva; some, of Vishnu; some, of Brahman; some, of Sesha; some, of Nara; some, of the effulgent Chit; and some, of the All-pervading.[1] When universal destruction comes, those persons who have succeeded in completely consuming by Knowledge their gross and subtle and *karana* bodies, always enter into Brahma. All their Senses also which have action for their essence and which are not identical with Brahma, merge into the same. When the time of universal destruction comes, those Jivas who have attained to the position of Devas and who have an unexhausted remnant of the fruits of acts to enjoy or endure, revert to those stages of life in the subsequent Kalpa which had been theirs in the previous one. This is due to the similarity of every successive Kalpa to every previous one. Those again whose acts, at the time of universal destruction, have been exhausted by enjoyment or endurance in respect of their fruits, falling down from heaven, take birth among men, in the subsequent Kalpa, for without Knowledge one cannot destroy one's acts in even a hundred Kalpas. All superior Beings again, endued with similar powers and similar forms, revert to their respective destinies at a new creation after a universal destruction, ascending and descending precisely in the same manner as during the creation that is dissolved.[2] As regards, again, the person who is conversant with Brahma, as long as he continues to enjoy and endure the unexhausted remnant of his acts of previous Kalpas, it is said that all creatures and the two stainless sciences live in his body. When his Chitta becomes cleansed by Yoga, and when he practises Samyama, this perceptible universe appears to him as only his own fivefold senses.[3] Enquiring with a cleansed mind, Jiva attains to a high and stainless end. Thence he attains to a spot which knows no deterioration,

[1]The seven that the Yogin desirous of Emancipation casts off are either the seven regions already referred to *viz.*, *Bhu*, *Bhuva*, *Swah*, *Maha*, *Jana*, *Tapa*, and *Satya*, or the five senses of knowledge with mind and understanding. *Samharam* is equivalent to *Samhritya*, having been formed by the suffix *namul*. *Upaplavani* are sources of grief or misfortune. The first *Devasya* refers to Mahadeva. The Saivas call that region Kailasa. The Vaishnavas call it Vaikuntha. The *Hiranya-garbhas* call it Brahman's or *Brahmaloka*. Sesha is Ananta, a particular form of Narayana. They who call it the region of Nara are, of course, the Sankhyas, for these regard Emancipation as the goal of Jiva or every creature. The *Devasya vishnoh* (in the third line) is *Dyotamanasya Brahmanah i.e.*, *Chinmatrasya*, or of the pure Chit when uninvested with Ignorance or Avidya. The Aupanishadas regard it as the region of Para-Brahma. The commentator clearly points out what the seven regions are. K.P. Singha, misunderstanding the verse, mentions only five; the Burdwan translator six.

[2]This verse is not at all difficult; yet the Burdwan translator makes utter nonsense of it. K.P. Singha gives the substance of the first line, but skips over the second. Without giving a literal version of the first line, I expand it, following the lead of the commentator.

[3]*Sa* here indicates the person conversant with Brahma. The construction is *Sa yavat saseshabhuk asti tavat prajah tathaiva te sukle dyvyau cha tadangeshu* (vartante). *Etat* in the second line is this *paridrisyamanam viyadadi*. What the speaker wishes to inculcate in this verse is that unto one conversant with Brahma, the whole universe up to complete identity with Brahma is as contiguous as a plum in the palm of the hand. When the Chitta is cleansed by Yoga as practised by *Dhyana*, *Dharana*, and *Samadhis*, then the perceptible universe appears to him as identical with his own senses. The two white sciences referred to are *Paravidya* and *Aparavidya*, *i.e.*, all knowledge including that of Brahma.

and thence attains to eternal Brahma that is so difficult of acquisition.[1] Thus, Of thou of great might, I have discoursed to thee of the eminence of Narayana!'

"Vritra said, 'These words of thine, I see, perfectly according with the truth. Indeed, when this is so, I have no (cause of grief). Having listened to thy words, O thou of great powers of mind, I have become freed from sorrow and sin of every kind. O illustrious Rishi, O holy one, I see this wheel of Time, endued with mighty energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is that station from which all kinds of creation spring. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him this entire universe rests.'

"Bhishma continued, 'Having said these words, O son of Kunti, Vritra cast off his life-breaths, uniting his soul (in Yoga, with the supreme Soul), and attained to the highest station.'

"Yudhishthira said, 'Tell me, O grandsire, whether this Janardana (Krishna) is that illustrious and puissant Lord of whom Sanatkumara spoke unto Vritra in days of old.'

"Bhishma said, 'The Highest Deity, endued with the six attributes of (puissance, etc.) is at the Root. Staying there, the Supreme Soul, with his own energy, creates all these diverse existent things.[2] Know that this Kesava who knows no deterioration is from His eighth portion. Endued with the highest Intelligence, it is this Kesava who creates the three worlds with an eighth portion (of His energy). Coming immediately after Him who lies at the Root, this Kesava who is eternal (compared with all other existent things), changes at the end of each Kalpa. He, however, who lies at the Root and who is endued with supreme might and puissance, lies in the waters when universal destruction comes (in the form of the potential Seed of all things). Kesava is that Creator of pure Soul who courseth through all the eternal worlds.[3] Infinite and Eternal as He is, He fills all space (with emanations from Himself) and courseth through the universe (in the form of everything that constitutes the universe). Freed as He is from limitations of every kind such as the possession of attributes would imply, he suffers himself to be invested

[1] *Suddhena manasa*,—with cleansed mind, *i.e.*, with the aid of *Sarvana* (hearing), *Manana* (attention), *Dhyana* (contemplation), and *Abhyasa* (repeated meditation). Two stages are indicated in this verse. The first is the attention of the *suddham* and *paramam gatim* or the stainless and high end. This is equivalent to *Brahma-sakshatkara*. After this comes the second stage, which is the *avyayam sthanam* or the spot which knows no deterioration, *i.e.*, Emancipation. This is identical with the attainment of Eternal Brahma which is *dushprapyam* or difficult of attainment.

[2] The commentator says that the object of this verse is to inculcate the Impersonality of God. God is at the Root of all things, *i.e.*, (as the commentator supposes according to the teaching of the Vedanta philosophy). He exists in His own unmodified nature, even as pure Chit. Both *Vidya* (Knowledge) and *Avidya* (Ignorance or illusion) exist in Him. In consequence of the latter he is *Bhagavan*, *i.e.*, endued with the six grand attributes of puissance, etc.

[3] In the form of all things,—causes and effects—which constitute them.

with Avidya and awakened to Consciousness, Kesava of Supreme Soul creates all things. In Him rests this wondrous universe in its entirety.'

"Yudhishthira said, 'O thou that art conversant with the highest object of knowledge, I think that Vritra saw beforehand the excellent end that awaited him. It is for this, O grandsire, that he was happy and did not yield to grief (in view of his coming Death). He who is White of hue, who has taken birth in a pure or stainless race, and who has attained to the rank of a Sadhya, doth not, O sinless one, come back (into the world for re-birth). Such a person, O grandsire, is freed from both hell and the status of all intermediate creatures. He, however, who has attained to either the Yellow or the Red hue, is seen sometimes to be overwhelmed by Tamas and fall among the order of Intermediate creatures. As regards ourselves, we are exceedingly afflicted and attached to objects that are productive of sorrow or indifference or joy. Alas, what will the end be to which we shall attain? Will it be the Blue or the Dark which is the lowest of all hues?'

"Bhishma continued, 'Ye are Pandavas. Ye have been born in a stainless race. Ye are of rigid vows. Having sported in joy in the regions of the gods, ye shall come back to the world of men. Living happily as long as the creation lasts, all of you at the next new creation will be admitted among the gods, and enjoying all kinds of felicities ye will at last be numbered among the *Siddhas*. Let no fear be yours. Be you cheerful.' "

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"Yudhishthira said, 'How great was the love of virtue possessed by Vritra of immeasurable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great. The status occupied by Vishnu of immeasurable energy is exceedingly difficult of apprehension. How, O tiger among kings, could Vritra (who was an Asura) comprehended it (so well)? Thou hast spoken of Vritra's acts. I too have listened to thee in full faith. In consequence, however, of my seeing that one point (in thy discourse) is unintelligible (and that, therefore, it requires explanation), my curiosity has been roused for questioning thee again.[1] How, indeed, was Vritra, who was virtuous, devoted to Vishnu, endued with knowledge of truth derivable from a just comprehension of the *Upanishads* and *Vedanta*, vanquished by Indra, O foremost of men? O chief of the Bharatas, resolve me this doubt. Indeed, tell me, O tiger among kings, how 'Vritra was vanquished by Sakra![2] O

[1] *Avyakta-parsant* is explained by the commentator in this way. Vritra was a firm devotee of Vishnu. He did not, therefore, deserve defeat and fall. How, then, was he vanquished by Indra? *Avyaktam* is equivalent to *aspashtam*.

[2] The word used in verse 4 is *vinihatah* and that in verse 5 is *nirjitah*. There can be no doubt that both imply the same idea.

grandsire, O thou of mighty arms, tell me in detail how the battle took place (between the chief of the deities and the foremost of Asuras). My curiosity to hear it is very great.'

Bhishma said, 'In days of yore, Indra, accompanied by the celestial forces, proceeded on his car, and beheld the Asura Vritra stationed before him like a mountain. He was full five hundred Yojanas in height, O chastiser of foes, and three hundred Yojanas in circumference. Beholding that form of Vritra, which was incapable of being vanquished by the three worlds united together, the celestial became penetrated with fear and full of anxiety. Indeed, suddenly seeing that gigantic form of his antagonist, O king, Indra was struck with palsy in the lower extremities. Then, on the eve of that great battle between the deities and the Asuras, there arose loud shouts from both sides, and drums and other musical instruments began to beat and blow. Beholding Sakra stationed before him, O thou of Kuru's race, Vritra felt neither awe nor fear, nor was he disposed to muster all his energies for the fight.[1] Then the encounter commenced, inspiring the three worlds with terror, between Indra, the chief of the deities, and Vritra of high soul. The entire welkin was enveloped by the combats of both sides with swords and axes and lances and darts and spears and heavy clubs and rocks of diverse sizes and bows of loud twang and diverse kinds of celestial weapons and fires and burning brands. All the celestials with Grandsire at their head, and all the highly-blessed *Rishis,* came to witness the battle, on their foremost of cars; and the *Siddhas* also, O bull of Bharata's race, and the *Gandharvas,* with the Apasras, on their own beautiful and foremost of cars, came there (for the same purpose). Then Vritra, that foremost of virtuous persons, quickly overwhelmed the welkin and the chief of the deities with a thick shower of rocks. The celestials, at this, filled with rage, dispelled with their showers of arrows that thick downpour of rocks showered by Vritra in battle. Then Vritra, O tiger among the Kurus, possessed of mighty strength and endued with large powers of illusion, stupefied the chief of the deities by fighting wholly with the aid of his powers of illusion. When he of a hundred sacrifices, thus afflicted by Vritra, was overcome by stupefaction, the sage Vasishtha restored him to his senses by uttering *Somanas.*'[2]

"Vasishtha said, 'Thou art the foremost of the gods, O chief of the deities, O slayer of Daityas and Asuras! The strength of the three worlds is in thee! Why, then, O Sakra, dost thou languish so! There, Brahman, and Vishnu, and Siva, that lord of the universe, the illustrious and divine Soma, and all the highest *Rishis* (stand, beholding thee)! Do not, O Sakra, yield to weakness, like an ordinary person! Firmly resolved on battle, slay thy foes, O chief of the celestials! There, that Master of all the worlds, *viz.,* the Three-eyed (Siva), the adored of all the worlds, is eyeing thee! Cast off this stupefaction, O chief of the celestials! There, those regenerate *Rishis,* headed by

[1] *Astha is* efforts.

[2] *Rathantara* is another name for certain *Samans,* which are so called because of men being able to cross the world with their aid as by a car. (*Ratha* car, and *tri* to cross).

Vrihaspati, are praising thee, for thy victory, in celestial hymns.'[1]

"Bhishma continued, 'While Vasava of great energy was thus being restored to consciousness by the high-souled Vasishtha, his strength became greatly enhanced. The illustrious chastiser of Paka then, relying upon his intelligence, had recourse to high Yoga and with its aid dispelled these illusions of Vritra. Then Vrihaspati, the son of Angiras, and those foremost of *Rishis* possessed of great prosperity, beholding the prowess of Vritra, repaired to Mahadeva, and impelled by the desire of benefiting the three worlds, urged him to destroy the great *Asura*. The energy of that illustrious lord of the universe thereupon assumed the character of a fierce fever and penetrated the body of Vritra the lord of *Asuras*.[2] The illustrious and divine Vishnu, adored of all the worlds, bent upon protecting the universe, entered the thunderbolt of Indra. Then Vrihaspati of great intelligence and Vasishtha of exceeding energy, and all the other foremost of *Rishis,* repairing to Him of a hundred sacrifices, *viz.,* the boon-giving Vasava, the adored of all the worlds, addressed him, saying, 'Slay Vritra, O puissant one, without delay!'

"Maheswara said, 'Yonder, O Sakra, stands the great Vritra, accompanied by a great force. He is the soul of the universe, capable of going everywhere, endued with large powers of illusion, and possessed of great celebrity. This foremost of Asuras is, therefore, incapable of being vanquished by even the three worlds united together. Aided by Yoga, do thou slay him, O chief of the deities. Do not disregard him. For full sixty thousand years, O chief of the celestials, Vritra practised the severest penances for obtaining strength. Brahman gave him the boons he had solicited, *viz.,* the greatness that belongs to Yogins, large powers of illusion, excess of might, and superabundant energy. I impart to thee my energy, O Vasava! The Danava has now lost his coolness. Do thou, therefore, slay him now with thy thunderbolt!'

"Sakra said, 'Before thy eyes, O foremost of gods, I shall, through thy grace, slay with my thunderbolt this invincible son of Diti.'

"Bhishma continued, 'When the great Asura or Daitya was overtaken by that fever (born of Mahadeva's energy), the deities and the *Rishis,* filled with joy, uttered loud cheers. At the same time drums, and conchs of loud blare, and kettle drums and tabors began to beat and blow by thousands. Suddenly all the *Asuras* became afflicted with the loss of memory. In a trice, their powers of illusion also disappeared. The Rishis and the deities, ascertaining the foe to be thus possessed, uttered the praises of both Sakra and Isana, and began to urge the former (to make no delay in destroying Vritra). The form that Indra assumed on the eve of the encounter, while seated on his car and while his praises were being hymned by the Rishis, became such that none could look at it without awe.' "[3]

[1] 'Praising thee, for thy victory, etc.,' *i.e.*, the *Rishis* are uttering hymns of praise for conferring victory on thee.

[2] *Raudrah* may mean also 'appertaining to *Rudra*, which is another name of Mahadeva.'

[3] This account of the encounter between Vritra and Indra is substantially different from what occurs in the *Vana Parva*. Then again the part the *Rishis* are made to take in the slaughter of the Asura is certainly censurable. The great *Rishis*, even for benefiting the three

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"Bhishma said, 'Listen, O king, to me as I tell thee the symptoms that appeared on the body of Vritra when he was overtaken by that fever (born of the energy of Mahadeva). The heroic Asura's mouth began to emit flames of fire. He became exceedingly pale. His body began to tremble all over. His breath became hard and thick. His hairs stood on end. His memory, O Bharata, issued out of his mouth in the form of a fierce, dreadful, and inauspicious jackal. Burning and blazing meteors fell on his right and left. Vultures and *kanakas* and cranes, gathering together, uttered fierce cries, as they wheeled over Vritra's head. Then, in that encounter, Indra, adored by the gods, and armed with the thunderbolt, looked hard at the Daitya as the latter sat on his car. Possessed by that violent fever, the mighty Asura, O monarch, yawned and uttered inhuman cries.[1] While the Asura was yawning Indra hurled his thunderbolt at him. Endued with exceedingly great energy and resembling the fire that destroys the creation at the end of the Yuga, that thunderbolt overthrew in a trice Vritra of gigantic form. Loud shouts were once more uttered by the gods on all sides when they beheld Vritra slain, O bull of Bharata's race! Having slain Vritra, Maghavat, that foe of the Danavas, possessed of great fame, entered heaven with that thunderbolt pervaded by Vishnu. Just then, O thou of Kuru's race, the sin of Brahmanicide (in her embodied form), fierce and awful and inspiring all the worlds with dread, issued out of the body of the slain Vritra. Of terrible teeth and awful, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bharata, with a garland of skulls round her neck, and looking like an (Atharvan) Incantation (in its embodied form), O bull of Bharata's race, covered all over with blood, and clad in rags and barks of trees, O thou of righteous soul, she came out of Vritra's body. Of such dreadful form and mien, O monarch, she sought the wielder of the thunderbolt (for possessing him). A little while after, O thou of Kuru's race, the slayer of Vritra, on some purpose connected with the good of the three worlds, was proceeding towards heaven. Beholding Indra of great energy thus proceeding on his mission, she seized the chief of the deities and from that moment stuck to him.[2] When the sin of Brahmanicide thus stuck to his person and inspired him with terror, Indra entered the fibres of a lotus-stalk and dwelt there for many long years. But the sin of Brahmanicide pursued him closely. Indeed, O son of Kuru,

worlds, would not certainly injure any creature. In the above account, Vasishtha and Vrihaspati and the others are very much represented as persons who have bet largely on Indra's success. In the account occurring in the *Vana Parva*, Indra is represented as standing in awful dread of Vritra and hurling his thunderbolt without even deliberate aim, and refusing to believe that his foe was dead till assured by all the deities. The present account seems to be a much older than that in the *Vana Parva*.

[1] *Amanusham* is literally inhuman. The use of such words are due to temporary forgetfulness in such connections. Like Homer, Vyasa also nods.

[2] *Vadhya* is the slaughter in her embodied form.

seized by her, Indra became deprived of all his energies. He made great efforts for driving her from him, but all those efforts proved abortive. Seized by her, O bull of Bharata's race, the chief of the deities at last presented himself before the Grandsire and worshipped him by bending his head low. Understanding that Sakra was possessed by the sin of Brahmanicide,[1] Brahman began to reflect, O best of the Bharatas, (upon the means of freeing his suppliant). The grandsire at last, O thou of mighty arms, addressed Brahmanicide in a sweet voice as if from the desire of pacifying her, and said, 'O amiable one, let the chief of the celestials, who is a favourite of mine, be freed from thee. Tell me, what I shall do for thee. What wish of thine shall I accomplish?'

"Brahmanicide said, 'When the Creator of the three worlds, when the illustrious god adored by the universe, hath been pleased with me, I regard my wishes as already accomplished. Let my residence be now appointed. Desirous of preserving the worlds, this rule had been made by thee. It was thou, O lord, that didst introduced this important ordinance.[2] As thou hast been gratified with me, O righteous Lord, O puissant Master of all the worlds, I shall certainly leave Sakra! But grand me an abode to dwell in.'

"Bhishma continued, 'The Grandsire replied unto Brahmanicide, saying, 'So be it!' Indeed, the Grandsire discovered means for dispelling Brahmanicide from the person of Indra. The Self-create recollected the high-souled Agni. The latter immediately presented himself to Brahman and said these words, 'O illustrious and divine Lord, O thou that are without any defect, I have appeared before thee. It behoveth thee to say what I shall have to accomplish.'

"Brahman said, 'I shall divide this sin of Brahmanicide into several portions. For freeing Sakra from her, do thou take a fourth portion of that sin.'

"Agni said, 'How shall I be rescued from her, O Brahman? O puissant Lord, do thou appoint the way. I desire to know the means (of my own rescue) in detail, O adored of all the worlds!'

"Brahman said, 'Unto that man who, overwhelmed by the quality of *Tamas*, will abstain from offering thee as anoblation, when he beholds thee in thy blazing form, seeds, herbs, and juices, that portion of Brahmanicide which thou wilt take upon thyself shall immediately enter, and leaving thee shall dwell in him. O carrier of oblations, let the fever of thy heart be dispelled.'

"Bhishma said, 'Thus addressed by the Grandsire the eater of oblations and sacrificial offerings accepted his command. A fourth of that sin then entered his person, O king! The Grandsire then summoned the trees, the herbs, and all kinds of grass to him, and solicited them to take upon themselves a fourth of that sin. Addressed by him, the trees and herbs and grasses became

[1] *Dwijapravarvadhya* means the slaughter of a superior person of the regenerate order. Indeed, Vritra was a lineal descendant of the great sage Kasyapa, the common progenitor of the Devas and Asuras. Then, again, Vritra was certainly a very superior person.

[2] The rules or ordinance referred to it is about the killer of a Brahmana being liable to be overtaken by the sin of Brahmanicide.

as much agitated as Agni had been at the request, and they replied unto Grandsire, saying, 'How shall we, O Grandsire of all the worlds, be ourselves rescued from this sin? It behoveth thee not to afflict us that have already been afflicted by the fates. O god, we have always to endure heat and cold and the showers (of the clouds) driven by the winds, in addition to the cutting and the tearing (that we have to suffer at the hands of men). We are willing, O Lord of the three worlds, to take at thy command (a portion of) this sin of Brahmanicide. Let the means, however, of our rescue be pointed out to us.'

"Brahman said, 'This sin that you shall take shall possess the man who through stupefaction of judgment will cut or tear any of you when *Parva* days come.'

"Bhishma said, 'Thus addressed by the high-souled Brahman, the trees and herbs and grasses adored the Creator and then went away without tarrying there. The Grandsire of all the worlds then summoned the Apsaras and gratifying them with sweet words, O Bharata, said, 'This foremost of ladies, *viz.*, Brahmanicide, has come out of Indra's person. Solicited by me, do you take a fourth portion of her into your own persons (for saving the Chief of the deities).'

"The Apsaras said, 'O Lord of all the gods, at thy command we are fully willing to take a portion of this sin. But, O Grandsire, do thou think of the means by which we ourselves may be freed from (the effects of) this understanding (that we make with thee).'

"Brahman said, 'Let the fever of your hearts be dispelled. The portion of this sin that you will take upon yourselves shall leave you for instantly possessing that man who will seek congress with women in their menstrual season!'

"Bhishma continued, 'Thus addressed by the Grandsire, O bull of Bharata's race, the diverse tribes of the Apsaras, with cheerful souls, repaired to their respective places and began to sport in delight. The illustrious Creator of the three worlds, endued with great ascetic merit, then recollected the Waters which immediately came to him. Arrived at the presence of Brahman of immeasurable energy, the Waters bowed unto him and said these words, 'We have come before thee, O chastiser of foes, at thy command. O puissant Master of all the worlds, tell us what we are to accomplish.'

"Brahman said, 'This dreadful sin hath taken possession of Indra, in consequence of his having slain Vritra. Take ye a fourth part of Brahmanicide.'

"The Waters said, 'Let it be as thou commandest, O master of all the worlds. It behoveth thee, however, O puissant Lord of ours, to think of the means by which we may (in our turn) be rescued from (the consequence of) this understanding. Though art the Lord of all the deities, and the supreme refuge of the universe. Who else is there to whom we may pay our adorations so that he may relieve us from distress.'

"Brahman said, 'Unto that man who stupefied by his understanding and regarding you lightly will cast into you phlegm and urine and excreta, this one shall immediately go and thenceforth reside in him. It is in this way,

verily I say unto ye, that your rescue shall be accomplished.'

"Bhishma continued, 'Then the sin of Brahmanicide, O Yudhishthira, leaving the chief of the deities, proceeded to the abodes that were ordained for her at the Grandsire's command. It was thus, O ruler of men, that Indra had become afflicted by that dreadful sin (and it was thus that he got rid of her). With the Grandsire's permission Indra then resolved to perform a Horse-sacrifice. It is heard, O monarch, that Indra having been thus possessed by the sin of Brahmanicide afterwards became cleansed of her through that Sacrifice. Regaining his prosperity and slaying thousands of foes, great was the joy that Vasava obtained, O lord of Earth! From the blood of Vritra, O son of Pritha, were born high-crested cocks. For this reason, those fowls are unclean (as food) for the regenerate classes, and those ascetics that have undergone the rite of initiation. Under all circumstances, O king, do thou accomplish what is agreeable to the twice-born, for these, O monarch, are known as gods on earth. It was in this way, O thou of Kuru's race, that the mighty Asura Vritra was slain by Sakra of immeasurable energy by the aid of subtle intelligence and through the application of means. Thou also, O son of Kunti, unvanquished on earth, wilt become another Indra and the slayer of all thy foes. Those men who, on every *Parva* day, will recite this sacred narrative of Vritra in the midst of Brahmanas shall never be stained by any sin. I have now recited to thee one of the greatest and most wonderful feats of Indra connected with Vritra. What else dost thou wish to hear?' "

SECTION CCLXXXIII

"Yudhishthira said, 'O grandsire, thou art possessed of great wisdom and thoroughly conversant with every branch of learning. From this very narrative of the slaughter of Vritra the wish has arisen in my mind of asking thee a question. Thou hast said, O ruler of men, that Vritra was (first) stupefied by Fever, and that then, O sinless one, he was slain by Vasava with the thunderbolt. How did this Fever, O thou of great wisdom, arise? O lord, I desire to hear in detail of the origin of Fever.'

"Bhishma said, 'Listen, O king, to the origin, celebrated over all the world, of Fever. I shall speak in detail on this topic, fully explaining how Fever first sprang into existence, O Bharata! In days of yore, O monarch, there was a summit, named Savitri, of the mountains of Meru. Worshipped by all the worlds, it was endued with great splendour and adorned with every kind of jewels and gems. That summit was immeasurable in extent and thither no one could go.[1] On that mountain summit the divine Mahadeva used to sit in splendour as if on a bed-stead adorned with gold. The daughter of the

[1] *Anadhrishyam* is, literally, unvanquishable.

king of mountains, sitting by his side, shone in brilliance.[1] The high-souled deities, the Vasus of immeasurable energy, the high-souled Aswins, those foremost of physicians, and king Vaisravana waited upon by many a Guhyaka, — that lord of the Yakshas, endued with prosperity and puissance, and having his abode on the summit of Kailasa, — all waited upon the high-souled Mahadeva. And the great sage Usanas, and the foremost of Rishis having Sanatkumara for their first, and the other celestial Rishis headed by Angiras, and the Gandharva Viswavasu, and Narada and Parvata, and the diverse tribes of Apsaras, all came there to wait upon the Master of the universe. A pure and auspicious breeze, bearing diverse kinds of perfumes, blew there. The trees that stood there were adorned with the flowers of every season. A large number of Vidyadharas and Siddhas and ascetics too, O Bharata, repaired thither for waiting upon Mahadeva, the Lord of all creatures. Many ghostly beings also, of diverse forms and aspects, and many dreadful Rakshasas and mighty Pisachas, of diverse aspects, mad with joy, and armed with diverse kinds of uplifted weapons, forming the train of Mahadeva, were there, every one of whom resembled a blazing fire in energy. The illustrious Nandi stood there at the command of the great god, blazing with his own energy and armed with a lance that resembled a flame of fire. Ganga also, that foremost of all Rivers and born of all sacred waters in the universe, waited there in her embodied form, O son of Kuru's race, upon that illustrious deity. Thus adored by the celestial Rishis and the gods, the illustrious Mahadeva of immeasurable energy dwelt on that summit of Meru.

"After some time had passed away, the Prajapati Daksha[2] commenced to perform a Sacrifice according to the ancient rites (laid down in the Vedas). Unto the Sacrifice of Daksha, all the deities headed by Sakra, assembling together, resolved to repair. It hath been heard by us that the high-souled deities, with the permission of Mahadeva, mounted their celestial cars resembling the fire or the Sun in splendour, and proceeded to that spot (on the Himavat) whence the Ganges is said to issue. Beholding the deities depart, the excellent daughter of the king of mountains, addressed her divine spouse, *viz.*, the Lord of all creatures, and said, 'O illustrious one, whither are those deities headed by Sakra going? O thou that art conversant with the truth, tell me truly, for a great doubt has filled my mind.'

"Maheswara said, 'O lady that art highly blessed, the excellent Prajapati Daksha is adoring the gods in a Horse-sacrifice. These denizens of heaven are proceeding even thither.'

"Uma said, 'Why, O Mahadeva, dost thou not proceed to that Sacrifice? What objection is there of thy going to that place?'

"Maheswara said, 'O highly blessed lady, the deities in days of yore made

[1]Uma or Parvati, the daughter of Himavat, the spouse of Siva.

[2]The self-created Brahman at first created, by fiats of his holy will, certain beings who were charged to procreate for filling the universe with living creatures. These are the *Prajapatis* or lords of all creatures. Amongst them was Daksha. Other accounts represent Daksha as the grandson of Brahman.

an arrangement in consequence of which no share was assigned to me of offerings in all Sacrifices. Agreeably to the course that was sanctioned in consequence of that arrangement, O thou of the fairest complexion, the deities do not give me, following the old custom, any share of the sacrificial offerings.'

"Uma said, O illustrious one, among all beings thou art the foremost in puissance. In merit, in energy, in fame, and in prosperity, thou yieldest to none, and thou art, indeed, superior to all. In consequence, however, of this disability in respect of a share (in the Sacrificial offerings) I am filled with great grief, O sinless one, and a tremor overtakes me from head to foot.'

"Bhishma continued, 'The goddess (Parvati), having said these words unto her divine spouse, the Lord of all creatures, O monarch, remained silent, her heart burning the while in grief. Then Mahadeva, understanding what was in her heart and what her thoughts were (for wiping off that disgrace), addressed Nandi, saying, 'Wait here (by the goddess). Summoning all his Yoga force, that Lord of all lords of Yoga, that god of gods, that wielder of Pinaka, possessed of mighty energy, quickly proceeded to the place (where Daksha was sacrificing) accompanied by all his terrible followers and destroyed that Sacrifice. Amongst these followers of his, some uttered loud cries, and some laughed terribly, and some, O king, extinguished the (Sacrificial) fires with blood; and some, possessed of awful faces, pulling up the sacrificial stakes, began to whirl them. Others began to devour those that were ministering to the Sacrifice. Then that sacrifice, thus afflicted on every side, assumed the form of a deer and sought to fly away through the skies. Ascertaining that the Sacrifice was running away in that form, the puissant Mahadeva began to pursue him with bow and arrow. In consequence of the wrath that then filled the heart of that foremost of all gods, possessed of immeasurable energy, a dreadful drop of sweat appeared on his forehead. When that drop of sweat fell down on the earth, there forthwith appeared a blazing fire resembling the (all-destructive) conflagration that appears at the end of a Yuga. From that fire issued a dreadful being, O monarch, of very short stature, possessed of blood-red eyes and a green beard. His body was covered entirely with hair like a hawk's or an owl's and his hair stood erect. Of dreadful aspect, his complexion was dark and his attire blood-red. Like a fire burning a heap of dry grass or straw, that Being of great energy quickly consumed the embodied form of Sacrifice. Having accomplished that feat, he then rushed towards the deities and the Rishis that had assembled there. The deities, filled with fear, fled in all directions. In consequence of that Being's tread, the earth, O monarch began to tremble.[1] Exclamations of *Oh* and *Alas* arose throughout the universe. Marking this, the puissant Grandsire, showing himself unto Mahadeva, addressed him in the following words.'

"Brahman said, 'O puissant one, the deities will henceforth yield thee a share of the sacrificial offerings! O Lord of all the deities, let this wrath of thine

[1]There are three vocatives in this verse, expressive, of course, of great surprise. I omit them in the translation.

be withdrawn by thee! O scorcher of foes, there, those gods, and the Rishis, in consequence of thy wrath, O Mahadeva, have become exceedingly agitated. This Being also, that hath sprung from thy sweat, O foremost of gods, shall wander among creatures, O righteous-souled one, under the name of Fever. O puissant one, if the energy of this Being remains all collected together, then the entire earth herself will not be able to bear him. Let him, therefore, be distributed into many parts.' When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings, Mahadeva replied unto the Grandsire of great energy, saying, 'So be it!' Indeed, the wielder of Pinaka, *viz.,* Bhava, smiled a little and became filled with joy. And he accepted the share that the Grandsire appointed of the offerings in sacrifices. Conversant with the properties of everything, Mahadeva then distributed Fever into many portions, for the peace of all creatures. Listen, O son, as to how he did this. The heat that is perceptible in the heads of elephants, the bitumen of mountains,[1] the moss that floats on water, the slough of snakes, the sores that appear in the hoofs of bulls, the sterile tracts of earth that are full of saline matter, the dullness of vision of all animals, the diseases that appear in the throats of horses, the crests appearing on the heads of peacocks, the eye-disease of the koel,[2] each of these was named Fever by the high-souled Mahadeva. This is what has been heard by us. The liver-disease also of sheep, and the hiccup of parrots are also each known as forms of Fever. To this must be added the toil that tigers undergo, for that also, O, righteous king, is known as a from of Fever. Besides these, O Bharata, amongst men, Fever enters all bodies at the time of birth, of death, and on other occasions. This then that is called Fever is known to be the dreadful energy of Maheswara. He is endued with authority over all creatures and should, therefore, be held in respect and worshipped by all. It was by him that Vritra, that foremost of virtuous persons, was overtaken when he yawned. It was then that Sakra hurled his thunderbolt at him. Thunderbolt, penetrating the body of Vritra, O Bharata, divided him in twain. Divided in twain by the thunderbolt, the mighty Asura possessed of great Yoga powers, proceeded to the region of Vishnu of immeasurable energy. It was in consequence of his devotion to Vishnu that he had succeeded in overwhelming the whole universe. And it was in consequence of his devotion to Vishnu that he ascended, when slain, to the region of Vishnu. Thus, O son, adverting to the story of Vritra have I recited to thee the narrative in detail of Fever. Upon what else shall I speak to thee? That man who will read this account of the origin of Fever with close attention and cheerful heart shall become free from disease and shall always have happiness for his share. Filled with gladness, he shall have all the wishes accomplished upon which he may set his heart.' "

[1]A kind of substance like lac that oozes out of the stones of certain mountains during the hot months. It is also called *Silajit*, is taken internally by many men in the belief that it increases digestion and strength.

[2]The Indian cuckoo, noted for his clear musical *kuhus*. This is the favourite bird of Indian poets.

SECTION CCLXXXIV

"Janamejaya said, 'How O Brahmana, was the Horse-sacrifice of the Prajapati Daksha, the son of Prachetas, destroyed during the age of Vaivaswata Manu? Understanding that the goddess Uma had become filled with rage and grief, the puissant Mahadeva, who is the soul of all things, gave way to wrath. How, again, through his grace, was Daksha enable to reunite the divided limbs of that Sacrifice? I desire to know all this. Tell me all this, O Brahmana, truly as it occurred.'

"Vaisampayana said, 'In days of yore Daksha made arrangements for performing a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges issues out of the mountains. Overgrown with trees and creepers of diverse kinds that spot abounded with Gandharvas and Apsaras. Surrounded by crowds of Rishis, Daksha, that foremost of virtuous men, that progenitor of creatures, was waited upon by the denizens of the earth, the firmament, and the heavens, with their hands joined together in reverence. The gods, the Danavas, the Gandharvas, the Pisachas, the Snakes, the Rakshasas, the two Gandharvas named Haha and Huhu, Tumvuru and Narada, Viswavasu, Viswasena, the Gandharvas and the Apsaras, the Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, all came there with Indra for sharing in the Sacrifice. The drinkers of Soma, the drinkers of smoke, the drinkers of Ajya, the Rishis, and the Pitris came there with the Brahmanas. These, and many other living creatures belonging to the four orders, *viz.*, viviparous and oviparous and filth-born and vegetable, were invited to that Sacrifice. The gods also, with their spouses, respectfully invited thereto, came on their celestial cars and seated thereon shone like blazing fires. Beholding them, the Rishi Dadhichi became filled with grief and wrath, and said, 'This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not adored in it. Ye are certainly exposing yourselves to death and chains. Alas, how untoward is the course of time. Stupefied by error you do not behold that destruction awaits you. A terrible calamity stands at your door in course of this great Sacrifice. Ye are blind to it!' Having said these words, that great Yogin saw into the future with eyes of (Yoga) contemplation. He beheld Mahadeva, and his divine spouse, *viz.*, that giver of excellent boons (seated on the summit of Kailasa) with the high-souled Narada sitting beside the goddess. Conversant with Yoga, Dadhichi became highly gratified, having ascertained what was about to happen. All the deities and others that had come there were of one mind with reference to the omission to invite the Lord of all creatures. Dadhichi alone, desirous of leaving that spot, then said, 'By worshipping one who should not be worshipped, and by refusing to worship him who should be worshipped, a man incurs the sin of homicide for ever. I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth. The Protector of all creatures, the Creator of the universe, the Lord of all, the Puissant master, the taker of sacrificial offerings,

will soon come to this Sacrifice and you all shall see him.'

"Daksha said, 'We have many Rudras armed with lances and bearing matted locks on their heads. They are eleven in number. I know them all, but I do not know who this (new Rudra) Maheswara is.'

"Dadhichi said, 'This seems to be the counsel of all that are here, *viz.*, that Maheswara should not be invited. As, however, I do not behold any god that can be said to be superior to him. I am sure that this proposed Sacrifice of Daksha will certainly be overtaken by destruction.'

"Daksha said, 'Here, in this vessel of gold, intended for the Lord of all Sacrifices, is the sacrificial offering sanctified by *mantras* and (rites) according to the ordinance. I intend to make this offering unto Vishnu who is beyond compare. He is puissant and the Master of all, and unto Him should sacrifices be performed.'

'Meanwhile,' continued Vaisampayana, 'the goddess Uma, sitting with her lord, said these words.'

"Uma said, 'What are those gifts, what those vows, and what are those penances, that I should make or undergo by means of which my illustrious husband may be able to obtain a half or a third share of the offerings in sacrifices. Unto his wife who was agitated with grief and who repeated these words the illustrious Mahadeva said with a joyous countenance, 'Thou dost not know me, O goddess! Thou knowest not, O thou of delicate limbs and low belly, what words are proper to be addressed to the Lord of Sacrifices. O lady of large eyes, I know that it is only the sinful, who are bereft of contemplation, that do not understand me.[1] It is through thy power of illusion that the deities with Indra at their head and the three worlds all become stupefied.[2] It is to me that the chanters utter their praises in Sacrifices. It is to me that the Saman-singers sing their *Rathantaras*. It is to me that Brahmanas conversant with the Vedas perform their Sacrifices. And it is to me that the Adhvaryus dedicate the shares of sacrificial offerings.'

"The goddess said, 'Persons of even ordinary abilities applaud themselves and indulge in the presence of their spouses. There is no doubt in this.'

"The holy one said, 'O Queen of all the gods, I do not certainly applaud my ownself. Behold now, O lady of slender waist, what I do. Behold the Being that I will create, O thou of the fairest complexion, for (destroying) this Sacrifice (that has displeased thee), O my beautiful spouse.

"Having said these words unto his spouse Uma who was dearer to him than his own life, the puissant Mahadeva created from his mouth a terrible Being whose very sight could make one's hair stand on its end. The blazing flames that emanated from his body rendered him exceedingly awful to behold. His arms were many in number and in each was a weapon that struck the beholder with fear. That Being, thus created, stood before the great god, with joined

[1] *i.e.*, Thou, however, art not so; therefore, it is a matter of surprise that thou shouldst not yet know me. The sense is not at all difficult, but K.P. Singha skips over it.

[2] Both the vernacular translators have erred in rendering this line. What Mahadeva says to Uma is, how is it that you have thus been stupefied? It is thou that stupefiest others! To see thee stupefied has created surprise in me.

hands, and said, 'What commands shall I have to accomplish?' Maheswara answered him, saying, 'Go and destroy the Sacrifice of Daksha.' Thus ordered, that Being of leonine prowess who had issued from the mouth of Mahadeva, desired to destroy the Sacrifice of Daksha, without putting forth all his energy and without the assistance of any one else, for dispelling the wrath of Uma. Urged by her wrath, the spouse of Maheswara, herself assuming a dreadful form that is known by the name Mahakali, proceeded in the company of that Being who had issued from Mahadeva's mouth, for witnessing with her own eyes the act of destruction which was her own (for it was she who had impelled her lord to accomplish it for her sake). That mighty Being then set out, having obtained the permission of Mahadeva and having bowed his head unto him. In energy, strength, and form, he resembled Maheswara himself who had created him. Indeed, he was the living embodiment of (Mahadeva's) wrath. Of immeasurable might and energy, and of immeasurable courage and prowess, he came to be called by the name of Virabhadra — that dispeller of the goddess's wrath. He then created from the pores of his body a large number of spirit chiefs known by the name of Raumyas. Those fierce bands of spirits, endued with terrible energy and prowess and resembling Rudra himself on that account, rushed with the force of thunder to that place where Daksha was making preparations for his sacrifice, impelled by the desire of destroying it. Possessed of dreadful and gigantic forms, they numbered by hundreds and thousands. They filled the sky with their confused cries and shrieks. That noise filled the denizens of heaven with fear. The very mountains were riven and the earth trembled. Whirl winds began to blow. The Ocean rose in a surge. The fires that were kindled refused to blaze up. The Sun became dimmed. The planets, the stars, and constellations, and the moon, no longer shone. The Rishis, the gods, and human beings, looked pale. A universal darkness spread over earth and sky. The insulted Rudras began to set fire to everything. Some amongst them of terrible form began to smite and strike. Some tore up the sacrificial stakes. Some began to grind and others to crush. Endued with the speed of wind or thought, some began to rush close and far. Some began to break the sacrificial vessels and the celestial ornaments. The scattered fragments strewed the ground like stars bespangling the firmament. Heaps of excellent viands, of bottles of drink, and of eatables there were that looked like mountains. Rivers of milk ran on every side, with clarified butter and *Payasa* for their mire, creamy curds for their water, and crystalised sugar for their sands. Those rivers contained all the six tastes. There were lakes of treacle that looked very beautiful. Meat of diverse kinds, of the best quality, and other eatables of various sorts, and many excellent varieties of drink, and several other kinds of food that might be licked and sucked, began to be eaten by that army of spirits with diverse mouths. And they began to cast off and scatter those varieties of food in all directions. In consequence of Rudra's wrath, every one of those gigantic Beings looked like the all-destructive Yuga-fire. Agitating the celestial troops they caused them to tremble with fear and fly away in all directions. Those fierce spirits sported

with one another, and seizing the celestial damsels shoved and hurled them on all sides. Of fierce deeds, those Beings, impelled by Rudra's wrath, very soon burnt that Sacrifice although it was protected with great care by all the deities. Loud were the roars they uttered which struck every living creature with dread. Having torn off the head of Sacrifice they indulged in glee and shouts. Then the gods headed by Brahman, and that progenitor of creatures, *viz.*, Daksha, joining their hands in reverence, addressed that mighty Being, saying, 'Tell us, who thou art.'

"Virabhadra said. 'I am neither Rudra nor his spouse, the goddess Uma. Nor have I come here for partaking of the fare (provided in this Sacrifice). Knowing the fact of Uma's wrath, the puissant Lord who is the soul of all creatures has given way to wrath. I have not come here for seeing these foremost of Brahmanas. I have not come here urged by curiosity. Know that I have come here for destroying this Sacrifice of yours. I am known by the name of Virabhadra and I have sprung from the wrath of Rudra. This lady (who is my companion), and who is called Bhadrakali, hath sprung from the wrath of the goddess. We have both been despatched by that god of gods, and we have accordingly come here. O foremost of Brahmanas, seek the protection of that Lord of the deities, the spouse of Uma. It is preferable to incur even the wrath of that foremost of gods than to obtain boons from any other Deity.' Hearing the words of Virabhadra, Daksha, that foremost of all righteous persons, bowed down unto Maheswara and sought to gratify him by uttering the following hymn, 'I throw myself at the feet of the effulgent Isana, who is Eternal, Immutable, and Indestructible; who is the foremost of all gods, who is endued with high soul, who is the Lord of all the universe.' [Here follow five and half *slokas* which appear to be interpolations]. His praises having thus been hymned, the great god, Mahadeva, suspending both *Prana* and *Apana* (the two foremost of the five life-breaths) by shutting his mouth properly, and casting (benignant) glances on every side, showed himself there. Possessed of many eyes, that vanquisher of all foes, that Lord of even the gods of all gods, suddenly arose from within the pit in which was kept the sacrificial fire. Possessed of the effulgence of a thousand Suns, and looking like another Samvartaka, the great god smiled gently (at Daksha) and addressing him, said, 'What, O Brahmana, shall I do for you?' At this juncture, the preceptor of all the deities adored Mahadeva with the Vedic verses contained in the *Moksha* sections. Then that progenitor of all creatures, *viz.*, Daksha, joining his hands in reverence, filled with dread and fear, exceedingly agitated, and with face and eyes bathed in tears, addressed the great god in the following words.'

"Daksha said, 'If the great god has been gratified with me, — 'if indeed, I have become an object of favour with him, — if I have deserved his kindness, — if the great Lord of all creatures is disposed to grant me boons, — then let all these articles of mine that have been burnt, eaten, drunk, swallowed, destroyed, broken, and polluted, — let all these articles, collected in course of many long years, and with great care and effort, go not for nothing. Let these articles be of use to me. Even this is the boon I crave.' Unto him the

illustrious Hara, the tearer of Bhaga's eyes, said, 'Let it be as thou sayest!' Even these were the words of that illustrious progenitor of all creatures, that god of three eyes, that protector of righteousness.[1] Having obtained that boon from Bhava, Daksha knelt down to him and adored that deity having the bull for his mark, by uttering his thousand and eight names.' "

SECTION CCLXXXV

"Yudhishthira said, 'It behoveth thee, O sire, to tell me those names by which Daksha, that progenitor of creatures, adored the great deity. O sinless one, a reverent curiosity impels me to hear them.'

"Bhishma said, 'Hear, O Bharata, what the names, both secret and proclaimed, are of that god of gods, that deity of extraordinary feats, that ascetic of secret vows.'

"Daksha said, 'I bow to thee, O lord of all the gods to the destroyer of the forces of the *Asuras*. Thou art the paralyser of the strength of the celestial chief himself. Thou art adored by both gods and Danavas. Thou art thousand-eyed; thou art fierce-eyed, and thou art three-eyed. Thou art the friend of the ruler of the Yakshas. Thy hands and feet extend in all directions to all places. Thy eyes also and head and mouth are turned on all sides. Thy ears too are everywhere in the universe, and thou art thyself everywhere, O Lord! Thou art shaft-eared, thou art large-eared, and thou art pot-eared. Thou art the receptacle of the Ocean. Thy ears are like those of the elephant, or of the bull, or like extended palms. Salutations to thee! Thou hast a hundred stomachs, a hundred revolutions, and a hundred tongues. I bow to thee! The utterers of the Gayatri sing thy praises in uttering the Gayatri, and the worshippers of the Sun adore thee in adoring the Sun. The *Rishis* regard thee as Brahmana, as Indra, and as the (illimitable) firmament above. O thou of mighty form, the Ocean and the Sky are thy two forms. All the deities dwell in thy form even as kine dwell within the fold. In thy body I behold Soma, and Agni, and the lord of the Waters, and Aditya, and Vishnu, and Brahmana, and Vrihaspati. Thou, O illustrious one, art Cause and Effect and Action and Instrument of everything unreal and real, and thou art Creation and Destruction. I bow unto thee that art called Bhava and Sarva and Rudra. I bow unto thee that art the giver of boons. I bow always unto thee that art the Lord of all creatures. Salutations to thee that art the slayer of Andhaka. Salutations to thee that hast three matted locks, to thee that hast three heads, to thee that art armed with an excellent trident; to thee that hast three eyes and that art, therefore, called Tryamvaka and Trinetra!

[1]Mahadeva is called *Virupaksha* in consequence of his three eyes, the third eye making his features dreadful to behold. He is also called *Tryaksha* for his possession of three eyes.

Salutations to thee that art the destroyer of the triple city! Salutations to thee that art called Chanda, and Kunda; to thee that art the (universal) egg and also the bearer of the (universal) egg; to thee that art the holder of the ascetic's stick, to thee that hast ears everywhere, and to thee that art called Dandimunda! Salutations to thee whose teeth and hair are turned upwards, to thee that art stainless and white, and that art stretched all over the universe; to thee that art red, to thee that art tawny, and to thee that hast a blue throat! Salutations to thee that art of incomparable form, that art of dreadful form, and that art highly auspicious! To thee that art Surya, that hast a garland of Suryas round thy neck, and that hast standards and flags bearing the device of Surya. Salutations to thee that art the Lord of spirits and ghosts, to thee that art bull-necked, and that art armed with the bow; to thee that crushest all foes, to thee that art the personification of chastisement, and to thee that art clad in leaves (of trees) and rags. Salutations to thee that bearest gold in thy stomach, to thee that art cased in golden mail, to thee that art gold-crested, to thee that art the lord of all the gold in the world! Salutations to thee that hast been adored, that deservest to be adored, and that art still being adored; to thee that art all things, that devourest all things, and that art the soul of all things! Salutations to thee that art the *Hotri* (in sacrifices), that art the (Vedic) *mantras* uttered (in sacrifices), and that ownest white flags and standards. Salutations to thee that art the navel of the universe, that art both cause and effect in the form of the five primal elements, and that art the coverer of all covers. Salutations to thee that art called Krisanasa, that art of thin limbs, and that art thin. Salutations to thee that art always cheerful and that art the personification of confused sounds and voices. Salutations to thee that art about to be stretched on the earth, that art already stretched, and that standing upright. Salutations to thee that art fixed, that art running, that art bald, and that bearest matted locks on thy head. Salutation to thee that art fond of dancing and that strikest thy puffed cheeks making thy mouth a drum.[1] Salutations to thee that art fond of lotuses that blow in rivers, and that art always fond of singing and playing on musical instruments. Salutations to thee that art the eldest-born, that art the foremost of all creatures, and that art the crusher of the *Asura* Vala. Salutations to thee that art the Master of Time, that art the personification of Kalpa; that art the embodiment of all kinds of destruction, great and small. Salutations to thee that laughest awfully and as loud as the beat of a drum, and that observest dreadful vows! Salutations for ever to thee that art fierce, and that hast ten arms. Salutations to thee that art armed with bones and that art fond of the ashes of funeral pyres. Salutations to thee that art awful, that art terrible to behold, and that art an observer of dreadful vows and practices. Salutations to thee that ownest an ugly mouth, that hast a tongue resembling a scimitar, and that hast large teeth.

[1]Every worshipper of Mahadeva must fill his mouth with air and then, shutting his lips, strike his cheeks, letting the air gently out at each stroke, and helping it with air from the ungs for keeping the current steady. By doing this a kind of noise is made like *Bom, Bom, Babam, Bom.* Mahadeva is himself fond of this music and is represented as often making

Salutations to thee that art fond of both cooked and uncooked meat, and that regardest the gourded *Vina* as highly dear. Salutations to thee that causest rain, that helpest the cause of righteousness, that art identifiable with the form of Nandi, and that art Righteousness' self! Salutations to thee that art ever moving like wind and the other forces, that the controller of all things, and that art always engaged in cooking all creatures (in the cauldron of Time).[1] Salutations to thee that art the foremost of all creatures, that art superior, and that art the giver of boons. Salutations to thee that hast the best of garlands, the best of scents, and the best of robes, and that givest the best of boons to the best of creatures. Salutations to thee that art attached, that art freed from all attachments, that art of the form of Yoga contemplation, and that art adorned with a garland of *Akshas*. Salutations to thee that art united as cause and disunited as effects, and that art the form of shadow and of light. Salutations to thee that art amiable, and that art frightful, and that art exceedingly so. Salutations to thee that art auspicious, that art tranquil, and that art most tranquil. Salutations to thee that art of one leg and many eyes, and that hast only one head; to thee that art fierce, to thee that art gratified with little offerings, and thee that art fond of equity. Salutations to thee that art the artificer of the universe, and that art ever united with the attribute of tranquillity. Salutations to thee that bearest a foe-frightening bell, that art of the form of the jingle made by a bell, and that art of the form of sound when it is not perceptible by the ear.[2] Salutations to thee that art like a thousand bells jingled together, and that art fond of a garland of bells, that art like the sound that the life-breaths make, that art of the form of all scents and of the confused noise of boiling liquids. Salutations to thee that art beyond three *Huns,* and that art fond of two *Huns*. Salutations to thee that art exceedingly tranquil, and that hast the shade of mountain trees for thy habitation.[3] Thou art fond of the heart-flesh of all creatures, that cleansest from all sins, and that art of the form of sacrificial offerings. Salutations to thee that art of the form of Sacrifice, that art the Sacrificer himself, that art the Brahmana into whose mouth is poured the sacrificial butter, and that art the fire into which is poured the butter inspired with *mantras*[4] Salutations to thee that art of the form of (sacrificial) Ritwijes, that hast thy senses under control, that art made of Sattwa, and that hast Rajas also in thy make. Salutations to thee that art of the banks of Rivers, of Rivers themselves, and of the lord of all Rivers (*viz.,* the Ocean)! Salutations to thee that art the giver of food, that art the lord of all food, and that art identical with him that takes

[1] *Vrisha* is explained by the commentator as *vrishti-kartri; Vrishya* as *Dharmavriddhikartri; Go-vrisha* as *Nandirupa; Katankata* as *Nityagamanasila; Danda* as *Niyantri.*

[2] Godhead is frequently likened to *anahatasavda* or sound not perceptible by the ear, or sound in its nascent state.

[3] *Huns* are mystic sounds that stand as emblems for various things. 'Beyond three Huns' means, perhaps, 'beyond the influence of wrath.'

[4] In Sacrifice the butter is poured with *mantras* into the mouth of a selected Brahmana who represents the gods, and into also the sacred fire. What is said here is that the great god is of the form of that Brahmana and of the sacred fire.

food! Salutations to thee that hast a thousand heads and a thousand feet; to thee that hast a thousand tridents uplifted in thy hands, and a thousand eyes! Salutations to thee that art of the form of the rising Sun, and that art of the form of a child, that art the protector of attendants all of whom are of the form of children,[1] and that art, besides, of the form of children's toys. Salutations to thee that art old, that art covetous, that art already agitated, and that art about to be agitated. Salutations to thee that hast locks of hair marked by the current of the Ganges, and that hast locks of hair resembling blades of *Munja* grass! Salutations to thee that art gratified with the six (well-known) acts, and that art devoted to the performance of the three acts.[2] Salutations to thee that hast assigned the duties of the respective modes of life. Salutations to thee that deservest to be praised in sounds, that art of the form of sorrow, and that art of the form of deep and confused noise. Salutations to thee that hast eyes both white and tawny, as also dark and red. Salutations to thee that hast conquered thy vital breaths, that art of the form of weapons, that rivest all things, and that art exceedingly lean. Salutations to thee that always discoursest of Religion, Pleasure, Profit, and Emancipation. Salutations to thee that art a Sankhya, that art the foremost of Sankhyas, and that art the introducer of the Sankhya-Yoga.[3] Salutations to thee that hast a car and that art without a car (for thy journeys).[4] Salutations to thee that hast the intersections of four roads for thy car; to thee that hast the skin of a black deer for thy upper garments, and that hast a snake for thy sacred thread. Salutations to thee that art Isana, that art of body as hard as thunderbolt, and that art of green locks. Salutations to thee that art of three eyes, that art the lord of Amvika, that art Manifest, and that art Unmanifest.[5] Salutations to thee that art Desire, that art the Giver of all desires, that art the Killer of all desires, and that art the discriminator between the gratified and the ungratified. Salutations to thee that art all things, the Giver of all things, and the Destroyer of all things. Salutations to thee that art the hues which appear in the evening sky. Salutations to thee that art of mighty strength, that art of mighty arms, that art a mighty Being, and that art of great

[1]This alludes to the sports of Krishna in the groves of Vrinda with the rustic children who were his companions.

[2]The sacred stream of the Ganges, issuing out of Vishnu's feet, is held by Brahman in his *Kamandalu* or jar. Thence it issues out, and coursing through the heavens fall down on the head of Siva, for Siva alone is mighty enough to bear that fall. The matted locks of Siva bear the mark of the fall. This six well-known acts here referred to are *Yajana*, *Yajana*, *Adhyayana*, *Adhyapana*, *Dana*, and *Pratigraha* (*i.e.*, performing sacrifices, assisting at the sacrifices of others, studying, teaching, making gifts, and accepting gifts). The three acts in which Siva is engaged are *Yajana*, *Adhyayana*, and *Dana* (*i.e.*, the first, the third, and the fifth in the above enumeration).

[3]The commentator explains that by *Sankhya* the speaker means 'the propounder of the sceptical philosophy.' By *Sankhya-mukhya* which I render 'the foremost of Sankhyas' is meant 'follower of the theistic philosophy of Patanjala.' By *Sankhya-yoga* is meant both *Vedanta* and *Yoga*.

[4]'That hast a car and that hast no car' means, as the commentator explains, 'capable of coursing, without obstruction, through Water, Fire, Wind, and Space.'

[5]*Isana* is 'much desired' or 'much coveted by all persons.'

effulgence. Salutations to thee that lookest like a mighty mass of clouds, and that art the embodiment of eternity! Salutations to thee that art of well-developed body, that art of emaciated limbs, that bearest matted locks on thy head, and that art clad in barks of trees and skins of animals. Salutations to thee that hast matted locks as effulgent as the Sun or the Fire, and that hast barks and skins for thy attire. Salutations to thee that art possessed of the effulgence of a thousand Suns, and that art ever engaged in penances. Salutations to thee that art the excitement of Fever and that art endued with matted locks drenched with the waters of the Ganges characterised by hundreds of eddies. Salutations to thee that repeatedly revolvest the Moon, the Yugas, and the clouds.[1] Thou art food, thou art he who eats that food, thou art the giver of food, thou art the grower of food, and thou art the creator of food. Salutations to thee that cookest food and that eatest cooked food, and that art both wind and fire! O lord of all the lords of the gods, thou art the four orders of living creatures, *viz.*, the viviparous, the oviparous, the filth-born, and plants. Thou art the Creator of the mobile and immobile universe, and thou art their Destroyer! O foremost of all persons conversant with *Brahma,* they that are conversant with Brahma regard thee as Brahma! The utterers of Brahma say that thou art the Supreme source of Mind, and the Refuge upon which Space, Wind, and Light rest. Thou art the Richs and the Samans, and the syllable Om. O foremost of all deities, those utterers of Brahma that sing the Samans constantly sing thee when they utter the syllables Hayi-Hayi, Huva-Hayi, and Huva-Hoyi.[2] Thou art made up of the Yajuses, of the Richs, and of the offerings poured on the sacrificial fire. The hymns contained in the Vedas and the Upanishads adore thee![3] Thou art the Brahmanas and the Kshatriyas, the Vaisyas, and the Sudras, and the other castes formed by intermixture. Thou art those masses of clouds that appear in the sky; thou art Lightning; and thou art the roar of thunder. Thou art the year, thou art the seasons, thou art the month. and thou art the fortnight. Thou art Yuga, thou art the time represented by a twinkle of the eye, thou art *Kashtha,* thou art the Constellations, thou art the Planets, thou art Kala. Thou art the tops of all trees, thou art the highest summits of all mountains. Thou art the tiger among the lower animals, thou art Garuda among birds, and thou art Ananta among snakes. Thou art the ocean of milk among all oceans and thou art the bow among instruments for hurling weapons. Thou art the thunder among weapons, and thou art Truth among vows. Thou art Aversion and thou art Desire: thou art attachment and thou art stupefaction (of judgment): thou art Forgiveness and thou art Unforgiveness. Thou art Exertion, and thou art Patience: thou art Cupidity: thou art Lust and thou art Wrath: thou art Victory and thou art Defeat. Thou art armed with mace, and thou art armed with shaft: thou art armed with the bow, and thou

[1] *i.e.*, thou createst and destroyest these repeatedly or settest them in motion.

[2] These are syllables with all singers of the Samans utter for lengthening short words in order to keep up the metre.

[3] *i.e.*, He who is adored in these hymns is thyself and no other.

bearest the *Khattanga* and the *Jharjhara* in thy hands. Thou art he who cuttest down and piercest and smitest. Thou art he who leads (all creatures) and he who gives them pain and grief. Thou art Righteousness which is marked by ten virtues; thou art Wealth or Profit of every kind; and thou art Pleasure. Thou art Ganga, thou art the Oceans, thou art the Rivers, thou art the lakes, and thou art the tanks. Thou art the thin creepers, thou art the thicker creeping plants, thou art all kinds of grass, and thou art the deciduous herbs. Thou art all the lower animals and thou art the birds. Thou art the origin of all objects and acts, and thou art that season which yields fruits and flowers. Thou art the beginning and thou art the end of the Vedas; thou art the *Gayatri*, and thou art Om. Thou art Green, thou art Red, thou art Blue, thou art Dark, thou art of Bloody hue, thou art of the colour of the Sun, thou art Tawny, thou art Brown, and thou art Dark blue.[1] Thou art without colour, thou art of the best colour, thou art the maker of colours, and thou art without comparison. Thou art of the name of Gold, and thou art fond of Gold. Thou art Indra, thou art Yama, thou art the Giver of boons, thou art the Lord of wealth, and thou art Agni. Thou art the Eclipse, thou art the Fire called Chitrabhanu, thou art Rahu, and thou art the Sun. Thou art the fire upon which sacrificial butter is poured. Thou art He who pours the butter. Thou art He in honour of whom the butter is poured, thou art the butter itself that is poured, and thou art the puissant Lord of all. Thou art those sections of the Brahmans that are called *Trisuparna*, thou art all the Vedas; and thou art the sections called Satarudriya in the Yajuses. Thou art the holiest of holies, and the auspicious of all auspicious things. Thou animatest the inanimate body. Thou art the Chit that dwellest in the human form. Invested with attributes, thou becomest subject to Destruction. Thou art Jiva, that is He who is never subject to destruction when uninvested with attributes. Thou art full yet thou becomest liable to decay and death in the form of the body which is Jiva's accompaniment. Thou art the breath of life, and thou art Sattwa, thou art Rajas, thou art Tamas, and thou art not subject to error. Thou art the breaths called Prana, Apana, Samana, Udana, and Vyana. Thou art the opening of the eye and shutting of the eye. Thou art the act of Sneezing and thou art the act of Yawning. Thou art of red eyes which are ever turned inwards. Thou art of large mouth and large stomach.[2] The bristles on thy body are like needles. The beard is green. Thy hair is turned upwards. Thou art swifter than the swiftest. Thou art conversant with the principles of music both vocal and instrumental, and fond of both vocal and instrumental music.[3] Thou art a fish roving in the waters, and thou art a fish entangled in the net. Thou art full, thou art fond of sports, and thou art of the form of all quarrels and disputes. Thou art Time, thou art bad time,

[1]These are the ten colours known to the Rishis.

[2]*Lohitantargata-drishtih* is explained by the commentator as *Lohita antargata cha drishtirasya*. By 'red eyes' is, of course, meant eyes of the colour of the lotus. By 'eyes turned inwards' is meant one whose gaze is upon his soul, *i.e.*, one who is engaged in *Samadhi*.

[3]*Chalachalah* is explained as exceedingly *chalah* or swift. *Achalah* is *nasti chalo yasmat*; hence *chaleshu* (*api*) *achalah* is swift amongst the swift, or swifter than the swiftest.

thou art time that is premature, and thou art time that is over-mature.[1] Thou art the killing, thou art the razor (that kills), and thou art that which is killed. Thou art the auxiliary and thou art the adversary, and thou art the destroyer of both auxiliaries and adversaries. Thou art the time when clouds appear, thou art of large teeth, and thou art Samvartaka and Valahaka.[2] Thou art manifest in the form of splendour. Thou art concealed in consequence of being invested with Maya (or illusion). Thou art He who connects creatures with the fruits of their acts. Thou hast a bell in thy hand. Thou playest with all mobile and immobile things (as with thy toys). Thou art the cause of all causes. Thou art a *Brahma* (in the form of *Pranava*), thou art Swaha; thou art the bearer of the Danda, thy head is bald, and thou art he who has his words, deeds and thoughts under control.[3] Thou art the four Yugas, thou art the four Vedas, thou art He from whom the four (Sacrificial) fires have flowed.[4] Thou art the Director of all the duties of the four modes of life. Thou art the maker of the four Orders. Thou art always fond of dice. Thou art cunning. Thou art the chief of the spirits distributed into *ganas* (clans), and their ruler. Thou art adorned with red garlands and attired in robes that are red. Thou sleepest on the mountain-breast, and thou art fond of the red hue. Thou art the artisan; thou art the foremost of artists; and it is thou from whom all arts have flowed. Thou art the tearer of the eyes of Bhaga; thou art Fierce, and thou art He who destroyed the teeth of Pushan.[5] Thou art Swaha, thou art Swadha, thou art Vashat, thou art Salutation's form, and thou art the words *Namas-Namas* uttered by all worshippers. Thy observances and thy penances are not known to others. Thou art *Pranava*; thou art the firmament bespangled with myriads of stars. Thou art Dhatri, and Vidhatri, and Sandhatri, Vidhatri, and the Refuge of all things in the form of the Supreme cause, and thou art independent of all Refuge. Thou art conversant with Brahma, thou art Penance, thou art Truth, thou art the soul of Brahmacharya, and thou art Simplicity.[6] Thou art the soul of creatures, thou art the Creator of all creatures, thou art absolute Existence, and thou art the Cause whence the Past, the Present, and the Future, have sprung. Thou art Earth, thou art Firmament, and thou art Heaven. Thou art Eternal, thou art Self-restrained, and thou art the great god. Thou art

[1]The great god is a fish wandering in the waters, *i.e.*, as *Jiva* wanders in space; he is a fish in the net, *i.e.*, as *Jiva*, invested with Darkness or Illusion, is obliged to take birth.

[2]*Meghakala* is the time when clouds appear, *i.e.*, the time of the universal deluge. *Samvartaka* and *Valahaka* are the two clouds that appear on the occasion of the universal destruction.

[3]*Mili-Mili* is explained by the commentator differently. According to him, one connected with all things as cause is *Mili*. It is duplicated to show that Siva is always so. I prefer taking the word as meaning 'cause of causes.' 'The bearer of *Danda*, with, again, a bald head' is a *Paramahansa*, *i.e.*, one who has renounced the world and its ways.

[4]The four Sacrificial fires are *Treta*, *Avasathya*, *Dakshina*, and *Sahya*.

[5]*Silpika* is one who is not well-skilled, or is ill-skilled, in the arts. It implies a common artisan.

[6]*Dhatri* is *adikartri* or Vishnu. *Vidhatri* is the four-headed. Brahman *Sandhatri* is he who joins all things into one; the second *Vidhatri* means the designer of destinies.

initiated, and thou art not initiated. Thou art forgiving; thou art unforgiving; and thou art the chastiser of all who are rebellious. Thou art the lunar month, thou art the cycle of the Yugas (*i.e., Kalpa*), thou art Destruction, and thou art Creation. Thou art Lust, thou art the vital seed, thou art subtile, thou art gross, and thou art fond of garlands made of Karnikara flowers. Thou hast a face like that of Nandi, thou hast a face that is terrible, thou hast a handsome face, thou hast an ugly face, and thou art without a face. Thou hast four faces, thou hast many faces, and thou hast a fiery face when engaged in battles. Thou art gold-stomached (*i.e.,* Narayana), thou art (unattached to all things like) a bird (unattached to the earth whence it derives its food and to which it belongs), thou art Ananta (the lord of mighty snakes), and thou art Virat (hugest of the huge). Thou art the destroyer of Unrighteousness, thou art called Mahaparswa, thou art Chandradhara, and thou art the chief of the spirit-clans. Thou lowedst like a cow, thou wert the protector of kine, and thou hast the lord of bulls for thy attendant.[1] Thou art the protector of the three worlds, thou art Govinda, thou art the director of the senses, and thou art incapable of being apprehended by the senses. Thou art the foremost of all creatures, thou art fixed, thou art immobile, thou tremblest not, and thou art of the form of trembling![2] Thou art incapable of being resisted, thou art the destroyer of all poisons, thou art incapable of being borne (in battle), and thou art incapable of being transcended, thou canst not be made to tremble, thou canst not be measured, thou canst not be vanquished, and thou art victory.[3] Thou art of swift speed, thou art the Moon, thou art Yama (the universal destroyer), thou bearest (without flinching) cold and heat and hunger and weakness and disease. Thou art all mental agonies, thou art all physical diseases, thou art the curer of all diseases, and thou art those diseases themselves which thou curest. Thou art the destroyer of my Sacrifice which had endeavoured to escape in the form of deer. Thou art the advent and the departure of all diseases. Thou hast a high crest. Thou hast eyes like lotus-petals. Thy habitation is in the midst of a forest of lotuses. Thou bearest the ascetic's staff in thy hands. Thou hast the three Vedas for thy three eyes. Thy chastisements are fierce and severe. Thou art the destroyer of the egg (whence the universe springs). Thou art the drinker of both poison and fire, thou art the foremost of all deities, thou art the drinker of Soma, thou art the lord of the Maruts.[4] Thou art the

[1]The identity of Maheswara with Narayana or Krishna is here preached. In his incarnation of Krishna, Vishnu sported with the children of the cowherds of Vrinda and sportively lowed as a cow. He also protected the kine of Vrinda from floods, poison, etc. *Govrisheswara* is *Nandi*, the attendant of Mahadeva.

[2]The word *Go* in *Gomargah* is used to signify the senses.

[3]*Durvaranah* is explained by the commentator as 'irresistible when coming as Death.' *Durvishah* is 'destroyer of all kinds of poison in thy form of Amrita.' *Durdharshah* is incapable of being frightened. *Durvishah* is incapable of being measured.

[4]*Vishagnipah* is drinker of poison and fire. Siva is represented as the acceptor of all things that are rejected by others. In this consists his true divinity, for to the Deity nothing in the universe can be unacceptable or worthy of being cast off. The ashes of the funeral pyre are

drinker of Nectar. Thou art the Master of the universe. Thou shinest in glory, and thou art the lord of all the shining ones. Thou protectest from poison and death, and thou drinkest milk and Soma. Thou art the foremost of the protectors of those that have fallen off from heaven, and thou protectest him who is the first of the deities.[1] Gold is thy vital seed. Thou art male, thou art female, thou art neuter. Thou art an infant, thou art a youth, thou art old in years with thy teeth worn out, thou art the foremost of Nagas, thou art Sakra, thou art the Destroyer of the universe, and thou art its Creator. Thou art Prajapati, and thou art adored by the Prajapatis, thou art the supporter of the universe, thou hast the universe for thy form, thou art endued with great energy, and thou hast faces turned towards all directions. The Sun and the Moon are thy two eyes, and the Grandsire is thy heart. Thou art the Ocean. The goddess Saraswati is thy speech and Fire and Wind are thy might. Thou art Day and Night. Thou art all acts including the opening and the shutting of the eye. Neither Brahman, nor Govinda, nor the ancient Rishis, are competent to understand thy greatness, O auspicious deity, truly. Those subtile forms which thou hast are invisible to us. Rescue me and, O, protect me as the sire protects the son of his loins. O, protect one! I deserve thy protection. I bow to thee, O sinless one! Thou, O illustrious one, art full of compassion for thy devotees. I am always devoted to thee. Let him be always my protector who stayeth alone on the other side of the ocean, in a form that is difficult to be apprehended, and overwhelming many thousands of persons![2] I bow to that Soul of Yoga who is beheld in the form of an effulgent Light by persons that have their senses under control, that are possessed of the attribute of Sattwa, that have regulated their breaths, and that have conquered sleep.[3] I bow to him who is endued with matted locks, who bears the ascetic's staff in his hand, who is possessed of a body having a long abdomen, who has a *kamandalu* tied to his back, and who is the Soul of Brahman. I bow to Him who is the soul of water, in whose hair are the clouds, in the joints of whose body are the rivers, and in whose stomach are the four oceans. I seek the protection to Him who, when the end of the Yuga comes, devours all creatures and stretches himself (for sleep) on the wide expanse of water that covers the universe. Let him who entering Rahu's mouth drinketh Soma in the night and who becoming Swarbhanu devoureth Surya also, protect me![4] The deities, who are mere infants and who have all sprung from thee after

his, the poison produced by the churning of the ocean was his. He saved the universe by swallowing the poison on that occasion.

[1]*Tushitadyapah* is the correct reading. Thou protectest him who is the *adya* of the *tushita*, *i.e.*, thou protectest Brahman himself.

[2]The commentator explains that what is meant by Mahadeva's staying 'alone' is that he is the knower, the known, and knowledge. 'On the other side of the ocean' means 'on the other side of desire and attachment, etc.' 'Overwhelming many thousands of persons' means 'overwhelming all creatures,' *i.e.*, transcending them by his energy and knowledge.

[3]Of course, Yogins are spoken of.

[4]The eclipses of both the Moon and the Sun are caused, according to the Pauranic mythology, by Rahu devouring the Moon and the Sun at certain well-known interyals. Rahu is an *Asura* whose head only is still alive. *Vide* Adi Parva, On Churning of the Ocean.

Brahman's creation, enjoy their respective shares (in sacrificial offerings). Let them (peacefully) enjoy those offerings made with Swaha and Swadha, and let them derive pleasure from those presents. I bow to them.[1] Let those Beings that are of the stature of the thumb and that dwell in all bodies, always protect and gratify me.[2] I always bow to those Beings who dwelling within embodied creatures make the latter cry in grief without themselves crying in grief, and who gladden them without themselves being glad. I always bow to those Rudras who dwell in rivers, in oceans, in hills and mountains, in mountain-caves, in the roots of trees, in cow-pens, in inaccessible forests, in the intersections of roads, in roads, in open squares, in banks (of rivers and lakes and oceans), in elephant-sheds, in stables, in car-sheds, in deserted gardens and houses, in the five primal elements, and in the cardinal and subsidiary directions. I bow repeatedly unto them that dwell in the space amidst the Sun and the Moon, as also in rays of the Sun and the Moon, and them that dwell in the nether regions, and them that have betaken themselves to Renunciation and other superior practices for the sake of the Supreme.[3] I bow always unto them that are unnumbered, that are unmeasured, and that have no form, unto those Rudras, that is, that are endued with infinite attributes. Since thou, O Rudra, art the Creator of all creatures, since, O Hara, thou art the Master of all creatures, and since thou art the indwelling Soul of all creatures, therefore wert thou not invited by me (to my Sacrifices). Since thou art He who is adored in all sacrifices with plentiful gifts, and since it is Thou that art the Creator of all things, therefore I did not invite thee. Or, perhaps, O god, stupefied by thy subtile illusion I failed to invite thee. Be gratified with me, blessed by thyself, O Bhava, with me possessed by the quality of Rajas. My Mind, my Understanding, and my Chitta all dwell in thee, O god!

"Hearing these adorations, that Lord of all creatures, *viz.*, Mahadeva, ceased (to think of inflicting further injuries on Daksha). Indeed, highly gratified, the illustrious deity addressed Daksha, saying, 'O Daksha of excellent vows, pleased have I been with these adorations of thine. Thou needst not praise me more. Thou shalt attain to my companionship. Through my grace, O progenitor of creatures, thou shalt earn the fruit of a thousand horse-sacrifices, and a hundred Vajapeyas (in consequence of this one incomplete sacrifice of thine).

"Once more, Mahadeva, that thorough master of words, addressed Daksha and said unto him these words fraught with high consolation, 'Be thou the foremost of all creatures in the world. Thou shouldst not, O Daksha, entertain any feelings of grief for these injuries inflicted on thy Sacrifice. It has been

[1] *Garbhah* means embryos or infants in the womb. The deities are referred to by this word, for they are embryos that have been born in Mahadeva, *Patitah* has *twattah* understood after it. *Anu* means 'after' *i.e.*, 'after Brahman's creation.'

[2] These Beings are Rudras or portions of the great Rudra.

[3] *Tasmaih paramgatah,—param* is *utkrishtam i.e.*, Renunciation and other superior practices. *Tasmai* is 'for the sake of That,' *i.e.*, for *Iswarah.*

seen that in former *Kalpas* too I had to destroy thy Sacrifice.[1] O thou of excellent vows, I shall grant thee again some more boons. Take them from me. Dispelling this cheerlessness that overspreads thy face, listen to me with undivided attention. With the aid of arguments addressed to reason the deities and the Danavas have extracted from the Vedas consisting of six branches and from the system of Sankhya and Yoga a creed in consequence of which they have practised the austerest penances for many long years. The religion, however, which I have extracted, is unparalleled, and productive of benefits on every side. It is open to men in all modes of life to practise it. It leads to Emancipation. It may be acquired in many years or through merit by persons who have restrained their senses. It is shrouded in mystery. They that are divested of wisdom regard it as censurable. It is opposed to the duties laid down in respect of the four orders of men and the four modes of life, and agrees with those duties in only a few particulars. They that are well-skilled in the science of (drawing) conclusions (from premises) can understand its propriety: and they who have transcended all the modes of life are worthy of adopting it. In days of yore, O Daksha, this auspicious religion called Pasupata had been extracted by me. The proper observance of that religion produces immense benefits. Let those benefits be thine, O highly blessed one! Cast off this fever of thy heart.' Having said these words, Mahadeva, with his spouse (Uma) and with all his attendants disappeared from the view of Daksha of immeasurable prowess. He who would recite this hymn that was first uttered by Daksha or who would listen to it when recited by another, would never meet with the smallest evil and would attain to a long life. Indeed, as Siva is the foremost of all the deities, even so is this hymn, agreeable with the Srutis, is the foremost of all hymns. Persons desirous of fame, kingdom, happiness, pleasure, profit, and wealth, as also those desirous of learning, should listen with feelings of devotion to the recital of this hymn. One suffering from disease, one distressed by pain, one plunged into melancholy, one afflicted by thieves or by fear, one under the displeasure of the king in respect of his charge, becomes freed from fear (by listening or reciting this hymn). By listening to or reciting this hymn, one, in even this earthly body of his, attains to equality with the spirits forming the attendants of Mahadeva. One becomes endued with energy and fame, and cleansed of all sin (through the virtue of this hymn). Neither Rakshasas, nor Pisachas, nor ghosts, nor Vinayakas, create disturbances in his house where this hymn is recited. That woman, again, who listens to this hymn with pious faith, observing the while the practices of Brahmacharya, wins worship as a goddess in the family of her sire and that of her husband.[2] All the acts of that person become always crowned with success who listens or recites with rapt attention to the whole of this hymn. In consequence of the recitation of this hymn all the wishes one forms in one's mind and all the wishes one clothes in words become crowned

[1]Hence in this, the present *Kalpa* too, I am obliged to do the same, for all Kalpas must be similar in respect of the events that transpire in them.

[2]*Matri-pakshe* seems to be a misreading for *bhartripakshe*.

with fruition. That man obtains all objects of enjoyment and pleasure and all things that are wished for by him, who, practising self-restraint, makes according to due rites offerings unto Mahadeva, Guha, Uma, and Nandi, and after that utters their names without delay, in proper order and with devotion. Such a man, departing from this life, ascends to heaven, and has never to take birth among the intermediate animals or birds. This was said even by the puissant Vyasa, the son of Parasara.' "

SECTION CCLXXXVI

"Yudhishthira said, 'Tell me, O grandsire, what is Adhyatma with respect to man and whence it arises.'

"Bhishma said, 'Aided by the science of Adhyatma one may know everything. It is, again, superior to all things. I shall, with the help of my intelligence, explain to thee that Adhyatma about which thou askest me. Listen, O son, to my explanation. Earth, Wind, Space, Water, and Light forming the fifth, are the great essences. These are (the causes of) the origin and the destruction of all creatures. The bodies of living creatures (both subtile and gross), O bull of Bharata's race, are the result of the combination of the virtues of these five. Those virtues (whose combinations produce the bodies of creatures) repeatedly start into existence and repeatedly merge into the original cause of all things, *viz.*, the Supreme Soul.[1] From those five primal essences are created all creatures, and into those five great elements all creatures resolve themselves, repeatedly, like the infinite waves of the Ocean rising from the Ocean and subsiding into that which causes them. As a tortoise stretches forth its legs and withdraws them again into itself, even so the infinite number of creatures spring from (and enter) these five great fixed essences. Verily, sound springs from Space, and all dense matter is the attribute of earth. Life is from Wind. Taste is from Water. Form is said to be the property of Light. The entire mobile and immobile universe is thus these five great essences existing together in various proportions. When Destruction comes, the infinite diversity of creatures resolve themselves into those five, and once more, when Creation begins, they spring from the same five. The Creator places in all creatures the same five great essences in proportions that He thinks proper. Sound, the ears, and all cavities,—these three,—have Space for their producing cause. Taste, all watery or juicy substances, and the tongue, are said to be the properties of water. Form, the eye, and the digestive fire in the stomach, are said to partake of the nature of

[1]By *gunah* which I have rendered 'virtues,' is, of course, intended all that constitute the body, including mind and understanding, all in fact, that become the accompaniments of the Soul

Light. Scent, the organ of smelling, and the body, are the properties of earth. Life, touch, and action are said to be the properties of Wind. I have thus explained to thee, O king, all the properties of the five primal essences. Having created these, the Supreme Deity, O Bharata, united with them Sattwa, Rajas, Tamas, Time, Consciousness of functions, and Mind forming the sixth.[1] That which is called the Understanding dwells in the interior of what thou seest above the soles of the feet and below the crown of the head. In man the senses (of knowledge) are five. The sixth (sense) is the Mind. The seventh is called the Understanding. The Kshetrajna or Soul is the eighth. The senses and that which is the Actor should be ascertained by apprehension of their respective functions. The conditions or states called Sattwa, Rajas, and Tamas, depend upon the senses for their refuge or formation. The senses exist for simply seizing the impressions of their respective objects. The Mind has doubt for its function. The Understanding is for ascertainment. The Kshetrajna is said to be only an inactive witness (of the functions of the others). Sattwa, Rajas, Tamas, Time, and Acts, O Bharata, these attributes direct the Understanding. The Understanding is the senses and the five fore-mentioned attributes.[2] When the Understanding is wanting, the senses with the mind, and the five other attributes (*viz.*, Sattwa, Rajas, Tamas, Time, and Acts) cease to be. That by which the Understanding sees is called the eye. When the Understanding hears, it is called the ear. When she smells, she becomes the sense of scent; and when she tastes the various objects of taste, she comes to be called by the name of tongue. When again she feels the touch of the various objects of touch, she becomes the sense of touch. It is the Understanding that becomes modified diversely and frequently. When the Understanding desires anything, she becomes Mind. The five senses with the Mind, which separately constitute the foundations (of the Understanding), are the creations of the Understanding. They are called *Indriyas*. When they become stained, the Understanding also becomes stained.[3] The Understanding, dwelling in Jiva, exists in three states. Sometimes she obtains joy; sometimes she indulges in grief; and sometimes she exists in a state that is neither pleasure nor pain. Having for her essence these conditions or states (*viz.*, Sattwa, Rajas, and Tamas), the Understanding resolves through these three states.[4] As the lord of rivers, *viz.*, the surging Ocean, always keeps within his continents, even so the Understanding, which exists in connection with the (three)

[1] *Karma-buddhi* is to be taken as one. It means the consciousness or apprehension of functions. Each sense or organ instinctively knows what its object is and apprehends that object immediately. This apprehension of its own functions, which every sense possesses, is here designated as *Karma-buddhi*. *Mana-shashththani* here simply means 'mind completing the tale of six.' It has no reference to the five senses having the mind for the sixth, for the senses have already, been named in the previous verses.

[2] Acts here means the acts of past lives, or the desire dwelling in an incipient form, due to the acts of past lives. The commentator explains that the *cha* in the second line means the five attributes indicated in the first line.

[3] The word *Buddhya* in the first line is taken by the commentator as an instrumental and not as a genitive. Hence he takes it that *Kalpitani* is understood after it.

[4] *i.e.*, occupies them one after another.

states, exists in the Mind (including the senses). When the state of Rajas is awakened, the Understanding becomes modified into Rajas. Transport of delight, joy, gladness, happiness, and contentedness of heart, these, when somehow excited, are the properties of Sattwa. Heart-burning, grief, sorrow, discontentedness, and unforgivingness,[1] arising from particular causes, are the result of Rajas. Ignorance, attachment and error, heedlessness, stupefaction, and terror, meanness, cheerlessness, sleep, and procrastination,—these, when brought about by particular causes, are the properties of Tamas. Whatever state of either body or mind, connected with joy or happiness, arises, should be regarded as due to the state of Sattwa. Whatever, again, is fraught with sorrow and is disagreeable to oneself should be regarded as arising from Rajas. Without commencing any such act, one should turn one's attention to it (for avoiding it). Whatever is fraught with error or stupefaction in either body or mind, and is inconceivable and mysterious, should be known as connected with Tamas. Thus, have I explained to thee that things in this world dwell in the Understanding. By knowing this one becomes wise. What else can be the indication of wisdom? Know now the difference between these two subtile things, *viz.*, Understanding and Soul. One of these, *viz.*, the Understanding, creates attributes. The other, *viz.*, the Soul, does not create them. Although they are, by nature, distinct from each other, yet they always exist in a state of union. A fish is different from the water in which it dwells, but the fish and the water must exist together. The attributes cannot know the Soul. The Soul, however, knows them. They that are ignorant regard the Soul as existing in a state of union with the attributes like qualities existing with their possessors. This, however, is not the case, for the Soul is truly only an inactive Witness of everything. The Understanding has no refuge.[2] That which is called life (involving the existence of the Understanding) arises from the effects of the attributes coming together. Others (than these attributes which are created by the Understanding), acting as causes, create the Understanding that dwells in the body. No one can apprehend the attributes in their real nature or form of existence. The Understanding, as already said, creates the attributes. The Soul simply beholds them (as an inactive Witness). This union that exists between the Understanding and the Soul is eternal. The indwelling Understanding apprehends all things through the Senses which are themselves inanimate and unapprehending. Really the senses are only like lamps (that throw their light for discovering objects to others without themselves being able to see them). Even this is the nature (of the Senses, the Understanding, and the Soul). Knowing this, one should live cheerfully, without yielding to either grief or joy. Such a man is said to be beyond the influence of pride. That the Understanding creates all these attributes is due to her own nature,—even as a spider weaves threads in

[1] *Murti* is a misreading for *apurti* or discontentedness. The Burdwan translator retains *murti* in his Bengali version. It is not clear which reading K.P. Singha adopts. The Bengali substitute he gives is *murchccha* or stupefaction.

[2] *i.e.*, there are no materials of which it is constituted. Hence *Sattwa* or *Buddhi* has no *asrayah* or *upadana*.

consequence of her own nature. These attributes should be known as the threads the spider weaves. When destroyed, the attributes do not cease to exist; their existence ceases to be visible. When, however, a thing transcends the ken of the senses, its existence (or otherwise) is affirmed by inference. This is the opinion of one set of persons. Others affirm that with destruction the attributes cease to be. Untying this knotty problem addressed to the understanding and reflection, and dispelling all doubt, one should cast off sorrow and live in happiness.[1] As men unacquainted with its bottom become distressed when they fall upon this earth which is like a river filled with the waters of stupefaction, even so is that man afflicted who falls away from that state in which there is a union with the Understanding.[2] Men of knowledge, however, conversant with Adhyatma and armed with fortitude, are never afflicted, because they are capable of crossing to the other shore of those waters. Indeed, Knowledge is an efficient raft (in that river). Men of knowledge have not to encounter those frightful terrors which alarm them that are destitute of knowledge. As regards the righteous, none of them attains to an end that is superior to that of any other person amongst them. Indeed, the righteous show, in this respect, an equality. As regards the man of Knowledge, whatever acts have been done by him in past times (while he was steeped in Ignorance) and whatever acts fraught with great iniquity he does (after attainment of Knowledge), he destroys both by Knowledge as his sole means. Then again, upon the attainment of Knowledge he ceases to perpetrate these two evils, *viz.*, censuring the wicked acts of others and doing any wicked acts himself under the influence of attachment.' "[3]

[1]What the speaker inculcates in verses 41 and 42 is this: some are of opinion that with the apparent destruction of the body, the attributes that make up the body do not cease to exist. It is true that they cease to become apprehensible by the senses; but then, though removed from the ken of the senses, their existence may be affirmed by inference. The argument is that, if destroyed, their reappearance would be impossible. The reappearance, however, is certain. (For rebirth is a doctrine that is believed to be a solemn truth requiring no argument to prove it). Hence, the attributes, when apparently destroyed, do continue to exist. They are regarded as then inhering in the *linga* or subtile body. The counter opinion is that, when destroyed, they are destroyed for ever. The latter opinion is condemned by the speaker.

[2]In the second line the word is *Gadhamavidwansah, i.e.*, 'ignorant of its bottom or depth.' K.P. Singha gives the meaning correctly, without translating the verse literally. The Burdwan translator makes nonsense of it. Both however, wrongly take *agadha* as the final word in *yathagadha*, forgetting that *agadham* is a masculine adjective incapable of qualifying *nadim* which is feminine. *Ayam* is Jiva. The last clause is to be taken as *buddhiyogo'n anuprachyuta ayam tatha.*

[3]This is not a difficult verse, yet both the vernacular translators have misunderstood it. What is said in the first line is this: *yat vahudosham karoti, yat (cha) purakritam, ekatah cha dushyati.* Both the finite verbs have *jnanin* (the man of knowledge) for their nominative understood. *Dushyati* means *nasyati* or destroys. The meaning then is that the man of Knowledge destroys his sinful acts of both this and past lives. The commentator cites the well-known simile of the lotus leaf not being drenched or soaked with water even when dipped in water. Now, this is that unseen fruit of Knowledge. In the second line, the visible fruits are indicated. The man of Knowledge refrains from censuring the wicked acts of others and from perpetrating any wicked act himself. *Yat cha dushyati* means *yat parakritam*

SECTION CCLXXXVII

"Yudhishthira said, 'Living creatures always stand in fear of sorrow and death. Tell me, O grandsire, how the occurrence of these two may be prevented.'

"Bhishma said, 'In this connection, O Bharata, is cited the old narrative of the discourse between Narada and Samanga.'

"Narada said, '(While others salute their superiors by only a bend of the head) thou salutest thy superiors by prostrating thyself on the ground till thy chest comes into contact with the ground. Thou seemest to be engaged in crossing (the river of life) with thy hands.[1] Thou seemest to be always free from sorrow and exceedingly cheerful. I do not see that thou hast the least anxiety. Thou art always content and happy and thou seemest to sport (in felicity) like a child.'

"Samanga said, 'O giver of honours, I know the truth about the Past, the Present, and the Future. Hence I never become cheerless.[2] I know also what the beginning of acts is in this world, what the accession of their fruits, and how varied are those fruits. Hence I never yield to sorrow.[3] Behold, the illiterate, the destitute, the prosperous, O Narada, the blind, idiots and madmen, and ourselves also, all live.[4] These live by virtue of their acts of past lives. The very deities, who exist freed from diseases, exist (in that state) by virtue of their past acts. The strong and the weak, all, live by virtue of past acts. It is fitting, therefore, that thou shouldst hold us in esteem. The owners of thousands live. The owners of hundreds also live. They that are overwhelmed with sorrow live. Behold, we too are living! When we, O Narada, do not give way to grief, what can the practice of the duties (of religion) or the observance of (religious) acts do to us? And since all joys and sorrows also are not unending, they are, therefore, unable to agitate us at all.[5] That for which men

anishtam dushyati or *nindati*, *yat karoti* means *yat swayam ragadi-doshat karoti; tadubhayam apriyam* (*sa*) *na karoti*, the reason being *dwaitadarsana-bhavah*. Such a man truly regards the universe as identifiable with himself.

[1] *i.e.*, in even thy direst distress thou dependest on thyself. To cross the fearful river of life without a raft and with the aid of only one's bare arms implies great self-dependence.

[2] That which did not exist and will not exist, exists not at the present moment. Everything, therefore, which is of the nature of *asat* is non-existent. Our sorrows are connected with the *asat*. Knowing this, I have cast off all sorrows.

[3] I have understood that acts are for sorrow; that the fruits also of acts are for sorrow in spite of the apparent character of some; and that the fruits of acts are varied, sometimes other fruits appearing than those expected. Hence, I do not indulge in sorrow, for I avoid acts and do not grieve for not obtaining the fruits of acts or for the accession of fruits other than those apparently agreeable.

[4] The sense is that we who avoid acts, are *not* dead; in fact, we live quite as others do; and those others, how unequally circumstanced! The Burdwan translator makes nonsense of the first line simple though it is.

[5] Ignorance lies at the root of sorrow. By casting off ignorance, we have avoided sorrow. Hence, neither religion or religious acts such as Sacrifices, etc., can do us any good or harm. As regards happiness and misery again, these two cannot agitate us at all, since we know their value, both being ephemeral in comparison with the period for which we are to exist.

are said to be wise, indeed, the very root of wisdom, is the freedom of the senses from error. It is the senses that yield to error and grief. One whose senses are subject tc error can never be said to have attained wisdom. That pride which is indulged in by a man subject to error is only a form of the error to which he is subject. As regards the man of error, he has neither this world nor the next. It should be remembered that griefs do not last for ever and that happiness cannot be had always.[1] Worldly life with all its vicissitudes and painful incidents, one like me would never adopt. Such a one would not care for desirable objects of enjoyments, and would not think at all of the happiness their possession may bring about, or, indeed, of the griefs that present themselves.[2] One capable of resting on one's own self would never covet the possessions of others; would not think of gains unacquired, would not feel delighted at the acquisition of even immense wealth; and would not yield to sorrow at the loss of wealth. Neither friends, nor wealth, nor high birth, nor scriptural learning, nor *mantras*, nor energy, can succeed in rescuing one from sorrow in the next world. It is only by conduct that one can attain to felicity there. The Understanding of the man unconversant with Yoga can never be directed towards Emancipation. One unconversant with Yoga can never have happiness. Patience and the resolution to cast off sorrow, these two indicate the advent of happiness. Anything agreeable leads to pleasure. Pleasure induces pride. Pride, again, is productive of sorrow. For these reasons, I avoid all these. Grief, Fear, Pride,—these that stupefy the heart, — and also Pleasure and Pain, I behold as (an unconcerned) witness since my body is endued with life and moves about.[3] Casting off both wealth and pleasure, and thirst and error, I wander over the earth, freed from grief and every kind of anxiety of heart. Like one that has drunk nectar I have no fear, here or hereafter, of death, or iniquity, or cupidity, or anything of that kind. I have acquired this knowledge, O Brahmana, as the result of my severe and indestructible penances. It is for this reason, O Narada, that grief, even when it comes to me, does not succeed in afflicting me.' "

SECTION CCLXXXVIII

"Yudhishthira said, 'Tell me, O grandsire, what is beneficial for one that is unconversant with the truths of the scriptures, that is always in doubt, and

[1]Hence, no one should indulge in pride, saying, 'I am happy,' nor yield to sorrow, saying, 'I am miserable.' Both happiness and misery are transitory. The man of wisdom should never suffer himself to be agitated by these transitory states of his mind.

[2]The first word is read either as *bhavatmakam* or *bhavatmakam*. The first means *samsara-rupam;* the second, *drisyatmakam*.

[3]I am obliged to behold them because I am a living being having a body; but then I behold them as an unconcerned witness

that abstains from self-restraint and the other practices having for their object the knowledge of the Soul.'

"Bhishma said, 'Worshipping the preceptor, always waiting reverentially upon those that are aged, and listening to the scriptures (when recited by competent Brahmanas), — these are said to be of supreme benefit (to a person like the one thou hast described). In this connection also is cited the old narrative of the discourse between Galava and the celestial Rishi Narada. Once on a time Galava, desirous of obtaining what was for his benefit, addressed Narada freed from error and fatigue, learned in the scriptures, gratified with knowledge, a thorough master of his senses, and with soul devoted to Yoga, and said, 'Those virtues, O Muni, by the possession of which a person becomes respected in the world, I see, dwell permanently in thee. Thou art freed from error and, as such, it behoveth thee to remove the doubts that fill the minds of men like ourselves that are subject to error and that are unacquainted with the truths of the world. We do not know what we should do, for the declarations of the scriptures generate an inclination for (the acquisition of) Knowledge simultaneously with the inclination for acts. It behoveth thee to discourse to us on these subjects.[1] O illustrious one, the different *asramas* approve different courses of conduct.—*This* is beneficial, —*This* (other) is beneficial—the scriptures exhort us often in this wise.[2] Beholding the followers of the four asramas, who are thus exhorted by the scriptures and who fully approve of what the scriptures have laid down for them, thus travelling in diverse courses, and seeing that ourselves also are equally content with our own scriptures, we fail to understand what is truly beneficial. If the scriptures were all uniform, then what is truly beneficial would have become manifest. In consequence, however, of the scriptures being multifarious, that which is truly beneficial becomes invested with mystery. For these reasons, that which is truly beneficial seems to me to be involved in confusion. Do thou then, O illustrious one, discourse to me on the subject. I have approached thee (for this), O, instruct me!'

"Narada said, 'The Asramas are four in number, O child! All of them serve the purposes for which they have been designed; and the duties they preach differ from one another. Ascertaining them first from well-qualified preceptors, reflect upon them, O Galava![3] Behold, the announcements of the merits

[1]The scriptures contain both kinds of instruction. There are declarations that are entirely in favour of Acts or observances. There are again declarations in favour of Knowledge. What the speaker asks is that the Rishi should discourse upon what the speaker should do, *i.e.*, whether he should betake himself to the acquisition of Knowledge or to the doing of acts.

[2]*i.e.*, Each Asrama speaks of particular observances and courses of conduct as beneficial. This, therefore, is a source of confusion to men of plain understandings. Is there no distinction then among duties or observances in respect of their beneficial character? This is the question propounded. The commentator thinks by the word *asramas* is meant the four principal faiths and *not* the modes of life.

[3]I retain the word *asrama* in the English version as it is very doubtful in what sense it has been used in the original. The commentator explains that by four *asramas* are meant the four principal forms of creed prevalent at one time in India. The first is that there is no

of those Asramas are varied in respect of their form, divergent in respect of their matter, and contradictory in respect of the observances they embrace.[1] Observed with gross vision, verily, all the Asramas refuse to clearly yield their true intent (which, of course, is knowledge of Self). Others, however, endued with subtle sight, behold their highest end.[2] That which is truly beneficial, and about which there is no doubt, *viz.*, good offices to friends, and suppression of enemies, and the acquisition of the aggregate of three (*viz.*, Religion, Profit, and Pleasure), has been declared by the wise to be supreme excellence.[3] Abstention from sinful acts, constancy of righteous disposition, good behaviour towards those that are good and pious,—these, without doubt, constitute excellence. Mildness towards all creatures, sincerity of behaviour, and the use of sweet words,—these, without doubt, constitute excellence. An equitable apportionment of what one has among the deities, the Pitris, and guests, and adherence to servants,—these, without doubt, constitute excellence. Truthfulness of speech is excellent. The knowledge, however, of truth, is very difficult of acquisition. I say that that is truth which is exceedingly beneficial to creatures.[4] The renunciation of pride, the suppression of heedlessness, contentment, living by one's own self,—these are said to constitute supreme excellence. The study of the Vedas, and of their branches, according to the well-known rules, and all enquiries and pursuits having for their sake the acquisition of knowledge,—these, without doubt, are excellent. One desirous of achieving what is excellent should never enjoy sound and form and taste and touch and scent, to excess and should not enjoy them for their sake alone. Wandering in the night, sleep during the day, indulgence in idleness, roguery, arrogance, excessive indulgence and total abstention from all indulgence in objects of the senses, should be relinquished by one desirous of achieving what is excellent.[5] One should not seek self-elevation by depreciating others. Indeed, one should, by one's merits alone,

such thing as virtue or righteousness. This is ascribed to Sakya Simha or Buddha. The second is that righteousness consists in only the worship of trees, etc. The third is that only is righteousness which the Vedas have laid down. The fourth is that transcending righteousness and its reverse there is something for whose attainment one should strive. *Yatha samkalpitah* is explained by the commentator as *yo yena sreyastena bhavitastasya tadeva sreyah.*

[1]*Gunoddesam* is *Gunakirtanam* or the announcement of merits. What Narada says here is this: the asramas are four. The merits of each have been proclaimed by their respective founders. The principal merit each claims is that it leads to knowledge of Self. Now, the announcement is *nanarupam;* it is also *prithak;* and lastly, it is *viprasthitam* or contradictory, for, as the commentator points out, that which a particular *asrama* announces to be righteous is according to another unrighteous. Both the vernacular translators give incorrect versions.

[2]*Te* refers to asramas. *Abhipretam* is *atma-tattwarupam. Yanti* is equivalent to *prapayanti.*

[3]*Mitranam* is taken by the commentator to be equivalent to *sarva-bhuta-labhayapadanam, i.e.*, they who have given the pledge of harmlessness to all creatures. By enemies is meant here the envious and harmful.

[4]In previous Sections the nature of Truth has been discussed. A formal truth may be as sinful as a lie, and a lie may be as meritorious as a Truth. Hence, the ascertainment of Truth is not easy.

[5]*Atiyoga* and *Ayoga* are well-known words which have no chance of being misunderstood

seek distinction over persons that are distinguished but never over those that are inferior. Men really destitute of merit and filled with a sense of self-admiration depreciate men of real merit, by asse ting their own virtues and affluence. Swelling with a sense of their own importance, these men, when none interferes with them (for bringing them to a right sense of what they are), regard themselves to be superior to men of real distinction. One possessed of real wisdom and endued with real merits, acquires great fame by abstaining from speaking ill of others and from indulging in self-praise. Flowers shed their pure and sweet fragrance without trumpeting forth their own excellence. Similarly, the effulgent Sun scatters his splendours in the firmament in perfect silence. After the same manner those men blaze in the world with celebrity who by the aid of their intelligence, cast off these and similar other faults and who do not proclaim their own virtues. The fool can never shine in the world by bruiting about his own praise. The man, however, of real merit and learning obtains celebrity even if he be concealed in a pit. Evil words, uttered with whatsoever vigour of voice die out (in no time). Good words, uttered however softly, blaze forth in the world. As the Sun shows his fiery form (in the gem called Suryakanta), even so the multitude of words, of little sense, that fools filled with vanity utter, display only (the meanness of) their hearts. For these reasons, men seek the acquisition of wisdom of various kinds. It seems to me that of all acquisitions that of wisdom is the most valuable. One should not speak until one is asked; nor should one speak when one is asked improperly. Even if possessed of intelligence and knowledge, one should still sit in silence like an idiot (until one is asked to speak and asked in proper form). One should seek to dwell among honest men devoted to righteousness and liberality and the observance of the duties of their own order. One desirous of achieving what is excellent should never dwell in a place where a confusion occurs in the duties of the several orders.[1] A person may be seen to live who abstains from all works (for earning the means of his living) and who is well-content with whatever is got without exertion. By living amid the righteous, one succeeds in acquiring pure righteousness. After the same manner, one by living amid the sinful, becomes stained with sin.[2] As the touch of water or fire or the rays of the moon immediately conveys the sensation of cold or heat, after the same manner the impressions of virtue and vice become productive of happiness or misery. They that are eaters of Vighasa eat without taking any notice of the flavours of the edibles placed before them. They, however, that eat carefully discriminating the flavours of the viands prepared for them, should be known as persons still

in the way in which they have been misunderstood by both the vernacular translators. Indeed. K.P. Singha blunders ridiculously, while the Burdwan translator limits them to only the use of food, supposing the commentator's concrete examples exhaust the meaning.

[1] *i.e.*, where an intermingling takes place of the four orders of men, *viz.*, where *Varnasankara* occurs.

[2] Mere companionship with the righteous leads to righteous acts; while that with the sinful leads to acts of sinfulness.

tied by the bonds of action.[1] The righteous man should leave that place where a Brahmana discourses on duties unto disciples desirous of acquiring knowledge, as based on reasons, of the Soul, but who do not enquire after such knowledge with reverence.[2] Who, however, will leave that spot where exists in its entirety that behaviour between disciples and preceptors which is consistent with what has been laid down in the scriptures? What learned man desirous of respect being paid to himself will dwell in that place where people bruit about the faults of the learned even when such have no foundation to stand upon?[3] Who is there that will not leave that place, like a garment whose end has caught fire, where covetous men seek to break down the barriers of virtue? One should remain and dwell in that place, among good men of righteous disposition, where persons endued with humility are engaged in fearlessly practising the duties of religion. There where men practise the duties of religion for the sake of acquiring wealth and other temporal advantages, one should not dwell, for the people of that place are all to be regarded as sinful. One should fly away with all speed from that place, as if from a room in which there is a snake, where the inhabitants, desirous of obtaining the means of life, are engaged in the practice of sinful deeds. One desirous of what is beneficial should, from the beginning, relinquish that act in consequence of which one becomes stretched, as it were, on a bed of thorn and in consequence of which one becomes invested with the desires born of the deeds of past lives.[4] The righteous man should leave that kingdom where the king and king's officers exercise equal authority and where they are given to the habit of eating before feeding their relatives (when the latter come as guests).[5] One should dwell in that country where Brahmanas possessed of a knowledge of the scriptures are fed first: where they are always devoted to the due observance of religious duties, and where they are engaged in teaching disciples and officiating at the sacrifices of others. One should unhesitatingly dwell in that country where the sounds Swaha, Swadha, and Vashat are duly and continuously uttered.[6] One should leave that kingdom, like poisoned

[1] *Anuvishayam* is *vishayam anu vartate, i.e., rasah* or flavour. An eater of *vighasa* is a good or pious man. What is said here is that such men eat for only filling their stomachs and not because eating is source of enjoyment or gratification. *Atmavishayan* is *Buddherviseshatovandhakan, i.e., rasa-viseshan.*

[2] *Agamayamanam* is *Agamam pramanajam jnanam atmana ichcchatam.*

[3] *Akasasthah* is *niralamvanah, i.e.,* men who have no foundations to stand upon. The Bombay text reads *dosham*, the Bengal texts, *doshan;* the sense remains unaltered. The Bombay reading is *atmapujabhikama*, while the Bengal reading is the same word in the plural form. I accept the singular form and take it as qualifying panditah.

[4] Some of the Bengal texts read *khattam.* The Bombay reading is *khatwam.* The commentator explains that *khatwam samarudhah Tibra duhkha-grastah. Anusayi* means *purvakarmavasanavan.* The sense seems to be this: the desires born of one's past acts, *i.e.,* acts of previous lives, adhere to the mind. Nothing can wipe them off, save *Nivritti* and *Tattwajnanam* or knowledge of truth. One should, therefore, practise the religion of *Nivritti* and seek to acquire knowledge of Truth.

[5] Both the vernacular translators quietly skip over the word *pratyanantarah.*

[6] *i.e.,* where the people are virtuous and given to the performance of their duties.

meat, where one sees Brahmanas obliged to betake themselves to unholy practices, being tortured by want of the means of life. With a contented heart and deeming all his wishes as already gratified a righteous man should dwell in that country whose inhabitants cheerfully give away before even they are solicited. One should live and move about, among good men devoted to acts of righteousness, in that country where chastisement falleth upon those that are wicked and where respect and good offices are the portion of those that are of subdued and cleansed souls. One should unhesitatingly dwell in that country whose king is devoted to virtue and which the king rules virtuously, casting off desires and possessed of prosperity, and where severe chastisement is dealt to those that visit self-controlled men with the consequences of their wrath, those that act wickedly towards the righteous, those that are given to acts of violence, and those that are covetous.[1] Kings endued with such a disposition bring about prosperity to those that dwell in their kingdoms when prosperity is on the point of leaving them.[2] I have thus told thee, O son, in answer to thy enquiry, what is beneficial or excellent. No one can describe, in consequence of its exceedingly high character, what is beneficial or excellent for the Soul.[3] Many and high will the excellences be, through the observance of the duties laid down for him, of the man who for earning his livelihood during the time of his sojourn here conducts himself in the way indicated above and who devotes his soul to the good of all creatures.' "[4]

SECTION CCLXXXIX

"Yudhishthira said, 'How, O grandsire, should a king like us behave in this world, keeping in view the great object of acquisition? What attributes, again, should he always possess so that he may be freed from attachments?'

"Bhishma said, 'I shall in this connection recite to thee the old narrative that was uttered by Arishtanemi unto Sagara who had sought his counsel.'

"Sagara said, 'What is that good, O Brahmana, by doing which one may

[1] *Kamesah* is possessor of all objects of desire or enjoyment. The sense is this: where the king, casting off desire, wins prosperity for himself; *i.e.*, though possessed of wealth, is not attached to wealth. The expression may also mean 'master of desire,' *i.e.*, where the king casts off desire and masters his desires without allowing the latter to master him.

[2] *Pratyupasthite* is *pritipatwena upasthite*, *i.e.*, *hiyamanesati*.

[3] I am not sure that I have understood aright the second line of this verse. It may also mean, 'No one is able to enumerate all that is beneficial for the Soul in consequence of the wideness of subject.

[4] *Vrittam* has *uddisya* understood after it. The Bombay text reads *pranihitatmanah;* the Bengal reading is *pranihitatmanah*. If the Bengal reading be accepted, it would mean 'whose soul is fixed or established on *Yoga*.' *Tapasa* is explained by the commentator as *swadharmena*, in view of the question of Galava which Narada answers. The sense, however, would remain unaltered if it be taken as standing for Self-control or penances.

enjoy felicity here? How, indeed, may one avoid grief and agitation? I wish to know all this!'

"Bhishma continued, 'Thus addressed by Sagara, Arishtanemi of Tarkshya's race, conversant with all the scriptures, regarding the questioner to be every way deserving of his instructions, said these words,[1] 'The felicity of Emancipation is true felicity in the world. The man of ignorance knows it not, attached as he is to children and animals and possessed of wealth and corn. An understanding that is attached to worldly objects and a mind suffering from thirst, —these two baffle all skilful treatment. The ignorant man who is bound in the chains of affection is incapable of acquiring Emancipation.[2] I shall presently speak to thee of all the bonds that spring from the affections. Hear them with attention. Indeed, they are capable of being heard with profit by one that is possessed of knowledge. Having procreated children in due time and married them when they become young men, and having ascertained them to be competent for earning their livelihood, do thou free thyself from all attachments and rove about in happiness. When thou seest thy dearly-cherished wife grown old in years and attached to the son she has brought forth, do thou leave her in time, keeping in view the highest object of acquisition (*viz.*, Emancipation). Whether thou obtainest a son or not, having during the first years of thy life duly enjoyed with thy senses the objects that are addressed to them, free thyself from attachments and rove about in happiness. Having indulged the senses with their objects, thou shouldst suppress the desire of further indulging them. Freeing thyself then from attachments, thou shouldst rove in felicity, contenting thyself with what is obtained without effort and previous calculation, and casting an equal eye upon all creatures and objects.[3] Thus, O son, have I told thee in brief (of what the way is for freeing thyself from attachments). Hear me now, for I shall presently tell thee, in detail, the desirability of the acquisition of Emancipation.[4] Those persons who live in this world freed from attachments and fear, succeed in obtaining happiness. Those persons, however, who are attached to worldly objects, without doubt, meet with destruction. Worms and ants (like men) are engaged in the acquisition of food and are seen to die in the search. They that are freed from attachments are happy, while they that are attached to worldly objects meet with destruction. If thou desirest to attain to Emancipation thou shouldst never bestow thy thoughts on thy relatives, thinking,—How shall these exist without me?—A living creature takes birth by himself, and grows by himself, and obtains happiness and misery, and death by himself. In this world people enjoy and obtain food and raiment and other acquisitions earned by their parents or themselves. This is the result of the acts of past lives, for

[1] *Sampadam* is explained by the commentator as *upadesa-yogyata-sriyam.*

[2] Some texts read *sakyam*; the reading *sakyah* also occurs. If the former be accepted, it must be taken as referring to *tadawayam* as the commentator explains. No alteration in sense occurs by adhering to the one reading or the other.

[3] In the second line some of the Bengal texts read *lobheshu*. The correct reading is *lokeshu*. Both the vernacular translators adhere to the wrong reading.

[4] *Mokshartha* is *moksha-prayojanah.*

nothing can be had in this life which is not the result of the past. All creatures live on the Earth, protected by their own acts, and obtaining their food as the result of what is ordained by Him who assigns the fruits of acts. A man is but a lump of clay, and is always himself completely dependent on other forces. One, therefore, being oneself so, in firm, what rational consideration can one have for protecting and feeding one's relatives? When thy relatives are carried away by Death in thy very sight and in spite of even thy utmost efforts to save them, that circumstance alone should awaken thee. In the every lifetime of thy relatives and before thy own duty is completed of feeding and protecting them, thyself mayst meet with death and abandon them. After thy relatives have been carried away from this world by death, thou canst not know what becomes of them there,—that is, whether they meet with happiness or misery. This circumstance ought to awaken thee. When in consequence of the fruits of their own acts thy relatives succeed in maintaining themselves in this world whether thou livest or diest, reflecting on this thou shouldst do what is for thy own good.[1] When this is known to be the case, who in the world is to be regarded as whose? Do thou, therefore, set thy heart on the attainment of Emancipation. Listen now to what more I shall say unto thee. That man of firm Soul is certainly emancipated who has conquered hunger and thirst and such other states of the body, as also wrath and cupidity and error. That man is always emancipated who does not forget himself, through folly, by indulging in gambling and drinking and concubinage and the chase. That man who is really touched by sorrow in consequence of the necessity there is of eating every day and every night for supporting life, is said to be cognisant of the faults of life. One who, as the result of careful reflection, regards his repeated births to be only due to sexual congress with women, is held to be freed from attachments. That man is certainly emancipated who knows truly the nature of the birth, the destruction, and the exertion (or acts) of living creatures. That man becomes certainly freed who regards (as worthy of his acceptance) only a handful of corn, for the support of life, from amidst millions upon millions of carts loaded with grain, and who disregards the difference between a shed of bamboo and reeds and a palatial mansion.[2] That man becomes certainly freed who beholds the

[1]The argument contained in these verses is this: as thou dost not know what becomes of thy relatives when they die, thou canst not help them then. It seems plain, therefore, that when thou shalt die thy relatives will not be able to do thee any good. Hence, thou gainest nothing by bestowing thy thoughts on thy relatives, forgetting thy own great concern, *viz.*, the acquisition of Emancipation. Similarly, when thy relatives live and suffer irrespective of thy life or death, and thou too must enjoy or endure irrespective of their existence or efforts, it is meant that thou shouldst not be forgetful of thy own highest good by busying thyself with the concerns of thy relatives.

[2]The sense is that one who takes only a handful of corn for the support of life even when millions upon millions of carts loaded with corn await his acceptance, is certainly to be regarded as freed. Literally rendered, the second line is—'who beholds a shed of bamboo or reeds in a palace,' meaning, of course, as put above, 'one who sees no difference between the two.'

world to be afflicted by death and disease and famine.[1] Indeed, one who beholds the world to be such succeeds in becoming contented; while one who fails to behold the world in such a light, meets with destruction. That man who is contented with only a little is regarded as freed. That man who beholds the world as consisting of eaters and edibles (and himself as different from both) and who is never touched by pleasure and pain which are born of illusion, is regarded as emancipate. That man who regards a soft bed on a fine bedstead and the hard soil as equal, and who regards good *sali* rice and hard thick rice as equal, is emancipated. That man who regards linen and cloth made of grass as equal, and in whose estimation cloth of silk and barks of trees are the same, and who sees no difference between clean sheep-skin and unclean leather, is emancipated. That man who looks upon this world as the result of the combination of the five primal essences, and who behaves himself in this world, keeping this notion foremost, is emancipated. That man who regards pleasure and pain as equal, and gain and loss as on a par, in whose estimation victory and defeat differ not, to whom like and dislike are the same, and who is unchanged under fear and anxiety, is wholly emancipated. That man who regards his body which has so many imperfections to be only a mass of blood, urine and excreta, as also of disorders and diseases, is emancipated. That man becomes emancipated who always recollects that this body,when overtaken by decrepitude, becomes assailed by wrinkles and white hairs and leanness and paleness of complexion and a bending of the form. That man who recollects his body to be liable to loss of virility, and weakness of sight, and deafness, and loss of strength, is emancipated. That man who knows that the very Rishis, the deities, and the Asuras are beings that have to depart from their respective spheres to other regions, is emancipated. That man who knows that thousands of kings possessed of even great offence and power have departed from this earth, succeeds in becoming emancipated. That man who knows that in this world the acquisition of objects is always difficult, that pain is abundant, and that the maintenance of relatives is ever attended with pain, becomes emancipated.[2] Beholding the abundant faults of children and of other men, who is there that would not adore Emancipation? That man who, awakened by the scriptures and the experience of the world, beholds every human concern in this world to be unsubstantial, becomes emancipated. Bearing in mind those words of mine, do thou conduct thyself like one that has become emancipated, whether it is a life of domesticity that thou wouldst lead or pursue emancipation without suffering thy understanding to be confounded.'[3] Hearing these words of his

[1] *Avritti* is want of the means of sustaining life: thence, scarcity or famine.

[2] The sense is that as the maintenance of wives and children is painful, one should withdraw from the world and retire into solitude.

[3] The sense seems to be this: Is it a life of domesticity that thou wouldst lead? There is no harm in thy doing this, provided thou behavest in the way pointed out. Is it Emancipation that thou wouldst pursue (in the usual way, *i.e.*, by retiring into solitude and betaking thyself to *Sannyasa*? Thou mayst then behave in the way pointed out, and, indeed, that is the way of Sannyasa which leads to Emancipation.

'with attention, Sagara, that lord of earth, acquired those virtues which are productive of Emancipation and continued, with their aid to rule his subjects.' "

SECTION CCXC

"Yudhishthira said, 'This curiosity, O sire, is always dwelling in my mind. O grandsire of the Kurus, I desire to hear everything about it from thee. Why was the celestial Rishi, the high-souled Usanas, called also Kavi engaged in doing what was agreeable to the Asuras and disagreeable to the deities? Why was he engaged in diminishing the energy of the deities? Why were the Danavas always engaged in hostilities with the foremost of the deities? Possessed of the splendour of an immortal, for what reason did Usanas obtain the name of Sukra? How also did he acquire such superior excellence? Tell me all about these things. Though possessed of great energy, why does he not succeed in travelling to the centre of the firmament? I desire, O grandsire, to learn everything about all these matters.'[1]

"Bhishma said, 'Listen, O king, with attention to all this as it occurred actually. O sinless one, I shall narrate these matters to thee as I have heard and understood them. Of firm vows and honoured by all, Usanas, that descendant of Bhrigu's race, became engaged in doing what was disagreeable to the deities for an adequate cause.[2] The royal Kuvera, the chief of the Yakshas and the Rakshasas, is the lord of the treasury of Indra, that master of the universe.[3] The great ascetic Usanas, crowned with Yoga-success, entered the person of Kuvera, and depriving the lord of treasures of his liberty by means of Yoga, robbed him of all his wealth.[4] Seeing his wealth taken away from him, the lord of treasures became highly displeased. Filled with anxiety, and his wrath also being excited, he went to that foremost of gods, *viz.*, Mahadeva. Kuvera represented the matter unto Siva of immeasurable energy, that first of gods, fierce and amiable, and possessed of various forms. And he said, 'Usanas, having spiritualised himself by Yoga entered my form and depriving myself of liberty, has taken away all my wealth. Having by

[1]The planet Venus is supposed to be the sage *Usanas* or *Sukra*.

[2]The commentator explains the allusion by saying that formerly Vishnu, induced by the deities, used his discus for striking off the head of *Usanas*' mother. Hence the wrath of *Usanas* against the deities and his desire to succour their foes, the Danavas.

[3]The construction of this verse is very difficult. The order of the words, is — *Indrotha jagatah prabhuh. Dhanada*, etc., *tasya kosasya prabhavishnuh*.

[4]Persons crowned with *Yoga*-success are competent to enter the bodies of others and deprive the latter of the power of will. Indeed, the belief is that the latter then become mere automata incapable of acting in any other way except as directed by the enlivening possessor.

Yoga entered my body he has again left it.' Hearing these words, Maheswara of supreme Yoga-powers became filled with rage. His eyes, O king, became blood-red, and taking up his lance he waited (ready to strike down Usanas). Indeed, having taken up that foremost of weapons, the great god began to say, 'Where is he? Where is he?' Meanwhile, Usanas, having ascertained the purpose of Mahadeva (through Yoga-power) from a distance, waited in silence. Indeed, having ascertained the fact of the wrath of the high-souled Maheswara of superior Yoga-power, the puissant Usanas began to reflect as to whether he should go to Maheswara or fly away or remain where he was. Thinking, with the aid of his severe penances, of the high-souled Mahadeva, Usanas of soul crowned with Yoga-success, placed himself on the point of Mahadeva's lance. The bow-armed Rudra, understanding that Usanas, whose penances had become successful and who had converted himself into the form of pure Knowledge, was staying at the point of his lance (and finding that he was unable to hurl the lance at one who was upon it), bent that weapon with hand. When the fierce-armed and puissant Mahadeva of immeasurable energy had thus bent his lance (into the form of a bow), that weapon came to be called from that time by the name of *Pinaka*.[1] The lord of Uma, beholding Bhargava thus brought upon the palm of his hand, opened his mouth. The chief of the gods then threw Bhargava into his mouth and swallowed him at once. The puissant and high-souled Usanas of Bhrigu's race, entering the stomach of Maheswara, began to wander there.'

"Yudhishthira said, 'How, O king, could Usanas succeed in wandering within the stomach of that foremost of superior intelligence? What also did that illustrious god do while the Brahmana was within his stomach?'[2]

"Bhishma said, 'In days of yore (having swallowed up Usanas), Mahadeva of severe vows entered the waters and remained there like an immovable stake of wood, O king, for millions of years (engaged in Yoga-meditation). His Yoga penances of the austerest type having been over, he rose from the mighty lake. Then that primeval god of the gods, *viz.*, the eternal Brahman, approached him, and enquired after the progress of his penances and after his welfare. The deity having the bull for his emblem answered, saying, 'My penances have been well-practised.' Of inconceivable soul, possessed of great intelligence, and ever devoted to the religion of truth, Sankara saw that Usanas within his stomach had become greater in consequence of those penances of his.[3] That foremost of Yogins (*viz.*, Usanas), rich with that wealth of penances and the wealth (he had appropriated from Kuvera), shone brightly in the three worlds, endued with great energy.[4] After this, Mahadeva

[1]The etymology of *Pinaka* is *panina anamayat*. The initial and final letter of *pani* (*pi*) and the middle letter of *anamayat* (*na*), with the suffix *ka* make *Pinaka*.

[2]The last half of the last line may be taken as applying to Usanas.

[3]The *vriddhim* that Mahadeva saw could not be his own, for the greatest cannot be greater. The commentator, therefore, is right in holding that *vriddhim* refers to the greatness of Usanas within Mahadeva's stomach.

[4]The *sa* refers to Usanas and not to Mahadeva, as the commentator rightly points out.

armed with Pinaka, that soul of Yoga, once more betook himself to Yoga-meditation. Usanas, however, filled with anxiety, began to wander within the stomach of the great god. The great ascetic began to hymn the praises of the god from where he was, desirous of finding an outlet for escape. Rudra, however, having stopped all his outlets, prevented him from coming out. The great ascetic Usanas, however, O chastiser of foes, from within Mahadeva's stomach, repeatedly addressed the god, saying, 'Show me thy kindness!' Unto him Mahadeva said, 'Go out through my urethra.' He had stopped up all other outlets of his body. Confined on everyside and unable to find out the outlet indicated, the ascetic began to wander hither and thither, burning all the while with Mahadeva's energy. At last he found the outlet and issued through it. In consequence of this fact he came to be called by the name of *Sukra,* and it is in consequence of that fact he also became unable to attain (in course of his wandering) the central point of the firmament. Beholding him come out of his stomach and shining brightly with energy, Bhava, filled with anger, stood with lance uplifted in his hand. The goddess Uma then interposed and forbade the angry lord of all creatures, *viz.,* her spouse, to slay the Brahmana. And in consequence of Uma's having thus prevented her lord from accomplishing his purpose the ascetic Usanas (from the day) became the son of the goddess.'

"The goddess said, 'This Brahmana no longer deserves to be slain by thee. He has become my son. O god, one who comes out of thy stomach does not deserve slaughter at thy hands.'

"Bhishma continued, 'Pacified by these words of his spouse, Bhava smiled and said repeatedly these words, O king, 'Let this one go whithersoever he likes.' Bowing unto the boon-giving Mahadeva and to also his spouse the goddess Uma, the great ascetic Usanas, endued with superior intelligence, proceeded to the place he chose. I have thus narrated to thee, O chief of the Bharatas, the story of the high-souled Bhargava about which thou didst ask me.' "

SECTION CCXCI

'Yudhishthira said, 'O thou of mighty arms, tell me, after this what is beneficial for us. O grandsire, I am never satiated with thy words which seem to me like Amrita. What are those good acts, O best of men, by accomplishing which a man succeeds in obtaining what is for his highest benefit both here and hereafter, O giver of boons!'

"Bhishma said, 'In this connection I shall narrate to thee what the celebrated king Janaka had enquired, in days of yore, of the high-souled Parasara, 'What is beneficial for all creatures both in this world and the next! Do thou tell me what should be known by all this connection.' Thus questioned, Parasara,

possessed of great ascetic merit and conversant with the ordinances of every religion,[1] said these words, desirous of favouring the king.'

"Parasara said, 'Righteousness earned by acts is supreme benefit both in this world and the next. The sages of the old have said that there is nothing higher than Righteousness. By accomplishing the duties of righteousness a man becomes honoured in heaven. The Righteousness, again, of embodied creatures, O best of kings, consists in the ordinance (laid down in the scriptures) on the subject of acts.[2] All good men belonging to the several modes of life, establishing their faith on that righteousness, accomplish their respective duties.[3] Four methods of living, O child, have been ordained in this world. (Those four methods are the acceptance of gifts for Brahmanas; the realisation of taxes for Kshatriyas; agriculture for Vaisyas; and service of the three other classes for the Sudras). Wherever men live the means of support come to them of themselves. Accomplishing by various ways acts that are virtuous or sinful (for the purpose of earning their means of support), living creatures, when dissolved into their constituent elements attain to diverse ends.[4] As vessels of white brass, when steeped in liquefied gold or silver, catch the hue of these metals, even so a living creature, who is completely dependent upon the acts of his past lives takes his colour from the character of those acts. Nothing can sprout forth without a seed. No one can obtain happiness without having accomplished acts capable of leading to happiness. When one's body is dissolved away (into its constituent elements), one succeeds in attaining to happiness only in consequence of the good acts of previous lives. The sceptic argues, O child, saying, I do not behold that anything in this world is the result of destiny or the virtuous and sinful acts of past lives. Inference cannot establish the existence or operation of destiny.[5] The deities, the Gandharvas and the Danavas have become what they are in consequence of their own nature (and not of their acts of past lives). People never recollect in their next lives the acts done by them in previous ones. For explaining the acquisition of fruits in any particular life people seldom name the four kinds of acts alleged to have been accomplished in past lives.[6] The declarations

[1] *i.e.*, the religions of all the orders and all the modes of life.

[2] The scriptural injunctions are that one should sacrifice in honour of the gods, pour libations on the sacred fire, make gifts etc. In these exists Righteousness.

[3] The grammar of the third line is a little involved. *Tasmin* refers to *Dharme*. Supply *nisthavantah* after *tasmin*. The sense, of course, is that believing in the efficacy of righteousness, people of all modes of life accomplish the duties of their respective modes.

[4] The sinful become intermediate animals. The virtuous attain to heaven. They that are both virtuous and sinful attain to the status of humanity. They that acquire Knowledge become Emancipated.

[5] Destiny here means the result of the acts of past lives.

[6] The reading I adopt is *jatikritam karma* etc. Hence, this Verse also represents the arguments of the sceptic or the *Charvakas*. The four kinds of acts are *Nitya*, *Naimittika*, *Kamya*, and *Nishiddha*. If, however, for *jatikritam karma*, etc.,' the reading *yantyakritam karma* be adopted, the meaning would be—'In one's next life one does not meet with fruits that are not the results of one's acts of past life. This must be so, for the opposite opinion would imply the destruction of acts and their consequences. Then again, such an opinion would conflict with the received opinion of mankind, for men, when they obtain the fruits of any

having the Vedas for their authority have been made for regulating the conduct of men in this world, and for tranquillizing the minds of men. These (the sceptic says), O child, cannot represent the utterances of men possessed of true wisdom. This opinion is wrong. In reality, one obtains the fruits of whatever among the four kinds of acts one does with the eye, the mind, the tongue, and muscles.[1] As the fruit of his acts, O king, a person sometimes obtains happiness wholly, sometimes misery in the same way, and sometimes happiness and misery blended together. Whether righteous or sinful, acts are never destroyed (except by enjoyment or endurance of their fruits).[2] . Sometimes, O child, the happiness due to good acts remains concealed and covered in such a way that it does not display itself in the case of the person who is sinking in life's ocean till his sorrows disappear. After sorrow has been exhausted (by endurance), one begins to enjoy (the fruits of) one's good acts. And know, O king, that upon the exhaustion of the fruits of good acts, those of sinful acts begin to manifest themselves. Self-restraint, forgiveness, patience, energy, contentment, truthfulness of speech, modesty, abstention from injury, freedom from the evil practices called *vyasana,* and cleverness, —these are productive of happiness. No creature is eternally subject to the fruits of his good or bad acts. The man possessed of wisdom should always strive to collect and fix his mind. One never has to enjoy or endure the good and bad acts of another. Indeed, one enjoys and endures the fruits of only those acts that one does oneself. The person that casts off both happiness and misery walks along a particular path (the path, *viz.,* of knowledge). Those men, however, O king, who suffer themselves to be attached to all worldly objects, tread along a path that is entirely different. A person should not himself do that act which, if done by another, would call down his censure. Indeed, by doing an act that one censures in others, one incurs ridicule. A Kshatriya bereft of courage, a Brahmana that takes every kind of food, a Vaisya unendued with exertion (in respect of agriculture and other money-making pursuits), a Sudra that is idle (and, therefore, averse to labour), a learned person without good behaviour, one of high birth but destitute of righteous conduct, a Brahmana fallen away from truth, a woman that is unchaste and wicked, a Yogin endued with attachments, one that cooks food for one's own self, an ignorant person employed in making a discourse,

t, always recollect the four kinds of acts of a past life for explaining the accession of ose fruits.

[1]Verses 12 to 14 represent the theory of the sceptic, and I have rendered them as such. nly by reading verse 13 as *yantyakritam karma,* etc.,' the commentator points out that it ay be taken as an observation of *Parasara* himself. As regards verse 15, it represents the *se dixit* of the speaker. He does not think that the sceptic is at all entitled to a reply. It scarcely necessary to say that the Burdwan translator makes a thorough mess of these rses. K.P. Singha gives the substance correctly.

[2]The commentator shows that this is an answer to the sceptic's averment about Nature ing the cause of everything. Fire is hot by nature, therefore, it does not become hot at one ne, cold at another, and *lukewarm* at another time. One becomes either wholly happy or olly unhappy or wholly happy and unhappy at the same time. Man's nature should not be ch. The difference of state is produced by difference of causes.

a kingdom without a king and a king that cherishes no affection for his subjects and who is destitute of Yoga,—these all, O king, are deserving of pity!' "[1]

SECTION CCXCII

"Parasara said, 'That man who, having obtained this car, *viz.*, his body endued with mind, goes on, curbing with the reins of knowledge the steeds represented by the objects of the senses, should certainly be regarded as possessed of intelligence. The homage (in the form of devotion to and concentrated meditation on the Supreme) by a person whose mind is dependent on itself and who has cast off the means of livelihood is worthy of high praise, —that homage, namely, O regenerate one, which is the result of instructions received from one who has succeeded in transcending acts but not obtained from the mutual discussion of men in the same state of progress.[2] Having obtained the alloted period of life, O king, with such difficulty, one should not diminish it (by indulgence of the senses). On the other hand, man should always exert, by righteous acts for his gradual advancement.[3] Among the six different colours that Jiva attains at different periods of his existence, he who falls away from a superior colour deserves obloquy and censure. Hence, one that has attained to the result of good acts should conduct oneself in such a way as to avoid all acts stained by the quality of Rajas.[4] Man

[1]A Brahmana is precluded from eating many things. Many things again that he is competent to eat on all days of the year. In fact, there are many rules for regulating the fare of a Brahmana. To this day, an orthodox Brahmana abstains from many kinds of food. A Brahmana, therefore, who is unscrupulous in respect of his food, is no Brahmana and deserves to be pitied. Similarly, a man who cooks food for himself is an object of pity. Raw food, such as fruits, etc., one may take without offering a share thereof to guests and others. But cooked food can never be taken without a share thereof being given to others. *Yati cha Brahmachari cha pakvannaswaminavubhau*, hence he that takes cooked food without giving a share to these is said to eat *Brahmaswam* or that which belongs to a Brahmana.

[2]This is a very abstruse verse. The grammatical construction of the first line is *asritena manasa vrittihinasya seva sasyate. Asritena* is *niralamvanena.* By *seva* is meant homage paid to the Supreme in the form of devotion and concentrated meditation. It implies, of course, a thorough reliance on God. *Vrittihina* is one who has cast off the means of livelihood, implying one who abstains from worldly objects. In the second line, *dwija* is a vocative. *Nirvritta* is *nishpanna*, qualifying *seva*. *Atihastat* is 'from one who has transcended the use of the hand, *i.e.*, the necessity of acts. *Atihastanirvritta*, means 'obtained from a competent preceptor.' In brief, what is stated here is that such *seva* should be learnt from competent preceptors and not by discussion among persons in the stage of spiritual progress.

[3]The object of this verse, the commentator points out, is to show the desirability of practising that *seva* soon or without loss of time.

[4]In the discourse of Sanatkumara to Vritra, these six colours have been mentioned, and the nature of the acts by which one attains to a superior colour or falls down from a superior to an inferior one. *Vide* Sec. 280, ante.

attains to a superior colour by righteous acts. Unable to acquire a superior hue, for such acquisition is extremely difficult, a person, by doing sinful acts only slays himself (by sinking into hell and falling down into an inferior colour). All sinful acts that are committed unconsciously or in ignorance are destroyed by penances. A sinful act, however, that is committed knowingly, produces much sorrow. Hence, one should never commit sinful acts which have for their fruit only sorrow. The man of intelligence would never do an act that is sinful in character even if it leads to the greatest advantage, just as a person that is pure would never touch a Chandala.[1] How miserable is the fruit I see of sinful acts! Through sin the very vision of the sinner becomes perverse, and he confounds his body and its unstable accompaniments with the Soul.[2] That foolish man who does not succeed in betaking himself to Renunciation in this world becomes afflicted with great grief when he departs to the next world.[3] An uncoloured cloth, when dirty, can be cleaned, but not a piece of cloth that is dyed with black; even so, O king, listen to me with care, is it the case with sin. That man who, having knowingly committed sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad acts separately.[4] The utterers of Brahma maintain, under the authority of what has been laid down in the Vedas, that all acts of injury committed in ignorance are cancelled by acts of righteousness. A sin, however, that is committed consciously is never cancelled by righteousness. Thus say the regenerate utterers of Brahma who are conversant with the scriptures of Brahmana. As regards myself, my view is that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, remain (and are never destroyed unless their fruits are enjoyed or endured).[5] Whatever acts are done by the mind with full deliberation, produce, according to their grossness or subtility, fruits that are gross or subtile.[6] Those acts, however, O thou of righteous soul, which are fraught with great injury, if done in ignorance, do without fail produce consequences and even consequences that lead to hell, with this difference that those consequences are disproportionate

[1] A particular kind of *Chandala* is called *kusalin*.

[2] *Pratyapannasya* is *viparita-drishteh*. *Natma* is *dehadih*. *Tatah* is *papaddhetoh*. *Virochate*, *viseshena atmatwena rochate*.

[3] *Pratyapattih* is *Vairagyam* or Renunciation. As regards *Prasthitasya* it may be taken either as implying one that is dead or one that has betaken himself to Yoga. In the latter case, the verse would mean that that man who betakes himself to Yoga without adopting Renunciation meets with much sorrow.

[4] The object of this verse is to show that conscious sin can never be destroyed by expiation. The only means by which sin can be destroyed is by enduring its fruits.

[5] The Burdwan translator makes utter nonsense of this verse. *Guna-yuktam* is explained by the commentator as equivalent to *punyakarma*. *Prakasam* is equivalent to *budhipurvakam karakasya* or *jnatwa*. It is formed by the suffix *namul*.

[6] *Yathatatham* is *sthula-sukshma-taratamyena*. The sense is that all acts done knowingly produce fruits according to their nature. If gross, the fruits produced are gross; if subtile, the fruits produced are subtile.

in point of gravity to the acts that produce them.[1] As to those acts (of a doubtful or unrighteous nature) that may be done by the deities or ascetics of reputation, a righteous man should never do their like or, informed of them, should never censure them.[2] That man who, reflecting with his mind, O king, and ascertaining his own ability, accomplishes righteous acts, certainly obtains what is for his benefit. Water poured into an unbaked vessel gradually becomes less and finally escapes altogether. If kept, however, in a baked vessel, it remains without its quantity being diminished. After the same manner, acts done without reflection with the aid of the understanding do not become beneficial; while acts done with judgment remain with undiminished excellence and yield happiness as their result. If into a vessel containing water other water be poured, the water that was originally there increases in quantity; even so all acts done with judgment, be they equitable or otherwise, only add to one's stock of righteousness. A king should subjugate his foes and all who seek to assert their superiority, and he should properly rule and protect his subjects. One should ignite one's sacred fires and pour libations on them in diverse sacrifices, and retiring in the woods into either one's middle or old age, should live there (practising the duties of the two last modes of life). Endued with self-restraint, and possessed of righteous behaviour, one should look upon all creatures as on one's own self. One should again reverence one's superiors. By the practice of truth and of good conduct, O king, one is sure to obtain happiness.' "

SECTION CCXCIII

"Parasara said, 'Nobody in this world does good to another. Nobody is seen to make gifts to others. All persons are seen to act for their own selves. People are seen to cast off their very parents and their uterine brothers when these cease to be affectionate. What need be said then of relatives of other degrees?[3] Gifts to a distinguished person and acceptance of the gifts made by a distinguished person both lead to equal merit. Of these two acts, however,

[1]The speaker's opinion is that all acts are productive of fruits. If good, the fruits are good. If bad, the fruits are bad. There is this difference, however, between acts done knowingly and those done in ignorance: the former produce commensurate fruits *i.e.*, if gross, their fruits are gross; if subtile, the fruits are subtile; but the latter produce fruits that are not so, so that even if heinous, the fruits do not involve a large but only a small measure of misery. There is no other difference between the two kinds of acts.

[2]The object of this verse is to show that such acts form the exception and they are kept out of my sight in this discourse on acts. The Rishi Viswamitra caused the death of the hundred sons of Vasishtha, and yet he had not to go to hell for it.

[3]The sense seems to be that when even such near relatives are cast off if found to be wanting in affection, the fact cannot be gainsaid that people never do good to others except when they hope to benefit themselves by such acts.

the making of a gift is superior to the acceptance of a gift.[1] That wealth which is acquired by proper means and increased also by proper means, should be protected with care for the sake of acquiring virtue. This is an accepted truth. One desirous of acquiring righteousness should never earn wealth by means involving injury to others. One should accomplish one's acts according to one's power, without zealously pursuing wealth. By giving water, whether cold or heated by fire, with a devoted mind, unto a (thirsty) guest, according to the best of one's power, one earns the merit that attaches to the act of giving food to a hungry man. The high-souled Rantideva obtained success in all the worlds by worshipping the ascetics with offerings of only roots and fruits leaves. The royal son of Sivi also won the highest regions of felicity by having gratified Surya along with his companion with offerings of the same kind. All men, by taking birth, incur debts to gods, guests, servants, Pitris, and their own selves. Everyone should, therefore, do his best for freeing himself from those debts. One frees oneself from one's debt to the great Rishis by studying the Vedas. One pays off one's debts to the gods by performing sacrifices. By performing the rites of the Sraddha one is freed from one's debts to the Pitris. One pays off one's debt to one's fellowmen by doing good offices to them. One pays off the debts one owes to one's own self by listening to Vedic recitations and reflecting on their import, by eating the remnants of sacrifices, and by supporting one's body. One should duly discharge all the acts, from the beginning, that one owes to one's servants. Though destitute of wealth, men are seen to attain to success by great exertions.[2] Munis by duly adoring the deities and by duly pouring libations of clarified butter on the sacred fire, have been seen to attain to ascetic success. Richika's son became the son of Vishwamitra. By adoring the deities who have shares in sacrificial offerings, with Richs (he attained to success in after life). Usanas became Sukra by having gratified the god of gods. Indeed, by hymning the praises of the goddess (Uma), he sports in the firmament, endued with great splendour.[3] Then, again, Asita and Devala, and Narada and Parvata, and Karkshivat, and Jamadagni's son Rama, and Tandya possessed of cleansed soul, and Vasishtha, and Jamadagni, and Viswamitra and Atri, and Bharadwaja, and Harismasru, and Kundadhara, and Srutasravas,—these great Rishis, by adoring Vishnu with concentrated minds with the aid of Richs, and by penances, succeeded in attaining to success through the grace of that great deity endued with intelligence. Many undeserving men, by adoring that good deity, obtained great distinction. One should not seek for advancement by achieving any wicked or censurable act. That wealth which is earned by righteous ways is true wealth. Fie on that wealth, however, which is earned by unrighteous means. Righteousness is eternal. It should never, in this world, be

[1]What is intended to be said is that the acceptance of a gift from a superior person is equal in point of merit to a gift made by a poor person. A wealthy man, by making a gift, earns greater merit than by accepting a gift.

[2]*i.e.*, by *Dhyana* and *Dharana*.

[3]This has reference to Usanas' attaining to the status of a planet (Venus) in the firmament.

abandoned from desire of wealth. That righteous-souled person who keeps his sacred fire and offers his daily adorations to the deities is regarded as the foremost of righteous persons. All the Vedas, O foremost of kings, are established on the three sacred fires (called Dakshina, Garhapatya, and Ahavaniya). That Brahmana is said to possess the sacred fire whose acts exist in their entirety. It is better to at once abandon the sacred fire than to keep it, abstaining the while from acts. The sacred fire, the mother, the father who has begotten, and the preceptor, O tiger among men, should all be duly waited upon and served with humility. That man who, casting off all feelings of pride, humbly waits upon and serves them that are venerable for age, who is possessed of learning and destitute of lust, who looketh upon all creatures with an eye of love, who has no wealth, who is righteous in his acts, and who is destitute of the desire of inflicting any kind of harm (upon any one), that truly respectable man is worshipped in this world by those that are good and pious.' "[1]

SECTION CCXCIV

"Parasara said, 'The lowest order, it is proper, should derive their sustenance from the three other orders. Such service, rendered with affection and reverence, makes them righteous.[2] If the ancestors of any Sudra were not engaged in service, he should not still engage himself in any other occupation (than service). Truly, he should apply himself to service as his occupation. In my opinion, it is proper for them to associate, under all circumstances, with good men devoted to righteousness, but never with those that are wicked. As in the Eastern hills, jewels and metals blaze with greater splendour in consequence of their adjacence to the Sun, even so the lowest order blazes with splendour in consequence of their association with the good. A piece of white cloth assumes that hue with which it is dyed. Even such is the case with Sudras.[3] Hence also, one should attach oneself to all good qualities but never to qualities that are evil. The life of human beings in this world is fleeting and transitory. That wise man who, in happiness as also in misery, achieves only what is good, is regarded as a true observer of the scriptures. That man who is endued with intelligence would never do an act which is dissociated from virtue, however high may the advantages be of that act. Indeed, such an act is not regarded as truly beneficial. That lawless

[1] *Nadantah* is one word. It means *Hinsa-sunyah. Danti cchinatti iti danta.* Its reverse is *Nadantah.*

[2] *Nirdishta* refers to *Seva.*

[3] *i.e.*, they take the hues of the society they keep. Hence, it is very desirable for them to live with the good.

king who, snatching thousands of kine from their lawful owners, gives them away (unto deserving persons), acquires no fruit (from that act of giving) beyond an empty sound (expressive of the act he does). On the other hand, he incurs the sin of theft. The Self-born at first created the Being called Dhatri held in universal respect. Dhatri created a son who was engaged in upholding all the worlds.[1] Worshipping that deity, the Vaisya employs himself, for the means of his support, in agriculture and the rearing of cattle. The Kshatriyas should employ themselves in the task of protecting all the other classes. The Brahmanas should only enjoy. As regards the Sudras, they should engage themselves in the task of humbly and honestly collecting together the articles that are to be offered in sacrifices, and in cleaning altars and other places where sacrifices are to be performed. If each order acts in this way, righteousness would not suffer any diminution. If righteousness is preserved in its entirety, all creatures inhabiting the earth would be happy. Beholding the happiness of all creatures on earth, the deities in heaven become filled with gladness. Hence, that king who, agreeably to the duties laid down for his order, protects the other classes, becomes worthy of respect. Similarly, the Brahmana that is employed in studying the scriptures, the Vaisya that is engaged in earning wealth, and the Sudra that is always engaged in serving the three other classes with concentrated attention, become objects of respect. By conducting themselves in the other ways, O chief of men, each order is said to fall away from virtue. Keeping aside gifts by thousands, even twenty *cowries* that one may give painfully, having earned them righteously, will be productive of the great benefit. Those presons, O king, who make gifts unto Brahmanas after reverencing them duly, reap excellent fruits commensurate with those gifts. That gift is highly prized which the donor makes after seeking out the donee and honouring him properly. That gift is middling which the donor makes upon solicitation. That gift, however, which is made contemptuously and without any reverence, is said to be very inferior (in point of merit). Even this is what those utterers of the truth, *viz.*, the sages, say. While sinking in this ocean of life, man should always seek to cross that ocean by various means. Indeed, he should so exert himself that he might be freed from the bonds of this world. The Brahmana shines by self restraint; the Kshatriya by victory; the Vaisya by wealth; while the Sudra always shines in glory through cleverness in serving (the three other orders).' "

SECTION CCXCV

"Parasara said, 'In the Brahmana, wealth acquired by acceptance of gifts, in the Kshatriya that won by victory in battle, in the Vaisya that obtained by

[1]This son of Dhatri is the god of the clouds.

following the duties laid down for his order, and in the Sudra that earned by serving the three other orders, however small its measure, is worthy of praise, and spent for the acquisition of virtue is productive of great benefits. The Sudra is said to be the constant servitor of the three other classes. If the Brahmana, pressed for a living, betakes himself to the duties of either the Kshatriya or the Vaisya, he does not fall off from righteousness. When, however, the Brahmana betakes himself to the duties of the lowest order, then does he certainly fall off. When the Sudra is unable to obtain his living by service of the three other orders, then trade, rearing of cattle, and the practice of the mechanical arts are lawful for him to follow. Appearance on the boards of a theatre and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat, and trading in iron and leather, should never be taken up for purposes of a living by one who had never before been engaged in those professions every one of which is regarded as censurable in the world. It hath been heard by us that if one engaged in them can abandon them, one then acquires great merit. When one that has become successful in life behaves sinfully in consequence of one's mind being filled with arrogance, one's acts under such circumstances can never pass for authority. It is heard in the Puranas that formerly mankind were self-restrained; that they held righteousness in great esteem; that the practices they followed for livelihood were all consistent with propriety and the injunctions laid down in the scriptures: and that the only punishment that was required for chastising them when they went wrong was the crying of fie on them.[1] At the time of which we speak, O king, Righteousness, and nothing else, was much applauded among men. Having achieved great progress in righteousness, men in those days worshipped only all good qualities that they saw. The *Asuras*, however, O child, could not bear that righteousness which prevailed in the world. Multiplying (in both number and energy), the Asuras (in the form of Lust and Wrath) entered the bodies of men. Then was pride generated in men that is so destructive of righteousness. From pride arose arrogance, and from arrogance arose wrath. When men thus became overwhelmed with wrath, conduct implying modesty and shame disappeared from them, and then they were overcome by heedlessness. Afflicted by heedlessness, they could no longer see as before, and as the consequence thereof they began to oppress one another and thereby acquire wealth without any compunction. When men became such, the punishment of only crying fie on offenders failed to be of any effect. Men, showing no reverence for either the gods or Brahmanas, began to indulge their senses to their fill.[2] At that time the deities

[1]The Burdwan translator gives a most ridiculous version of the expression *Dhigdandasasanah*. Unable to catch the sense, which however is certainly very plain, he actually interprets the words to mean 'living under the sway of *king Dhigdanda*.' K.P. Singha gives the correct meaning.

[2]In this verse also, the Burdwan translator takes *Dhigdanda* as the name of a king. He gives an equally ridiculous version of the second line. *Abhyagachchan* is explained by the commentator as having *vishayan* understood after it. The sense is that they began to enjoy all objects of the senses to an excess. Both *Devan* and *Brahman* are accusatives governed by *Avamanya*. K.P. Singha translates both the lines correctly.

repaired to that foremost of gods, *viz.*, Siva, possessed of patience, of multiform aspect, and endued with the foremost of attributes, and sought his protection. The deities imparted unto him their conjoined energy, and thereupon the great god, with a single shaft, felled on the earth those three Asuras, *viz.*, Desire, Wrath, and Cupidity, who were staying in the firmament, along with their very habitations.[1] The fierce chief of those Asuras, possessed of fierce prowess, who had struck the Devas with terror, was also slain by Mahadeva armed with the lance.[2] When this chief of the Asuras was slain, men once more obtained their proper natures, and once more began to study the Vedas and the other scriptures as was in former times. Then the seven ancient Rishis came forward and installed Vasava as the chief of the gods and the ruler of heaven. And they took upon themselves the task of holding the rod of chastisement over mankind. After the seven Rishis came king Viprithu (to rule mankind), and many other kings, all belonging to the Kshatriya order for separately ruling separate groups of human beings. (When Mahadeva dispelled all evil passions from the minds of creatures) there were, in those ancient times, certain elderly men from whose minds all wicked feelings did not fly away. Hence, in consequence of that wicked state of their minds and of those incidents that were connected with it, there appeared many kings of terrible prowess who began to indulge in only such acts as were fit for Asuras. Those human beings that are exceedingly foolish adhere to those wicked acts, establish them as authorities, and follow them in practice to this day.[3] For this reason, O king, I say unto thee, having reflected properly with the aid of the scriptures, that one should abstain from all acts that are fraught with injury or malice and seek to acquire a knowledge of the Soul.[4] The man possessed of wisdom would not seek wealth for the performance of religious rites by ways that are unrighteous and that involve an abandonment of morality. Wealth earned by such means can never prove beneficial. Do thou then become a Kshatriya of this kind. Do thou restrain thy senses, be agreeable to thy friends, and cherish, according to the duties of thy order, thy subjects, servants, and children. Through the union of both prosperity and adversity (in man's life), there arise friendships and animosities.

[1]This verse is taken as a metaphorical statement. The three Asuras are, of course, *Kama*, *Krodha*, and *Lobha*. *Gaganagah* (staying in the firmament) is interpreted as 'existing in *Maya*. *Sapurah* as 'with their gross, subtile, and potential forms;' 'felled on the earth' is explained as 'merged into the pure chit.' The whole is taken to imply a spiritual destruction of all the evil passions and a restoration of man to his original state of purity.

[2]This chief of the Asura passions was *Mahamoha* or great Heedlessness. The word *Devas* here is taken to mean the senses. Of course, if verse 16 be not taken metaphorically, then may *Devas* be taken in its ordinary sense of the deities.

[3]The genius of the two languages being different, it is very difficult to render the phraseology of the first line. Literally rendered, the line would read 'they remain or stay on those acts, and establish them.' Besides being unidiomatic, the sentence would be unmeaning. 'To stay or remain on any act' is to adhere to it. 'To establish it' is to regard it as a precedent and cause it to be regarded by others as a precedent.

[4]*Samsiddhadhigamam* is explained by the commentator thus: *Samsiddhah* is *nityasiddah*, *i.e.*, *atman*; *tadadhigamam* is *atmajnanam*.

Thousands and thousands of existences are continually revolving (in respect of every Jiva), and in every mode of Jiva's existence these must occur.[1] For this reason, be thou attached to good qualities of every kind, but never to faults. Such is the character of good qualities that if the most foolish person, bereft of every virtue, hears himself praised for any good quality, he becomes filled with joy. Virtue and sin exist, O king, only among men. These do not exist among creatures other than man. One should therefore, whether in need of food and other necessaries of life or transcending such need, be of virtuous disposition, acquire knowledge, always look upon all creatures as one's own self, and abstain totally from inflicting any kind of injury. When one's mind becomes divested of desire, and when all Darkness is dispelled from it, it is then that one succeeds in obtaining what is auspicious.' "

SECTION CCXCVI

"Parasara said, 'I have now discoursed to thee on what the ordinances are of the duties in respect of one that leads the domestic mode of life. I shall now speak to thee of the ordinances about penances. Listen to me as I discourse on the topic. It is generally seen, O king, that in consequence of sentiments fraught with Rajas and Tamas, the sense of *meum,* born of attachment, springs up in the heart of the householder. Betaking oneself to the domestic mode of life, one acquires kine, fields, wealth of diverse kinds, spouses, children, and servants. One that becomes observant of this mode of life continually casts one's eye upon these objects. Under these circumstances, one's attachments and aversions increase, and one ceases to regard one's (transitory) possessions as eternal and indestructible. When a person becomes overwhelmed by attachment and aversion, and yields himself up to the mastery of earthly objects, the desire of enjoyment then seizes him, taking its rise from heedlessness, O king. Thinking that person to be blessed who has the largest share of enjoyments in this world, the man devoted to enjoyment does not, in consequence of his attachment thereto, see that there is any other happiness besides what waits upon the gratification of the senses. Overwhelmed with cupidity that results from such attachment, he then seeks to increase the number of his relatives and attendants, and for gratifying these latter he seeks to increase his wealth by every means in his power. Filled with affection for children, such a person commits, for the sake of acquiring wealth, acts that he knows to be evil, and gives way to grief if his wealth be lost. Having earned honours and always guarding against the defeat of his plans, he betakes himself to such means as would gratify his desire of enjoyment. At last he

[1]The very gods are subject to prosperity and adversity, and their effects of loves and hates. There is no mode of life in which these may not be found.

meets with destruction as the inevitable consequence of the conduct he pursues. It is well-known, however, that true felicity is theirs that are endued with intelligence, that are utterers of the eternal Brahma, that seek to accomplish only acts that are auspicious and beneficial, and that abstain from all acts that are optional and spring from desire alone.[1] From loss of all such objects in which are centred our affections, from loss of wealth, O king, and from the tyranny of physical diseases add mental anguish, a person falls into despair. From this despair arises an awakening of the soul. From such awakening proceeds study of the Scriptures. From contemplation of the import of the scriptures, O king, one sees the value of penance. A person possessed of the knowledge of what is essential and what accidental, O king, is very rare,—he, that is, who seeks to undergo penances, impressed with the truth that the happiness one derives from the possession of such agreeable objects as spouses and children leads ultimately to misery.[2] Penances, O child, are for all. They are ordained for even the lowest order of men (*viz.*, Sudras). Penances set the self-restrained man having the mastery over all his senses on the way to heaven. It was through penances that the puissant Lord of all creatures, O king, observing vows at particular intervals created all existent objects. The Adityas, the Vasus, the Rudras, Agni, the Aswins, the Maruts, the Viswedevas, the Saddhyas, the Pitris, the Maruts, the Yakshas, the Rakshasas, the Gandharvas, the Siddhas and the other denizens of heaven, and, indeed, all other celestials whatever, O child, have all been crowned with success through their penances. Those Brahmanas whom Brahmana created at the outset, succeeded through their penances in honouring not the Earth alone but the heaven also in which they roved at pleasure. In this world of mortals, they that are kings, and those others that are householders born in high families, have all become what they are only in consequence of their penances.[3] The silken robes they wear, the excellent ornaments that adorn their persons, the animals and vehicles they ride, and the seats they use are all the result of their penances. The many charming and beautiful women, numbering by thousands, that they enjoy, and their residence in palatial mansions, are all due to their penances. Costly beds and diverse kinds of delicious viands become theirs that act righteously. There is nothing in the three worlds, O scorcher of foes, that penances cannot attain. Even those that are destitute of true knowledge win Renunciation as the consequence of their penances.[4] Whether in affluent circumstances or miserable, a person should cast off

[1]After *sukham* supply *bhavati* or some such verb. *Tyajatam* stands by itself and refers to *kamya karma*, meaning they that abstain from such acts as are not *nitya* but as are only *kamya* or optional.

[2]The sense is that those who betake themselves to penances as the consequence of despair, are many. Those men, however, are very rare who adopt penances, being at once impressed that the happiness of domesticity is unreal and ends in misery.

[3]*i.e.*, their penances of past lives.

[4]I am not sure that I have correctly understood the second line of this verse. *Akritakarmanam* is explained by the commentator as *anut-pannatattwajnanam* and *upabhogapari-tyagah* is Renunciation or *Vairagyam phalani* has *tapasah* understood before it. But why *phalani* instead of *phalam*?

cupidity, reflecting on the scriptures, with the aid of his mind and understanding, O best of kings. Discontent is productive of misery. (Discontent is the result of cupidity). Cupidity leadeth to the stupefaction of the senses. The senses being stupefied, one's wisdom disappears like knowledge not kept up by continued application. When one's wisdom disappears, one fails to discriminate what is proper from what is improper. Hence, when one's happiness is destroyed (and one becomes subject to misery) one should practise the austerest of penances.[1] That which is agreeable is called happiness. That which is disagreeable is said to be misery. When penances are practised, the result is happiness. When they are not practised, the result is misery. Behold the fruits of practising and abstaining from penances![2] By practising stainless penances, people always meet with auspicious consequences of every kind, enjoy all good things, and attain to great fame.[3] He, however, who by abandoning (stainless penances), betakes himself to penances from desire of fruit, meets with many disagreeable consequences, and disgrace and sorrow of diverse kinds, as the fruits thereof, all of which have worldly possessions for their cause.[4] Notwithstanding the desirability of practising righteousness, penances, and gifts, the wish springs up in his mind of accomplishing all kinds of forbidden acts. By thus perpetrating diverse kinds of sinful acts, he goes to hell.[5] That person, O best of men, who, in both happiness and misery, does not fall away from the duties ordained for him, is said to have the scriptures for his eye. It is said that the pleasure one derives from the gratification of one's senses of touch, tongue, sight, scent, and hearing, O monarch, lasts only so long as a shaft urged from the bow takes in falling down upon the earth. Upon the cessation of that pleasure, which is so short-lived, one experiences the most keen agony. It is only the senseless that do not applaud the felicity of Emancipation that is unrivalled. Beholding the misery that attends the gratification of the senses, they that are possessed of wisdom cultivate the virtues of tranquillity and self-restraint for the purpose of attaining to Emancipation. In consequence of their righteous behaviour, wealth, and pleasure can never succeed in afflicting them.[6] Householders

[1]The second line of this verse concludes the argument. The *tasmat* has reference to all the statements before, and *not* to only the first line of 26. The statement in the second line is the same as the second line of verse 13 above.

[2]I expand the second line a little for making it intelligible.

[3]By 'stainless penances' is meant *nishkamam tapah* or penances undertaken without desire of fruit.

[4]*Tyaktwa* has *nishkalmasham tapah* understood after it. The order of the words is *Phalarthi apriyani* etc., *vishyatmakam tat phalam prapnoti*. The distinction between *nishkamam* and *sakamam tapah* is this; through the former one attains to happiness. Even the earthly wealth he earns becomes fraught with happiness; through the latter, however, one meets with diverse kinds of sorrow resulting from the earthly possessions he succeeds in obtaining.

[5]The grammar of the first line is this: *Dharme tapasi dane cha* (*sati avihitakarme*) *vidhitsa*, etc. If *vidhitsa* be taken with *dharma*, etc.,' the verse would be unmeaning.

[6]The first line is difficult to construe. *Tatah* means 'in consequence of the pain that attends the gratification of the senses.' *Sarvasya* refers to *vivekinah; jyayase phalartham* is 'for the sake of the highest fruit,' which, of course, is Emancipation. *Gunah* is 'same', dama, etc.'

may, without any compunction, enjoy wealth and other possessions that are obtained without Exertion. As regards, however, the duties of their order that are laid down in the scriptures, these, I am of opinion, they should discharge with the aid of Exertion.[1] The practice of those that are honoured, that are born in high families, and that have their eyes always turned towards the import of the scriptures, is incapable of being followed by those that are sinful and that are possessed of unrestrained minds. All acts that are done by man under the influence of vanity, meet with destruction. Hence, for them that are respectable and truly righteous there is no other act in this world to do than penance.[2] As regards, those house-holders, however, that are addicted to acts, they should, with their whole hearts, set themselves to acts. Following the duties of their order, O king, they should with cleverness and attention perform sacrifices and other religious rites. Indeed, as all rivers, male and female, have their refuge in the Ocean, even so men belonging to all the other orders have their refuge in the householder.' "

SECTION CCXCVII

"Janaka said, 'Whence, O great Rishi, does this difference of colour arise among men belonging to the different orders? I desire to know this. Tell me this, O foremost of speakers! The Srutis say that the offspring one begets are one's own self. Originally sprung from Brahmana, all the inhabitants of the earth should have been Brahmanas. Sprung from Brahmanas, why have men betaken themselves to practices distinguished from those of Brahmanas.'

"Parasara said, 'It is as thou sayst, O king! The offspring procreated are none else than the procreator himself. In consequence, however, of falling away from penance, this distribution into classes of different colours has

[1]The commentator points out that the object of this verse is to show that everything one owns or does is not the result of the past acts. Spouses, food, drink, etc., one obtains as the result of past acts or *praravdha karma*. In respect of these, *purushakara* or Exertion is weak. Hence, to put forth Exertion for their acquisition would not be wise. As regards the acquisition of righteousness, however, there Exertion is efficacious. Hence, one should, with Exertion, seek to conform to one's own duties as laid down in the scriptures. Without such a distinction between destiny (praravdha) and Exertion (purushakara), the injunctions and interdictions of the Scriptures would be unmeaning. The Burdwan translator, citing portions of the commentary without at all understanding them, makes utter nonsense of the verse. K.P. Singha gives the meaning correctly.

[2]Sacrifices and all other acts undertaken from a sense of vanity, are destructible as regards their consequences, for heaven is terminable. Penances, however, that are undertaken without desire of fruit are not so, for these lead to Emancipation. *Tesham* refers to those mentioned in the first line of verse 37. It should not be taken to mean men in general, as the Burdwan translator wrongly does.

taken place. When the soil becomes good and the seed also is good, the offspring produced become meritorious. If, however, the soil and seed become otherwise or inferior, the offspring that will be born will be inferior. They that are conversant with the scriptures know that when the Lord of all creatures set himself to create the worlds, some creatures sprang from his mouth, some from his arms, some from his thighs, and some from his feet. They that thus sprang from his mouth, O child, came to be called Brahmanas. They that sprang from his arms were named Kshatriyas. They, O king, that sprang from his thighs were the wealthy class called the Vaisyas. And, lastly, they that were born of his feet were the serving class, *viz.*, the Sudras. Only these four orders of men, O monarch, were thus created. They that belong to classes over and other than these are said to have sprung from an intermixture of these. The Kshatriyas called Atirathas, Amvashthas, Ugras, Vaidehas, Swapakas, Pukkasas, Tenas, Nishadas, Sutas, Magadhas, Ayogas, Karanas, Vratyas, and Chandalas, O monarch, have all sprung from the four original orders by intermixture with one another.'

"Janaka said, 'When all have sprung from Brahmana alone, how came human beings to have diversity in respect of race? O best of ascetics, an infinite diversity of races is seen in this world. How could men devoted to penances attain to the status of Brahmanas, though of indiscriminate origin? Indeed, those born of pure wombs and those of impure, all became Brahmanas.'

"Parasara said, 'O king, the status of high-souled persons that succeeded in cleansing their souls by penances could not be regarded as affected by their low births. Great Rishis, O monarch, by begetting children in indiscriminate wombs, conferred upon them the status of Rishis by means of their power of asceticism. My grandfather Vasishtha, Rishyasringa, Kasyapa, Veda, Tandya, Kripa, Kakshivat, Kamatha, and others, and Yavakrita, O king, and Drona, that foremost of speakers, and Ayu, and Matanga, and Datta, and Drupada, and Matsya, all these, O ruler of the Videhas, obtained their respective positions through penance as the means. Originally only four *Gotras* (races) arose, O monarch, *viz.*, Angiras, Kasyapa, Vasishtha, and Bhrigu. In consequence of acts and behaviour, O ruler of men, many other *Gotras* came into existence in time. The names of those *Gotras* have been due to the penances of those that have founded them. Good people use them.'

"Janaka said, 'Tell me, O holy one, the especial duties of the several orders. Tell me also what their common duties are. Thou art conversant with everything.'

"Parasara said, 'Acceptance of gifts, officiation at the sacrifices of others, and the teaching of pupils, O king, are the especial duties of the Brahmanas. The protection of the other orders is proper for the Kshatriya. Agriculture, cattle-rearing, and trade are the occupations of the Vaisyas. While service of the (three) regenerate classes is the occupation, O king, of the Sudras. I have now told thee what the especial duties are of the four orders, O monarch. Listen now to me, O child, as I tell thee what the common duties are of all the four orders. Compassion, abstention from injury, heedfulness.

giving to others what is due to them, Sraddhas in honour of deceased ancestors, hospitality to guests, truthfulness, subjugation of wrath, contentedness with one's own wedded wives, purity (both internal and external), freedom from malice, knowledge of Self, and Renunciation,—these duties, O king, are common to all the orders. Brahmanas, Kshatriyas, and Vaisyas,—these are the three regenerate orders. All of them have an equal right to the performance of these duties, O foremost of men. These three orders, betaking themselves to duties other than those laid down for them, come to grief, O monarch (and fall down from their own status), even as they go up and acquire great merit by taking for their model some righteous individual of their respective classes who is duly observant of his own duties. The Sudra never falls down (by doing forbidden acts); nor is he worthy of any of the rites of regeneration. The course of duties flowing from the Vedas is not his. He is not interdicted, however, from practising the three and ten duties that are common to all the orders. O ruler of the Videhas, Brahmanas learned in the Vedas, O monarch, regard a (virtuous) Sudra as equal to Brahmana himself. I, however, O king, look upon such a Sudra as the effulgent Vishnu of the universe, the foremost one in all the worlds.[1] Persons of the lowest order, desiring to exterminate the evil passions (of lust and wrath, etc.) may betake themselves to the observance of the conduct of the good; and, indeed, while so acting, they may earn great merit by performing all rites that lead to advancement, omitting the *mantras* that are utterable by the other orders while performing the self-same ceremonies. Wherever persons of the lowest order adopt the behaviour of the good, they succeed in attaining to happiness in consequence of which they are able to pass their time in felicity both here and hereafter.'

"Janaka said, 'O great ascetic, is man stained by his acts or is he stained by the order or class in which he is born? A doubt has arisen in my mind. It behoveth thee to expound this to me.'

"Parasara said, 'Without doubt, O king, both, *viz.*, acts and birth, are sources of demerit. Listen now to their difference. That man who, though stained by birth, does not commit sin, abstains from sin notwithstanding birth and acts. If, however, a person of superior birth perpetrates censurable acts, such acts stain him. Hence, of the two, *viz.*, acts and birth, acts stain man (more than birth).[2]

"Janaka said, 'What are those righteous acts in this world, O best of all regenerate persons, the accomplishment of which does not inflict any injury upon other creatures?'

"Parasara said, 'Hear from me, O monarch, about what thou askest me'

[1] *Kam* is *Brahmanam*. The commentator explains that Brahmana (the Creator) is equivalent to Brahmana; and that Vishnu is equivalent to Kshatriya. What is said, therefore, this verse (according to him) is that a Sudra, by practising the common duties of all the four orders, succeeds in his next life in becoming a Brahmana. Thus say Brahmanas learned the scriptures; but the opinion of Parasara is that such a Sudra, in his next life, takes birth a Kshatriya.

[2] I am not sure that I have understood these two verses correctly. Verse 33 is evidently a

viz., those acts free from injury which always rescue man. Those who, keeping aside their domestic fires, have dissociated themselves from all worldly attachments, become freed from all anxieties. Gradually ascending step by step, in the path of Yoga, they at last behold the stage of highest felicity (*viz.*, Emancipation).[1] Endued with faith and humility, always practising self-restraint, possessed of keen intelligence, and abstaining from all acts, they attain to eternal felicity. All classes of men, O king, by properly accomplishing acts that are righteous, by speaking the truth, and by abstaining from unrighteousness, in this world, ascend to heaven. In this there is no doubt.' "

SECTION CCXCVIII

"Parasara said, 'The sires, the friends, the preceptor, and the spouses of the preceptors of men that are destitute of devotion are unable to give to those men th merits that attach to devotion. Only they that are firmly devoted to such seniors, that speak what is agreeable to them, that seek their welfare, and that are submissive to them in behaviour, can obtain the merit of devotion. The sire is the highest of deities with his children. It is said that the sire is superior to the mother. The attainment of Knowledge is regarded as the highest acquisition. They that have subjugated the objects of the senses (by attainment of Knowledge), acquire what is highest (*viz.*, Emancipation). That Kshatriya prince who, repairing to the field of battle, receives wounds amid fiery shafts flying in all directions and burns therewith, certainly repairs to regions that are unattainable by the very deities and, arrived there, enjoys the felicity of heaven in perfect contentment. A Kshatriya should not, O king, strike one that is fatigued, or one that is frightened, or one that has been disarmed, or one that is weeping, or one that is unwilling to fight, or one that is unequipped with mail and cars and horse and infantry, or one that has ceased to exert oneself in the fight, or one that is ill, or one that cries for quarter, or one that is of tender years, or one that is old. A Kshatriya should, in battle, fight one of his order who is equipped with mail and cars and horse and infantry, who is ready for exertion and who occupies a position of equality. Death at the hands of one that is equal or of a superior is laudable, but not that at the hands of one that is low, or of one that is a coward, or of one that is a wretch. This is well-known. Death at the hands of one that is sinful, or of one that is of low birth and wicked conduct, O king, is inglorious and

[1] *Yathakarman* means 'from one stage to another.' *Karmapatham* is *yogam*. The stages here referred to are *vichara*, *vitarka*, *Ananda*, and *Asmita*. What is stated in this verse is that one who casts off all attachments, and who devotes himself to Yoga, succeeds in attaining to the felicity of Emancipation.

leads to hell. One whose period of life has run out cannot be rescued by anybody. Similarly, one whose period of life has not been exhausted can never be slain by any one.[1] One should prevent one's affectionate seniors from doing unto one (for one's benefit) such acts as are done by menials, as also all such acts as are fraught with injury to others. One should never desire to extend one's own life by taking the lives of others.[2] When they lay down their lives, it is laudable for all householders observant of the duties of men living in sacred places to lay down their lives on the banks of sacred streams.[3] When one's period of life becomes exhausted, one dissolves away into the five elements. Sometimes this occurs suddenly (through accidents) and sometimes it is brought about by (natural) causes.[4] He who, having obtained a body, brings about its dissolution (in a sacred place by means of some inglorious accident), becomes invested with another body of a similar kind. Though set on the path of the Emancipation, he yet becomes a traveller and attains to another body like a person repairing from one room into another.[5] In the matter of such a man's attainment of a second body (notwithstanding his death in a sacred spot) the only cause is his accidental death. There is no second cause. That new body which embodied creatures obtain (in consequence of the accidental character of their deaths in sacred places) comes into existence and becomes attached to Rudras and Pisachas.[6] Learned men, conversant with Adhyatma, say that the body is a conglomeration of arteries and sinews and bones and much repulsive and impure matter and a compound of (primal) essences, and the senses and objects of the senses born of desire, all having an outer cover of skin close to them. Destitute (in reality) of beauty and other accomplishments, this conglomeration, through force of the desires of a previous life, assumes a human form.[7] Abandoned by the

[1]The Burdwan translator wrongly renders the second line of this verse. All the texts read his line in the same way.

[2]*Snigdhais* implies affectionate seniors such as mothers, etc.; *karmani* is explained by the Commentator as *abhyanga-karmani*, *i.e.*, the rubbing of oil, etc., Such acts, when children are ill, are often done unto them by mothers. This is forbidden, for they are menial offices which seniors should never be permitted to perform.

[3]*Vinasamabhikankhatam* is explained in the alternative by the commentator in a very fanciful way. *Kriyavatam* is explained as 'observant of the duties of Tirthavasins.'

[4]The commentator is for explaining the second line exoterically.

[5]*Dehat* is *Deham prapya*. *Yena* is *yena pumsa*. *Upapaditam* has reference to *panchatwam* in the previous verse. The sense of the verse is this: he who meets with a sudden death in a *tirtha* or sacred place, does not become emancipated but obtains another body in his next life similar to the one he loses. *Adhyanam gatakah* is that though set or placed on the path of Emancipation, yet he becomes a traveller : his state is due to the inglorious manner of his dissolution.

[6]The object of this verse is to show that the man dying in a sacred place becomes reborn as a Rudra or a Pisacha and quickly attains to Emancipation in consequence of his continuity to Siva. *Mokshabhuteshu* is *Moksha-yogyeshu*. The neuter form of *taddeham* is *arsha*.

[7]*Gunanancha* in the second line of verse 14 refers to the objects of the senses, which, as explained in previous Sections, have no independent existence, for they exist only as they exist in desire. The compound of the primal essences and the other things mentioned assumes different shapes through the force of the desires of previous lives.

owner, the body becomes inanimate and motionless. Indeed, when the primal ingredients return to their respective natures, the body mingles with the dust. Caused by its union with acts, this body reappears under circumstances determined by its acts. Indeed, O ruler of the Videhas, under whatever circumstances this body meets with dissolution, its next birth, determined by those circumstances, is seen to enjoy and endure the fruits of all its past acts. Jiva, after dissolution of the body it inhabited, does not, O king, take birth in a different body immediately. It roves through the sky for some time like a spacious cloud. Obtaining a new receptacle, O monarch, it then takes birth again. The soul is above the mind. The mind is above the senses. Mobile creatures, again, are foremost of all created objects. Of all mobile creatures those that have two legs are superior. Amongst two-legged creatures, those that are regenerate are superior. Amongst those that are regenerate they that are possessed of wisdom are superior. Amongst them that are possessed of wisdom they that have succeeded in acquiring a knowledge of the soul are superior. Amongst those that are possessed of a knowledge of the soul, they that are endued with humility are superior. Death follows birth in respect of all men. This is settled. Creatures, influenced by the attributes of Sattwa, Rajas, and Tamas, pursue acts which have an end.[1] That man is regarded as righteous who meets with dissolution when the Sun is in the northern declension, and at a time and under a constellation both of which are sacred and auspicious. He is righteous who, having cleansed himself of all sins and accomplished all his acts according to the best of his power and having abstained from giving pain to any man, meets with death when it comes. The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers, and at the teeth of animals, is said to be an inglorious one.[2] Those men that are righteous never incur such or similar deaths even if they be afflicted with mental and physical diseases of the most agonising kind. The lives of the righteous, O king, piercing through the Sun, ascend into the regions of Brahma. The lives of those that are both righteous and sinful rove in the middle regions. The lives of those that are sinful sink into the lowest depths. There is only one foe (of man) and not another. That foe is identifiable with Ignorance, O king. Overwhelmed by it, one is led to perpetrate acts that are frightful and exceedingly cruel. That foe for resisting which one should put forth one's power by waiting upon the aged according to the duties laid down in the Srutis—that foe which cannot be overcome except by steady endeavours,—meets with destruction, O king, only when it is crushed by the shafts of wisdom.[3] The man desirous of achieving merit should at first study the Vedas and observe penances, becoming a Brahmacharin. He should next, entering the

[1]Acts are all perishable in respect of their consequences.

[2]It is difficult to give foreigners an idea of what is called *Apamrityu*. All deaths that are caused by such accidents as involve ignominy are called *Apamrityu*. Death from snake-bite, from a fall, by drowning, at the horns of an animal, etc., are instances of *Apamrityu*.

[3]Both *yasya* and *sa* refer to the foe called 'Ignorance.' *Rajaputra* is a vocative. *Parair* is *nasyati*.

domestic mode of life, perform the usual Sacrifices. Establishing his race, he should then enter the forest, restraining his senses, and desirous of winning Emancipation. One should never emasculate oneself by abstaining from any enjoyment. Of all births, the status of humanity is preferable even if one has to become a Chandala. Indeed, O monarch, that order of birth (*viz.*, humanity) is the foremost, since by becoming a human being one succeeds in rescuing one's self by meritorious acts. Men always perform righteous acts, O lord, guided by the authority of the Srutis, so that they may not fall away from the status of humanity. That man who, having attained to the status of humanity that is so difficult of attainment, indulges in malice, disregards righteousness and yields himself up to desire, is certainly betrayed by his desires.[1] That man who looks upon all creatures with eyes guided by affection, regarding them worthy of being cherished with loving aid, who disregards all kinds of wealth, who offers them consolation, gives them food, address them in agreeable words, and who rejoices in their happiness and grieves in their griefs, has never to suffer misery in the next world. Repairing to the Saraswati, the Naimisha woods, the Pushkara waters, and the other sacred spots on earth, one should make gifts, practise renunciation, render one's aspect amiable, O king, and purify one's body with baths and penances. Those men who meet with death within their houses should have the rites of cremation performed upon their persons. Their bodies should be taken to the crematorium on vehicles and there they should be burnt according to the rites of purification that have been laid down in the scriptures. Religious rites, beneficial ceremonies, the performance of sacrifices, officiation at the sacrifices of others, gifts, the doing of other meritorious acts, the performance, according to the best of one's power, of all that has been ordained in the case of one's deceased ancestors,—all these one does for benefiting one's own self. The Vedas with their six branches, and the other scriptures, O king, have been created for the good of him who is of stainless acts.'

"Bhishma continued, 'All this was said by that high-souled sage unto the ruler of the Videhas, O king, in days of old for his benefit.' "

SECTION CCXCIX

"Bhishma said, 'Once again Janaka, the ruler of Mithila, questioned the high-souled Parasara endued with certain knowledge in respect of all duties.'

"Janaka said, 'What is productive of good? What is the best path (for living creatures)? What is that which being accomplished is never destroyed? What is that spot repairing whither one has not to come back? Tell me all this, O thou of high intelligence!'

[1] *Vanchate* is preceded by *kamena* understood.

"Parasara said, 'Dissociation (from attachments) is the root of what is good.[1] Knowledge is the highest path. Penances practised are never destroyed. Gifts also, made to deserving persons, are not lost. When one, breaking the bonds of sin, begins to take pleasure in righteousness, and when one makes that highest of all gifts, *viz.*, the pledge of harmlessness unto all creatures, then does one achieve success. He who gives away thousands of kine and hundreds of horses (to deserving persons), and who gives unto all creatures the pledge of harmlessness, receives in return the pledge of harmlessness from all. One may live in the midst of all kinds of wealth and enjoyment, yet, if blessed with intelligence, one does not live in them: while he that is destitute of intelligence lives wholly in objects of enjoyment that are even unsubstantial.[2] Sin cannot attach to a man of wisdom even as water cannot drench the leaves of the lotus. Sin adheres more firmly to him who is without attachment even as lac and wood adhere firmly to each other. Sin, which cannot be extinguished except by endurance of its fruits, never abandons the doer. Verily, the doer, when the time comes, has to endure the consequences arising from it.[3] They, however, that are of cleansed souls and that realise the existence of Brahma, are never afflicted by the fruits of their acts. Heedless in respect of one's senses of knowledge and of action, one that is not conscious of one's wicked acts, and whose heart is attached to both good and bad, becomes afflicted with great fear. One who at all times becomes entirely freed from attachments and who completely subjugates the passion of wrath. is never stained by sin even if he lives in the enjoyment of worldly objects. As a dyke built across a river, if not washed away, causes the waters thereof to swell up, even so the man who, without being attached to objects of enjoyments, creates the dyke of righteousness whose materials consist of the limitations set down in the scriptures, has never to languish. On the other hand. his merits and penances increase. As the pure gem (called Suryakanta) absorbs and attracts to itself, the rays of the Sun, even so, O tiger among kings, does Yoga proceed by help of concentrated attention.[4] As sesame seeds, in consequence of their repeated intermingling with (fragrant) flowers, become in respect of quality very agreeable, even so the quality of Sattwa arises in men in proportion to the measure of their association with persons of cleansed souls.[5] When one becomes desirous of dwelling in heaven, one

[1]It has been explained in previous sections that *sreyas* or *nisreyas* means good or excellent as applied to moral merit.

[2]By *buddhiman* is meant the man who is freed from attachment. Similarly, by *durbuddhih* is meant the man who is the slave of attachments.

[3]*Karanapekshi* is thus explained by the commentator: *karanaphaladanatmika kriya tannirvittyapekshi*. The sense is that sin can never be destroyed except by endurance of its fruits.

[4]The sense is that after the manner of the fabulous gem, *Jiva* attracts to itself, through Yoga, the status of Brahma.

[5]The Burdwan translator, without understanding the commentary, makes utter nonsense of this verse. K.P. Singha is not far wrong, but he does not bring out the principal point which is sought to be inculcated here. Sesame seeds are repeatedly mixed with fragrant flowers. The more they are so mixed the more fragrant do they become. After the same

casts off one's spouses and wealth and rank and vehicles and diverse kinds of good acts. Indeed, when one attains to such a frame of mind, one's understanding is said to be dissociated from the objects of the senses. That man (on the other hand) who, with understanding attached to the objects of the senses, becomes blind to what is for his real good, is dragged (to his ruin) by his heart which runs after all worldly objects, like a fish (dragged to its ruin) by the bait of meat. Like unto the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another. They are as destitute of vigour as the pith of the banana plant. (Left to themselves) they sink in the world's ocean like a boat (made of weak materials). There is no fixed time for the acquisition of righteousness. Death waits for no man. When man is constantly running toward the jaws of Death, the accomplishment of righteous acts is proper at all times. Like a blind man who, with attention, is capable of moving about his own house, the man of wisdom, with mind set on Yoga, succeeds in proceeding along the track (he should follow).[1] It has been said that death arises in consequence of birth. Birth is subject to the sway of death. One unacquainted with the course of the duties of Emancipation revolves like a wheel between birth and death, unable to free oneself from that fate. One who walketh along the track recommended by the understanding earns happiness both here and hereafter. The Diverse are fraught with misery; while the Few are productive of happiness. Fruits represented by the not-Soul are said to constitute the Diverse. Renunciation is (said to constitute the Few and that is) productive of the soul's happiness.[2] As the lotus stalk quickly leaves the mire attached to it, even so the Soul can speedily cast off the mind.[3] It is the mind that at first inclines the Soul to Yoga The latter then merges the former into itself. When the Soul achieves success in Yoga, it then beholds itself uninvested with attributes.[4] Engaged amid the objects of the senses, one who regards such engagement to be one's employment falleth away from one's true employment in consequence of such devotion to those objects. The soul of the wise man attains, through its

manner, men acquire the quality of *Sattwa* by associating with persons of cleansed souls. The measure of *Sattwa* is dependent on the measure of the association.

[1]The track is that of Knowledge. Vide verse 3 above.

[2]Having used the words *vistaran* (Diverse) and *samkshepah* (Few), in the second line of this triplet, the speaker explains their meaning in the third. By 'Diverse' is meant all those fruits that consist of unstable enjoyments; hence, the diverse acts laid down in the Vedas and other scriptures. By 'Few' is meant Renunciation, or abstention from acts. What is said, therefore, in this verse is this: they that betake themselves to acts, which for their fruits all sorts of enjoyment, meet with misery; while they that abstain from acts or practise Renunciation meet with happiness. Both the vernacular versions are incorrect.

[3]It is difficult to understand what is meant by this verse. By progress in Yoga, the Soul can certainly cast off the mind and other attributes by which it is invested. The simile is unintelligible. The stalk of the lotus has its roots in mire. Does the first line mean, therefore, that the stalk speedily springs upwards and leaves the mire at its roots?

[4]The commentator explains that the intention of this verse is to explain that the universe which is created by the mind is destroyed afterwards by the mind itself.

righteous acts, to a state of high felicity in heaven, while that of the man who is not possessed of wisdom sinks very low or obtains birth among intermediate creatures. As a liquid substance, if kept in a baked earthen vessel, does not escape therefrom but remains undiminished, after the same manner one's body with which one has undergone austerities enjoys (without rejecting) all objects of enjoyment (up to what are contained in the region of Brahma himself). Verily, that man who enjoys worldly objects can never be emancipated. That man, on the other hand, who casts off such objects (in this world), succeeds in enjoying great happiness hereafter. Like one afflicted with congenital blindness and, therefore, incapable of seeing his way, the sensualist, with soul confined in an opaque case, seems to be surrounded by a mist and fails to see (the true object for which he should strive). As merchants, going across the sea, make profits proportioned to their capital, even so creatures, in this world of mortals, attain to ends according to their respective acts. Like a snake devouring air, Death wanders in this world made up of days and nights in the form of Decrepitude and devours all creatures. A creature, when born, enjoys or endures the fruits of acts done by him in his previous lives. There is nothing agreeable or disagreeable which one enjoys or endures without its being the result of the acts one has done in one's previous lives. Whether lying or proceeding, whether sitting idly engaged in his occupations, in whatever state a man may be, his acts (of past lives) good or bad always approach him. One that has attained to the other shore of the ocean, wishes not to cross the main for returning to the shore whence he had sailed.[1] As the fisherman, when he wishes, raises with the help of his chord his boat sunk in the waters (of a river or lake), after the same manner the mind, by the aid of Yoga-contemplation, raises Jiva sunk in the world's ocean and unemancipated from consciousness of body.[2] As all rivers running towards the ocean, unite themselves with it, even so the mind, when engaged in Yoga, becomes united with primal Prakriti.[3] Men whose minds become bound by diverse chains of affection, and who are engulfed in ignorance, meet with destruction like houses of sand in water.[4] That embodied creature who regards his body as only a house and purity (both external and internal) as its sacred water, and who walks along the path of the understanding, succeeds

[1]The sense is that one who has cast off objects of enjoyment and become emancipated, does not obtain rebirth.

[2]I follow the commentator in his exposition of this verse. The practice of fishermen (in India) is to sink their boats when they leave them for their homes, and to raise them again when they require them the next day. They do not leave their boats afloat for fear of the injury the waves may do to them by tossing them too much.

[3]By *Prakriti* here is meant the harmony of *Sattwa*, *Rajas*, and *Tamas*. As long as these three qualities are in harmony with one another, *i.e.*, as long as there is no preponderance in any of them over the other two, so long there cannot be creation or the operations of the *buddhi* or understanding.

[4]In this verse the word *Prakriti* is used in an entirely different sense. It means here Ignorance.

in attaining to happiness both here and hereafter.[1] The Diverse are productive of misery; while the Few are productive of happiness. The Diverse are the fruits represented by the not-Soul. Renunciation (which is identical with Few) is productive of the soul's benefit.[2] One's friends who spring up from one's determination, and one's kinsmen whose attachment is due to (selfish) reasons, one's spouses and sons and servants, only devour one's wealth. Neither the mother, nor the father, can confer the slightest benefit upon one in the next world. Gifts constitute the diet upon which one can subsist. Indeed, one must have to enjoy the fruits of one's own acts.[3] The mother, the son, the sire, the brother, the wife, and friends, are like lines traced with gold by the side of gold itself.[4] All acts, good and bad, done in past lives come to the doer. Knowing that everything one enjoys or endures at present is the result of the acts of past lives, the soul urges the understanding on different directions (so that it may act in such a way as to avoid all unpleasant fruits). Relying on earnest endeavour, and equipped with proper aids, he who sets himself to accomplish his tasks never meets with failure. As the rays of light never abandon the Sun, even so prosperity never abandons one who is endued with undoubting faith. That act which a man of stainless soul does with faith and earnestness, with the aid of proper means, without pride, and with intelligence, becomes never lost. A creature obtains from the very time of his abode in the mother's womb all his own acts good and bad that were achieved by him in his past lives. Death, which is irresistible, aided by Time which brings about the destruction of life, leads all creatures to their end like wind scattering the dust of sawed timber.[5] Through acts good and bad performed by himself in his past lives, man obtains gold and animals and spouses, and children, and honour of birth, and possessions of value, and his entire affluence.'

"Bhishma continued, 'Thus addressed conformably to the truth by the

[1] *Sariragriha-sanjnasya* is 'of one who regards his body to be an accompaniment of the Soul instead of regarding it to be the Soul.' 'Who regards purity as its sacred water', *i.e.*, who, without resorting to the sacred waters whither others go for cleansing themselves, thinks that purity, both internal and external, is capable of cleansing him.

[2] Vide note to verse 21 above.

[3] The object of the verse is to show that one should not, for the sake of friends and kinsmen and spouses and children, abstain from pursuing one's true end. The practice of charity again is the true diet which supports a man.

[4] *Astapadapada* is a weight of gold. The word, as used in this verse, means a quantity of gold. Whether the reading be *mudreva* or *sutrena*, the sense remains unchanged. What is said here is that the mother, etc., are like lines traced with gold by the side of real gold; *i.e.*, the mother, etc., are of no value or use in the acquisition of prosperity. K.P. Singha misses the meaning. The Burdwan translator, however, makes a most ridiculous exhibition of himself. Without understanding the commentary at all, in fact, not having been able to read the words of the commentary aright, he has produced a ridiculous jargon that is utterly unintelligible. *Daksha* is a vocative, meaning 'possessed of cleverness.' The words *he daksha yatha*, etc., of the commentator are read by the Burdwan Pundit as: *deha-kshaya*, etc.'

[5] *Apariharavan* is incapable of being resisted. *Samagatih* as wind. *Asmasara-vihitam* is 'made by means of iron or the saw.' *Asmasara* stands here for *krakacha* or *karapatra*.

sage, Janaka, that foremost of righteous persons, O king, heard everything the Rishi said and obtained great happiness from it.' "

SECTION CCC

"Yudhishthira said, 'O grandsire, learned men praise truth, self-restraint, forgiveness, and wisdom. What is thy opinion of these virtues?'

"Bhishma said, 'In this connection I shall recite to thee an old narrative, O Yudhishthira, of the discourse between the Sadhyas and a Swan. Once on a time the Unborn and eternal Lord of all creatures (*viz.*, Brahman), assuming the form of a golden Swan, wandered through the three worlds till in course of his wanderings he came upon the Sadhyas.'

"The Sadhyas said, 'O lord, we are the deities called Sadhyas. We like to question thee. Indeed, we would ask thee about the religion of Emancipation. Thou art well-acquainted with it. We have heard, O bird, that thou art possessed of great learning, and eloquent and wise of speech. O bird, what dost thou think is the highest of all objects? O high-souled one, in what does thy mind find pleasure? Do thou, therefore, O foremost of birds, instruct us as to what that one act is which thou regardest as the foremost of all acts, and by doing which, O chief of the feathery creation, one may soon be freed from all bonds.'

"The Swan said, 'Ye who have drunk Amrita, I have heard that one should have recourse to these, *viz.*, penances, self-restraint, truth, and subjugation of the mind. Untying all the knots of the heart, one should also bring under one's control both what is agreeable and what is disagreeable.[1] One should not wound the vitals of others. One should not be an utterer of cruel speeches. One should never take scriptural lectures from a person that is mean. One should never utter such words as inflict pain on others, as cause others to burn (with misery), and as lead to hell. Wordy shafts fall from the lips. Pierced therewith one (to whom they are directed) burns incessantly. Those shafts do not strike any part other than the very vitals of the person aimed. Hence he that is possessed of learning should never aim them at others. If a person deeply pierces a man of wisdom with wordy shafts, the wise man should then adopt peace (without giving way to wrath). The man who, though sought to be angered, rejoices without yielding to anger, taketh away from the provoker all his merits. That man of righteous soul, who, full of joy and freed from malice, subdues his blazing wrath which, if indulged, would lead him to speak ill of others and verily

[1]The commentator explains that by *tapah* is meant the practice or observance of one's own duties. *Damah* is restraining the senses. *Satyam* is truthfulness of speech, and *atma-guptih* is subjugation of the mind. The knots are attachments and desires, etc.

become his foe, takes away the merits of others. As regards myself, I never answer when another speaks ill of me. If assailed, I always forgive the assault. The righteous are of opinion that forgiveness and truth and sincerity and compassion are the foremost (of all virtues). Truth is the arcanum of the Vedas. The arcanum of Truth is self-restraint. The arcanum of self-restraint is Emancipation. This is the teaching of all the scriptures. I regard that person to be Brahmana and Muni who subjugates the rising impulse of speech, the impulse of wrath appearing in the mind, the impulse of thirst (after unworthy things), and the impulses of the stomach and the organ of pleasure. One who does not yield to wrath is superior to one who does. One who practises renunciation is superior to one who does not. One who possesses the virtues of manhood is superior to one who has them not. One who is endued with knowledge is superior to one who is destitute of it. Assailed with harsh speeches one should not assail in return. Indeed, one who, under such circumstances, renounces wrath, succeeds in burning the assailant and taking away all his merits.[1] That person who when assailed with harsh speeches does not utter a harsh word in reply, who when praised does not utter what is agreeable to him that praises, who is endued with such fortitude as not to strike in return when struck and not to even wish evil to the striker, finds his companionship always coveted by the gods. He that is sinful should be forgiven as if he were righteous, by one that is insulted, struck, and calumniated. By acting in this way one attains to success. Though all my objects have been fulfilled, yet I always wait reverentially on those that are righteous. I have no thirst. My wrath hath been suppressed. Seduced by covetousness I do not fall away from the path of righteousness. I do not also approach any one (with solicitations) for wealth.[2] If cursed, I do not curse in return. I know that self-restraint is the door of immortality. I disclose unto you a great mystery. There is no status that is superior to that of humanity. Freed from sin like the Moon from murky clouds, the man of wisdom, shining in resplendence, attains to success by patiently waiting for his time. A person of restrained soul, who becomes the object of adoration with all by becoming the foremost of the supporting pillars of the universe, and towards whom only agreeable words are spoken by all, attains to the companionship of the deities. Revilers never come forward to speak of the merits of a person as they speak of his demerits. That person whose speech and mind are properly restrained and always devoted to the Supreme, succeeds in attaining to the fruits of the Vedas, Penances, and Renunciation. The man of wisdom should never revile (in return) those that are destitute of merit, by uttering their dispraise and by insults. He should not extol others (being extolled by them) and should never injure themselves. The man endued with wisdom and learning regards revilement as nectar. Reviled, he sleeps without anxiety. The reviler, on the other hand, meets with destruction. The sacrifices that one performs in

[1] *i.e.*, the assailant, finding his victim forgiving, himself burns with repentance.

[2] *Vishayena yami* is the correct reading; *i.e.*, then here is palatal, and *vishayena* is in the instrumental case. The Bengal reading is vicious, for it reads *Vishaye nayami*.

anger, the gifts one makes in anger, the penances one undergoes in anger, and the offerings and libations one makes to the sacred fire in anger, are such that their merits are robbed by Yama. The toil of an angry man becomes entirely fruitless. Ye foremost of immortals, that person is said to be conversant with righteousness whose four doors, *viz.*, the organ of pleasure, the stomach, the two arms, and speech, are well-restrained. That person who, always practising truth and self-restraint and sincerity and compassion and patience and renunciation, becomes devoted to the study of the Vedas, does not covet what belongs to others, and pursues what is good with a singleness of purpose, succeeds in attaining to heaven. Like a calf sucking all the four teats of its dam's udders, one should devote oneself to the practice of all these virtues. I do not know whether anything exists that is more sacred than Truth. Having roved among both human beings and the deities, I declare it that Truth is the only means for reaching heaven even as a ship is the only means for crossing the ocean. A person becomes like those with whom he dwells, and like those whom he reverences, and like to what he wishes to be. If a person waits with reverence on him who is good or him who is otherwise, if he waits with reverence on a sage possessed of ascetic merit or on a thief, passes under his way and catches his hue like a piece of cloth catching the dye in which it is steeped. The deities always converse with those that are possessed of wisdom and goodness. They, therefore, never entertain the wish for even seeing the enjoyments in which men take pleasure. The person who knows that all objects of enjoyment (which human beings cherish) are characterised by vicissitudes, has few rivals, and is superior to the very Moon and the Wind.[1] When the Purusha that dwells in one's heart is unstained, and walks in the path of the righteous, the gods take a pleasure in him. The gods from a distance cast off those that are always devoted to the gratification of their organs of pleasure and the stomach, that are addicted to thieving, and that always indulge in harsh speeches, even if they expiate their offences by performing the proper rites. The gods are never pleased with one of mean soul, with one who observes no restrictions in the matter of food, and with one who is of sinful deeds. On the other hand, the gods associate with those men that are observant of the vow of truth, that are grateful, and that are engaged in the practice of righteousness. Silence is better than speech. To speak the truth is better than silence. Again to speak truth that is connected with righteousness is better than to speak the truth. To speak that which, besides being true and righteous, is agreeable, is better than to speak truth connected with righteousness.'

"The Sadhyas said, 'By what is this world covered? For what reason does

[1]The Moon is endued with nectar, and, therefore, might have been such a man's equal; but the Moon waxes and wanes; therefore, the Moon cannot approach to an equality with such a man who is the same under all changes. Similarly, the wind, though unstained by the dust it bears is not the equal of such a man; for the wind is changeful, having slow, middling, and quick motion. The Burdwan translator makes utter nonsense of the reference to the Moon and the wind. K.P. Singha gives the sense correctly.

one fail to shine? For what cause do people cast off their friends? For what reason do people fail to attain to heaven?'

"The Swan said, 'The world is enveloped by (the darkness of) Ignorance. Men fail to shine in consequence of malice. People cast off friends, induced by covetousness. Men fail to attain to heaven in consequence of attachment.'

"The Sadhyas said, 'Who alone among the Brahmanas is always happy? Who alone amongst them can observe the vow of silence though dwelling in the midst of many? Who alone amongst them, though weak, is still regarded as strong? And who alone amongst them does not quarrel?'

"The Swan said, 'He alone amongst the Brahmanas that is possessed of wisdom is always happy. He alone amongst the Brahmanas that is possessed of wisdom succeeds in observing the vow of silence, though dwelling in the midst of many. He alone amongst the Brahmanas who is possessed of wisdom, though actually weak, is regarded as strong. He alone amongst them that has wisdom succeeds in avoiding quarrel.'[1]

"The Sadhyas said, 'In what consists the divinity of the Brahmanas? In what their purity? In what their impurity? And in what their status of humanity?'

"The Swan said, 'In the study of the Vedas is the divinity of the Brahmanas. In their vows and observances is their purity. In obloquy is their impurity. In death is their humanity.'[2]

"Bhishma continued, 'Thus have I recited to thee excellent narrative of the discourse between the Sadhyas (and the Swan). The body (both gross and subtile) is the origin of acts, and existence or Jiva is truth.' "

SECTION CCCI

"Yudhishthira said, 'It behoveth thee to explain to me, O sire, what the difference is between the Sankhya and the Yoga system of philosophy. O foremost one of Kuru's race, everything is known to thee, O thou that art conversant with all duties!'

"Bhishma said, 'The followers of Sankhya praise the Sankhya system and those regenerate persons tnat are Yogins praise the Yoga system. For establishing the superiority of their respective systems, each calls his own system to be the better. Men of wisdom devoted to Yoga assign proper and very good reasons, O crusher of foes, for showing that one that does not believe in the existence of God cannot attain to Emancipation. Those regenerate

[1]The commentator explains that the object of this verse is to show the merits of that man whose ignorance has disappeared.

[2]*i.e.*, when Brahmanas incur obloquy they are said to become impure; they are again regarded as possessing the status of humanity only because they die.

persons, again, that are believers in the Sankhya doctrines advance good reasons for showing that one, by acquiring true knowledge of all ends, becomes dissociated from all worldly objects, and, after departing from this body, it is plain, becomes emancipated and that it cannot be otherwise. Men of great wisdom have thus expounded the Sankhya philosophy of Emancipation. When reasons are thus balanced on both sides, those that are assigned on that side which one is otherwise inclined to adopt as one's own, should be accepted. Indeed, those words that are said on that side should be regarded as beneficial. Good men may be found on both sides. Persons like thee may adopt either opinion. The evidences of Yoga are addressed to the direct ken of the senses; those of Sankhya are based on the scriptures. Both systems of philosophy are approved by me, O Yudhishthira. Both those systems of science, O king, have my concurrence and are concurred in by those that are good and wise. If practised duly according to the instructions laid down, both would, O king, cause a person to attain to the highest end. In both systems purity is equally recommended as also compassion towards all creatures, O sinless one. In both, again, the observance of vows has been equally laid down. Only the scriptures that point out their paths are different.'

"Yudhishthira said, 'If the vows, the purity, the compassion, and the fruits thereof recommended in both systems be the same, tell me, O grandsire, for what reason then are not their scriptures (in respect of the paths recommended) the same?'

"Bhishma said, 'By casting off, through the aid of Yoga, these five faults *viz.*, attachment, heedlessness, affection, lust, and wrath, one attains to Emancipation. As large fishes, breaking through the net, pass into their own element (for ranging in felicity), after the same manner, Yogins (breaking through lust and wrath, etc.) become cleansed of all sins and attain to the felicity of Emancipation. As powerful animals, breaking through the nets in which hunters enmesh them, escape into the felicity of freedom, after the same manner, Yogins, freed from all bonds, attain to the sinless path that leads to Emancipation. Truly, O king, breaking through the bonds born of cupidity, Yogins, endued with strength, attain to the sinless and auspicious and high path of Emancipation. Feeble animals, O monarch, entangled in nets, are without doubt, destroyed. Even such is the case with persons destitute of the puissance of Yoga. As weak fishes, O son of Kunti, fallen into the net, become entangled in it, even so, O monarch, men destitute of the puissance of Yoga, encounter destruction (amid the bonds of the world). As birds, O chastiser of foes, when entangled in the fine nets of fowlers (if weak) meet with their ruin but if endued with strength effect their escape, after the same manner does it happen with Yogins, O chastiser of foes. Bound by the bonds of action, they that are weak meet with destruction, while they that are possessed of strength break through them. A small and weak fire, O king, becomes extinguished when large logs of timber are placed upon it. Even so the Yogin that is weak, O king, meets with ruin (when brought in contact with the world and its attachments). The same fire, however, O monarch, when it becomes strong, would (without being extinguished) burn with the aid of the

wind, the whole Earth. After the same manner, the Yogin, when grown in strength, burning with energy, and possessed of might, is capable of scorching the entire Universe like the Sun that rises at the time of the universal dissolution. As a weak man, O king, is swept away by a current, even so is a weak Yogin helplessly carried away by objects of the senses. An elephant withstands a mighty current. After the same manner, a Yogin, having acquired Yoga-puissance, withstands all objects of the senses. Independent of all things, Yogins, endued with Yoga-puissance and invested with lordship, enter into (the hearts of) the very lords of creation, the Rishis, the deities, and the great Beings in the universe. Neither Yama, nor the Destroyer, nor Death himself of terrible prowess, when angry, ever succeeds in prevailing over the Yogin, O king, who is possessed of immeasurable energy. The Yogin, acquiring Yoga-puissance, can create thousands of bodies and with them wander over the earth. Some amongst them enjoy objects of the senses and then once more set themselves to the practice of the austerest penances, and once again, like the Sun (withdrawing his rays), withdraw themselves from such penances.[1] The Yogin, who is possessed of strength and whom bonds bind not, certainly succeeds in attaining to Emancipation. I have now discoursed to thee, O monarch, on all these powers of Yoga. I shall once more tell thee what the subtile powers of Yoga are with their indications. Hear, O chief of Bharata's race, the subtile indications of the *Dharana* and the *Samadhi* of the Soul (such as Yoga brings about).[2] As a bowman who is heedful and attentive succeeds in striking the aim, even so the Yogin with absorbed soul, without doubt, attains to Emancipation. As a man fixing his mind on a vessel full of some liquid (placed on his head) heedfully ascends a flight of steps, even so the Yogin, fixed and absorbed in his soul, cleanses it and makes it as effulgent as the Sun. As a boat, O son of Kunti, that is tossed on the bosom of the sea is very soon taken by a heedful boatman to the other shore, even so the man of knowledge by fixing his soul in *Samadhi*, attains to Emancipation, which is so difficult to acquire, after casting off his body, O monarch. As a heedful charioteer, O king, having yoked good steeds (unto his car) takes the car-warrior to the spot he wishes, even so the Yogin, O monarch, heedful in *Dharana*, soon attains to the highest spot (*viz.*, Emancipation) like a shaft let off from the bow reaching the object aimed at. The Yogin who stays immovably after having entered his self into the soul, destroys his sins and obtains that indestructible spot which is the possession of those that are righteous. That Yogin who, heedfully observant of high vows, properly unites, O king, his Jiva-soul with the subtile Soul in the navel, the throat, the head, the heart, the chest, the sides, the eye, the ear, and the nose, burns all his acts good and bad of even mountain-like proportions, and having recourse to excellent Yoga, attains to Emancipation.'

"Yudhishthira said, 'It behoveth thee to tell me, O grandsire, what the kinds

[1]The examples of Viswamitra and others may be cited in this instance.

[2]*Dharana* is holding the soul in self-reflection, preventing it the while from wandering. *Samadhi* is complete abstraction.

of diet are by taking which, and what the things are by conquering which, the Yogin, O Bharata, acquires Yoga-puissance.'

"Bhishma continued, 'Engaged, O Bharata, in subsisting upon broken grains of rice and sodden cakes of sesame, and abstaining from oil and butter, the Yogin acquires Yoga-puissance. By subsisting for a long time on powdered barley unmixed with any liquid substance, and by confining himself to only one meal a day, the Yogin, of cleansed soul, acquires Yoga-puissance. By drinking only water mixed with milk, first only once during the day, then once during a fortnight, then once during a month, then once during three months, and then once during a whole year, the Yogin acquires Yoga-puissance. By abstaining entirely from meat, O king, the Yogin of cleansed soul acquires puissance.[1] By subjugating lust, and wrath, and heat, and cold and rain, and fear, and grief, and the breath, and all sounds that are agreeable to men, and objects of the senses, and the uneasiness, so difficult to conquer, that is born of abstention from sexual congress, and thirst that is so terrible, O king, and the pleasures of touch, and sleep, and procrastination that is almost unconquerable, O best of kings, high-souled Yogins, divested of attachments, and possessed of great wisdom, aided by their understandings, and equipped with wealth of contemplation and study, cause the subtile soul to stand confessed in all its glory. This high (Yoga) path of learned Brahmanas is exceedingly difficult to tread. No one can walk along this path with ease. That path is like a terrible forest which abounds with innumerable snakes and crawling vermin, with (concealed) pits occurring every where, without water for slaking one's thirst, and full of thorns, and inaccessible on that account. Indeed, the path of Yoga is like a road along which no edibles occur, which runs through a desert having all its trees burnt down in a conflagration, and which has been rendered unsafe by being infested with bands of robbers. Very few young men can pass safely through it (for reaching the goal). Like unto a path of this nature, few Brahmanas can tread alone the Yoga-path with ease and comfort. That man who, having betaken himself to this path, ceases to go forward (but turns back after having made some progress), is regarded as guilty of many faults. Men of cleansed souls, O lord of Earth, can stay with ease upon Yoga-contemplation which is like the sharp edge of a razor. Persons of uncleansed souls, however, cannot stay on it. When Yoga-contemplation becomes disturbed or otherwise obstructed, it can never lead the Yogin to an auspicious end even as a vessel that is without a captain cannot take the passengers to the other shore. That man, O son of Kunti, who practises Yoga-contemplation according to due rites, succeeds in casting off both birth and death, and happiness and sorrow. All this that I have told thee has been stated in the diverse treatises bearing upon Yoga. The highest fruits of Yoga are seen in persons of the regenerate order. That highest fruit

[1] *Akhandam* is *Sarvakalam; uposhya* is *tyaktwa*. K.P. Singha wrongly translates this verse. He takes *mansam* for *masam;* but no difference of reading occurs between the Bengal and Bombay texts.

is identification with Brahma. The high-souled Yogin, possessed of greatness, can enter into and come out of, at his will, Brahma himself who is the lord of all deities, and the boon-giving Vishnu, and Bhava, and Dharma, and the six-faced Kartikeya, and the (spiritual) sons of Brahmana, the quality of Darkness that is productive of much pain, and that of Passion, and that of Sattwa which is pure, and Prakriti which is the highest, and the goddess Siddhi who is the spouse of Varuna, and all kinds of energy, and all enduring patience, and the bright lord of stars in the firmament with the stars twinkling all around, and the Viswas, and the (great) snakes, and the Pitris, and all the mountains and hills, and the great and terrible oceans, and all the rivers, and the rain-charged clouds, and serpents, and trees, and Yakshas, and the cardinal and subsidiary points of the compass, and the Gandharvas, and all male persons and all female ones also. This discourse, O king, that is connected with the Supreme Being of mighty energy should be regarded as auspicious. The Yogin has Narayana for his soul. Prevailing over all things (through his contemplation of the Supreme deity), the high-souled Yogin is capable of creating all things.' "

The end of the Santi Parva